

# Church Chronicle

For the Diocese of  
Brisbane.

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Brisbane, January 2nd, 1922.

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My dear Friends,

I wish you all true happiness for the year 1922. One year ago we none of us thought that the change in this Diocese would take place which has taken place. The Bishop of Salisbury's seventeen memorable years as Archbishop of Brisbane have ended, and I have been brought from the primitive Missionary Diocese of New Guinea to be the Metropolitan of this great Province. If God indeed called me to this, and in view of all the circumstances, I cannot help believing that He did, then He will give the needed grace for the performance of the work, provided only I seek to be faithful and to correspond with His will. What is certain is that the Church's work will continue and we must all look forward with high hopes and must see to it that our beloved Church remains firmly established in this Diocese. There will be weak spots that will need strengthening; new work that will have to be started in rising districts; changes that may have to be made in the personnel of some of the parishes. But if we do our work as Churchpeople according to the best of our ability, then the issues will be in the hands of God, and we shall find that God brings His Church through all difficulties and sees to it that His Kingdom grows, we know not how.

To speak more in detail: I learn that the amount collected for Missions during the eight months ended November 30th towards our promised sum of £4,000 was £1,375. This means that between November 30th and March 31st £2,625 has to be sent in if we are going to raise that which we undertook to raise. I beg you to throw your best energies into raising this sum. £4,000 sounds a large sum to collect in twelve months; but it is not the way of this Diocese to fall short of its promised contributions to Missions. The Brisbane Diocese has been known as one of the most consistent contributors in Australia to our Lord's own cause. Whatever funds may suffer, the funds for Missions must not suffer, because it is the cause nearest our Lord's heart. Yet it is not likely that other funds will suffer if we contribute largely to Missions, because such contributions seem to open the heart and give us the desire to help on everything that is good.

Larger help will have to be forthcoming than ever has been given before, in order that the scheme launched at the last Synod for providing a sufficient stipend for the Clergy may be carried out. Large levies will be made on your generosity, for not only must we get together our contributions for Missions (this is vital) and see to it that the Clergy are able to live free from the grinding financial care that has sometimes beset them, but (not to mention other wants) St. Martin's Hospital still calls for your help. That fine building is nearing completion now, and I suppose it will be opened this year: but we shall have to go on striving if it is to be opened free of debt, and I trust that we shall open our Central War Memorial without any debt.

I do not like dealing so much with things financial in my first New Year's letter to you: but I have been led into it by the need of appealing to you to see to it that our Missionary £4,000 is forthcoming. In work for Missions and in gifts to Missions we must never go backward, but must always progress, and the experience of all parishes and Dioceses is that when God opens people's hearts to give to Missions their hearts are for that very reason opened in other directions as well.

I hope on many occasions to write to you a letter through the "Church Chronicle," which is the Archbishop's organ, and may I express the hope that the circulation of the "Chronicle" shall be increased.

I close this, my first letter for 1922, by wishing God's abundant blessing to be bestowed upon each one of you.

Your faithful friend and Bishop,  
GERALD BRISBANE.



# The Church Chronicle.

Vol. XXXII.]

BRISBANE, JANUARY 2, 1922.

[No. 378]

## Archbishop's Engagements for January.

5—Diocesan Council.

6 } —Charleville Bush Brotherhood.

12 } —Crows Nest and District, Confirmation.

14 } —Eidsvold, Confirmation.

15 } —Stanthorpe, Confirmation.

21 } —St. Paul's, Ipswich.

## Editorial Notes.

### OUR DATE OF PUBLICATION.

Owing to the Christmas holidays, and the consequent difficulty of publication at the usual date, it was necessary to give notice last month that copy should be in by the 13th December. It is either this, or the postponement of the issue till well on in January. Any who have been inconvenienced will, we hope, understand the position. We wish our readers, one and all, a Happy New Year.

### IMPROVEMENT.

Criticism of the *Chronicle* has been either subterranean or silent for some little time. We could really make the paper more interesting—if the circulation increased sufficiently to allow us to pay for the printing of four more pages. We hope people will see that a certain amount of semi-official matter must be included in each number. This matter is of interest chiefly to a section of the Church community. The general reader could be entertained if we could get the four additional pages. But while so many grudge two-pence a month for their Diocesan organ it is impossible.

### THE GLOOMY DEAN.

The Dean of S. Paul's continues to express his discouragement at the state of the Church in the columns of the London press; and although (says the "Challenge") we are free to admit that with much of his criticisms we are in agreement, we would urge that in his "grumblings" he is wholly unfair to the thousands of clergy in town and country, who, without personal ambition or desire for notoriety or earthly praise, and often in dire poverty, are humbly and hopefully "doing their job." When he contrasts the wealth and power of the establishment a century ago with its present condition we can only feel that the acceptance of material success as a test of religious worth strikes us as strangely inappropriate. From our knowledge of the Churchmanship of 1820 we are convinced that the development in consecration of life, in honesty of intellect, in breadth of sympathy, and in devotion to hard work among the clergy since then is as great as it is encouraging.

### BLIND AND DEAF.

Should you ever hear of a child who is afflicted with either deafness or blindness, kindly acquaint the Superintendent of Queensland Adult Deaf and Dumb Mission, Turbot Street, Brisbane, who will send the parents instructive literature. Do this in the cause of humanity!

### APPALLING FAMINE CONDITIONS IN RUSSIA.

The horrors of the Russian famine have been vividly brought before us in the daily press, and must be known to all. The "Save the Children Fund," Queensland Branch, of which His Excellency Sir Matthew Nathan is President, received some weeks ago a special cabled appeal from Lord Weardale, Chairman of Committee, London, as follows: "Latest news from Russia confirms appalling famine conditions. Counting on support of Dominions have undertaken feed quarter-million children under satisfactory guarantees in Saratov, worst famine area."

Dr. Nansen, High Commissioner for Relief in Russia, under whose scheme the S.O.F. is working, says, "I guarantee just distribution of all your gifts to Russia made through me."

Enrol yourself in the great army of helpers by sending your gift at once (in time for the cabled Christmas remittance) to Mr. W. J. Tunley, acting hon. treas., c/o Joyce Bros. Ltd., Stanley Street; or to Miss C. Jensen, hon. sec., Treasury Chambers, George Street, Brisbane.

The hon. sec. has for sale at 1/1 each, post free, a number of copies of "The Church and the Child," a dainty booklet containing portraits of sixteen eminent Churchmen and their messages to the "Save the Children Fund." "The Record" (sixteen pages), published fortnightly, is 3/6 per twelve issues. A specimen copy will be sent on application.

### SIR ARTHUR PEARSON.

The death of Sir Arthur Pearson gives rise to many thoughts. The son of a Priest of the English Church he was educated at Winchester and marks, in a way, the connection between new journalism and the traditional culture of England. It is true that many eminent writers for the Press are neither Public School nor University men; but the number who are is very great and serves to keep English ephemeral literature from becoming quite yellow. Some years ago Sir Arthur became blind and faced the difficulty with the supreme courage that dares to wrest the pearl from affliction. He made his misfortune a means of helping others. Frequently we have received his appeals for the blind and brought them to the notice of our readers.

### HIS FUNERAL.

The report in the *Courier* is worth annexing:—The funeral of the late Sir Arthur Pearson was one of the most touching and imposing ever seen in London, and was attended by an enormous concourse, including 2000 blind men and women from all parts of Britain. The wreaths were unique both in number and beauty, and florists declare that there has not been such a demand since King Edward's funeral. They included a huge white cross from blind Australian soldiers. The King and Queen, the Prince of Wales, and the Queen of Norway were all represented at the service. Queen Alexandra's wreath was personally inscribed, "Life's race well run, life's work well done, life's crown well won, now comes rest." Two



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## THE ARCHBISHOP OF BRISBANE.

BY BISHOP MONTGOMERY.

Churchmen endowed with vision and accustomed to wide surveys will not have failed to note with joy the appointment just made to the See of Brisbane, which carries with it the office of Metropolitan of the Province. I cannot recall at this moment anything quite analogous to the fine step taken by Queensland Churchmen. They have deliberately chosen one who has been a Missionary Bishop in a land which must, I suppose, still be called savage, a purely evangelistic post, in order to give him ecclesiastical precedence in the Anglican Church throughout a great Australian State. Had BISHOP PATTESON lived, and had he been made Archbishop of York, it would have been an appointment somewhat analogous to the advent of DR. SHARP to Brisbane.

Queensland and the Australian Church deserve congratulations. It will have been noted, of course, that it was Brisbane that first sent one of its noblest clergy to New Guinea to raise it from a small and struggling Mission, heroically battling with neglect, to one of the glories of the Anglican Communion. I remember well how, when STONE-WIGG was taken from Brisbane to become the first Bishop of New Guinea, the Governor of Queensland wrote to protest against the waste of such good material. But the General Synod of the Church in Australia was quite unrepentant, and possessed vision, and chose its best in order to strengthen what was the premier Mission of the Church in that continent.

The sequel is now writ large over the life of the Church. The incomparable work of STONE-WIGG, nobly extended by his successor, has been crowned by the return to Brisbane of one whose whole episcopal life has been spent among one of the savage races, but one which is already displaying capacity for rising to higher things under the enlightened influence of civil and ecclesiastical rulers. To speak only of the pioneers of twenty-five years ago, how SIR EDWARD MACGREGOR and BISHOP STONE-WIGG would rejoice to-day! New Guinea has given DR. NEWTON to Carpentaria and DR. SHARP to Brisbane. Who can but be thankful for the sowing of those past years and for the harvest of to-day? And yet, again, how good it is to note that Australia has faith enough in its own body of clergy to determine that at length it is no longer needful to send home to the Mother Church in order to fill one of its greatest posts.

No one has done more to bring about such a consummation than he who exchanges Brisbane for Salisbury. For years DR. DONALDSON has been introducing into the Province clergy from home who have proved their worth, have gained their Australian experience, and are now competent to stand the equally capable native-born clergy as those from whom, as a body, the future prelates in the Australian Dominion may be selected. The future is surely bright for the Province of Queensland and for the Church in Australia and Tasmania.—*The Guardian*.

As we go to print we learn that the Rev. S. H. Davies, late Head of the Charleville Bush Brotherhood, has been appointed Bishop of Carpentaria. We think this will give undiluted satisfaction.

hundred Guardsmen assisted the blinded soldiers to the cemetery. The pall-bearers included two blind men, Sir Washington Ranger and Captain Fraser. After the interment the largest gathering of blind persons ever assembled in Britain filed past the grave.

### THE ARCHBISHOP AND THE CHILDREN.

The great assembly of children in the Exhibition Building, Brisbane, will not be forgotten by anyone who was present; the 2,000 children received an impression of the Archbishop as their Father in God, which will remain with them and which will make him welcome to them when he visits their parishes, which he has announced his attention of doing as quickly as possible. The Sunday School committee has requested the Archbishop to make the children's assembly an annual event.

### PROHIBITION.

In September the City of Quebec voted to go under the State Control Laws of the Province, and every paper in Australia carried the message. In April, the whole Province of Ontario, having one-third the population of Canada, gave an overwhelming dry vote, but not a line was sent to Australia. On October 10th another Province of Canada (New Brunswick) voted for "bone-dry" prohibition by a two to one majority, and again no word was cabled to Australia. This suppression of important prohibition facts and favourable news is unfortunate.

### A BISHOP'S PILGRIMAGE.

The Bishop of Peterborough recently conducted a pilgrimage through the beautiful country of the rural deanery of Rutland I. No village in the deanery has a population of more than nine hundred. During his pilgrimage the Bishop stayed each night in the house of some squire, rector, or vicar. He celebrated the Holy Communion every morning in the parish Church. In some of the larger villages a service of intercession with address was held in Church in the afternoon, and also an open-air Mission service in the evening on the village green. The intercession services were invariably well attended, says a writer in the Diocesan leaflet, notwithstanding that harvest operations had begun and that many of the villagers were busy conveying water in carts to the thirsty cattle and sheep on parched lands where streams and wells had been dried up by the drought.

At the open-air services the Bishop took as his text at one time the tree under which he stood on the village green, or at another the ancient stocks beside which he stood, or the name of the village itself, or some well-known hymn, or the staff in his hand, made of the wood, six hundred years old, from Peterborough Cathedral. At the close of each open-air Mission service the Bishop shook hands with each one present, and the following day, as he set forth in his purple cassock and with staff in hand to the next village, he was accompanied by many of the villagers, who walked with him to the border of their parish, where he was met by the parish priest and villagers of the village to which he was going, and who conducted him to their parish Church for the intercession service. After visiting fourteen villages the pilgrimage closed at Oakham, the little county town, with a Mission service in the beautiful parish Church. A large body of parishioners walked with the Bishop to the station after this service, where he shook hands with and said farewell to them before the train conveyed him back to Peterborough.



## A YEAR AFTER.

## Reunion and the Lambeth Appeal.

BY THE BISHOP OF PETERBOROUGH.

Rome was not built in a day, nor, perhaps, will the reunion of Christendom be effected in a century. A year has passed since the Bishops issued their appeal from the Lambeth Conference. It is natural to ask, What has happened since? To the enthusiast for reunion the year has been disappointing. The Lambeth Appeal has not "caught on" in the way that probably some people expected. It has been received by other Churches with non-committal resolutions, and relegated to committees for further investigation. No palpable steps have as yet been taken in the matter of round table conferences officially arranged, though these may come before the year is over. All this, however, was inevitable. It was not desirable, even if it had been possible, for any Church to make a definite pronouncement on the Lambeth Appeal.

## ENTRENCHING THE OLD POSITIONS.

What is really disappointing is that there is at present little sign of willingness on the part of any Church to moderate positions more suited to the controversies of thirty or three hundred years ago than to the needs of the modern world and the responsibility of Christendom. A cynic might be tempted to say that the Churches, so far from asking, How can we advance towards reunion? are

rather asking, How can we best preserve our separation? Not, How much can we give? but, How much can we keep that is compatible with lip service to the great ideal of reunion? Nor, indeed, has the Anglican Communion itself been exempt from this spirit. In the Church of England, as well as outside it, there are those who, before surveying the situation at large, are careful to see that they are firmly entrenched in their old ecclesiastical positions.

## THE SCANDAL OF DISUNION.

On the other hand, there has been a widespread appreciation of the fact of the Lambeth Appeal, and of the spirit which prompted it. There is a universal admission of the scandal of the present disunion, and there has been a large extension of informal discussions between ministers and others as to possible ways of reaching a better understanding.

## THE "DEAD-WEIGHT OF INERTIA."

The issue of the appeal has, in fact, proved to be a wholesome acid test of the momentum of each Church towards the goal in view. There has been a melancholy, but ultimately useful, exposure of the dead-weight of inertia which has to be faced when any definite project for reunion is promulgated. It has revealed the immensity of the number of Church members in every group who are content to leave things as they are, and to discharge their duty towards reunion by the use of pious phrases and the expression of hopes which at heart they have no desire to see fulfilled.

## WHAT KIND OF UNITY DO WE WANT?

The crucial question which must be faced and thought out by each Church before any real advance can be made, is simply this, What kind of unity do we want? It is widely agreed that it must include large diversity, that there must be room for great groups within the reunited Church. It is also widely agreed that it must be based on fundamental principles, rooted in the New Testament, and in the life of the early Church. Broadly speaking, the choice must be made between two kinds of unity—a big federation or a big family circle. Are the Churches to be content with a federation which links them up to a certain point, but which leaves each group practically in its present position, or do we want an organic unity, linked to the past through the historic order of Christendom, yet large enough, and capable of such living development as to include within its borders all the main types of Christian experience?

## THE REAL PROBLEM.

To put the matter plainly, it is comparatively easy to work for a pan-Protestant federation, or for an exclusive "Catholic" Church, and there are those who think that a permanent balance of power between Catholic and Protestant is the best solution. But neither of these great types of thought and outlook can do without the other. The real problem of reunion is to connect them in such a way as to shed all that is un-Christian on both sides, and to combine both in a new and mighty growth. To combine historic order with spiritual liberty—this is the problem, and we dare not shirk it. But, first, hard thinking, and then spade work in all the Churches.

## CHURCH OF ENGLAND MEN'S SOCIETY.

A MESSAGE FROM THE ARCHBISHOP OF YORK, CHAIRMAN OF THE BRITISH C.E.M.S., TO MEMBERS OF C.E.M.S. IN AUSTRALIA.

September 7th, 1921.

The tidings of the renewal of the Church of England Men's Society in Australia under its National Council, bring to us in the Old Country good cheer and strong hope. I am sure that in spite of all the changes which the war has brought about, there is still a great place for a comradeship of men throughout the British Empire, pledged to the service of Christ and of His Kingdom, in the fellowship of His Church. When the whole future depends upon the spirit with which its many problems are faced, it ought to be a great thing that there are companies of men everywhere taking their share in the full life of their time, and eager to bring into it the saving Spirit of the Lord Christ. With all my heart I pray that God may inspire C.E.M.S. to a loyal and eager witness, and that His blessing may rest upon its work.

(Signed) COSMO EBOR.

## JAPAN IN THE COMMERCIAL WORLD.

In the commercial world a very common attitude towards Japan is that of contempt. During the war Japan had a unique opportunity of extending her markets, and with Australia the volume of trade increased enormously. But everywhere it was the same tale of sharp practices, broken contracts, and goods not being up to sample, and the consequence is that in many of the markets of the world to-day, and in the Australian market in particular, the name of Japan stands for dishonest dealing and unreliable goods. But there is another side to that question, and business men would not only be doing the fair thing, but also the profitable thing, if they examined that side.

The first thing to be noted is that up to fifty years ago Japan placed the trader and merchant on the lowest rung of the social ladder. The samurai, the Japanese militarist, stood easily first, the farmer came next, then came the artisan, and last of all the despised trader. Trade in Japan has carried with it a social stigma, and it is only within comparatively recent years that the better class Japanese have entered into business.

The factory system, too, is quite a recent development of Japanese life. At the beginning of the year 1884, less than 40 years ago, modern factories in Japan numbered only 125. Ten years later the war with China gave rise to the spinning industry. Ten years later again the war with Russia brought about a development in electrical enterprises. Still ten years later the great European War led to a tremendous boom in shipbuilding and many other industries. At the beginning of the last great war factory workers in Japan numbered 800,000; at the end of the war they numbered 1,400,000, or nearly double, and they were working in 23,000 factories. In England and America experience in manufacture is measured by generations, in Japan it is measured by a few years, very often indeed by a few months. Needless to say, the mark of inexperience is stamped on many Japanese goods in very large letters, and it is unfortunate for Japanese trade that nearly all the goods made for export are forced to bear that stamp.

And most noteworthy of all, during the war there arose

a class called the narikin, the money-makers, men who were prepared very often to make money by any unscrupulous means, and who frequently spent it in the glittering licensed quarters of Osaka, Tokyo, and the other great cities—moral lepers whose name was a by-word, even in a land as easy-going as Japan. You can't make a silk purse out of a sow's ear, and it is equally futile to expect to make honest and reliable business men out of the type which became so notorious in Japan during the war.

But when all is said and done, the fact remains that in Japan to-day there is a large body of well-established, straight-dealing merchants who are only too anxious to do the fair thing and build up the foreign trade of Japan on sound and permanent foundations. They are men who deplore the shady methods of their unscrupulous neighbours even more than we do, and the call comes to us to recognise this fact, and to let the spirit of general suspicion and contempt give place to a spirit of discriminating trust. To anyone who knows the perfection of beauty and workmanship which the Japanese have attained in every class of goods which are for their own daily use and pleasure, it is intolerable that the articles made for export should bring upon the whole of the Japanese merchants and workmen the stigma of dishonesty and shoddiness. Japan is new in the sphere of modern commerce, but she is anxious to learn; she has suffered much from the methods of unscrupulous traders, but she is anxious to stamp them out, and we can do much to help her and at the same time to help ourselves. Trade commissioners who come to this country should meet with the frankest possible criticism, but at the same time they should meet with the friendliest help and advice.—*Rev. E. R. Harrison.*

## FINNEY'S SILK HOSIERY

The Ideal Christmas Gift

1—The new craze knitted ribbed Hose in mercerised cotton, for sports wear. All colours, and Black and White. Price, 10/6 pair

2—The famous guaranteed triple-wear Hose in Black, White or colours. Price, 12/11 pair

3—Ladderproof Silk Hosiery, every pair guaranteed. In Black or White, all sizes. Price, 14/11

4—Pure Silk and Fibre Hose, a wonderful strong stocking, can be had in Beaver and Nigger shades. 18/6 pair, or 3 pairs for £2/10/-

5—Pure Silk Leg Hose, lisle tops and feet, finished with seam down back of leg in Nigger Brown only. Price, 25/- pair, or 3 pairs for £3/10/-

**Finney, Isles & Co. Ltd.**  
The Drapers of Queensland  
BRISBANE

## The Celebrated English J.B. CORSETS at McWhirters'



J.B. English Corsets will win your admiration immediately you set eyes on them. The beautiful quality materials of which these famous English Models are made ensure extremely long service. Scientific designing, and scrupulously careful finish, are other important features that will instantly commend them to discerning ladies. Wear J.B. Corsets for comfort, wear them for correct figure support, wear them for work, or wear them as a foundation for your smartest costume. They are unsurpassed!

J.B. CORSET MODEL 708. Suitable for short, plump figures. Made of best quality. Coutille with very low bust and medium length skirt. Has two clips below busk and four good quality suspenders attached. Sizes 20 to 27. Price, 37/6

J.B. CORSET MODEL 400. A comfortable Corset for average figures. Made of strong White Coutille with medium bust and fairly long skirt. Four suspenders attached. Sizes 21 to 28. Price, 26/6

WE PAY CARRIAGE.

**McWHIRTERS'**  
THE VALLEY BRISBANE



## THE RETURN OF BISHOP LE FANU.

A large gathering of Church workers in the School of Arts Hall enthusiastically welcomed Bishop and Mrs Le Fanu.

Canon de Witt Batty, expressing the sentiment of all present, said they were delighted to have Bishop and Mrs Le Fanu back with them. (Applause.) A great deal of the success of the increase in the Church had been due to Bishop Le Fanu's vision, faith, and enthusiasm.

Bishop Le Fanu said it was wonderful how friendship helped people along in the world. He felt that a gap had been created by the absence of Archbishop Donaldson, but he would work none the less hard for his successor. (Applause.) He had had a splendid time in England. He had arrived there in the beginning of Spring, when everything was so beautiful, and a brother in London had made things pleasant for him. After the truce he went to Ireland, and some of the things that were happening there would be amusing if they were not so tragic. However, he believed that they were now arriving at something of a solution of the Irish trouble. It was extraordinary what pleasure had been given him by meeting so many old friends in England. He would rather pin his faith on a life to come on the immortality of the friendships one experienced in this life than on all the "spooks" or mediums in the world. (Applause.)

A pleasant programme of vocal and musical selections was rendered.

### MATTERS OF MOMENT AT HOME.

The Bishop, in an interview with a *Courier* representative, expressed the following views:—

*On the Position in Ireland.*—"Ireland," said Bishop Le Fanu, "presented a striking contrast. I was there in May before the troops. No one dared to talk politics in the trains, or to write a word concerning any political question, because letters were being opened by Sinn Fein supporters. The ordinary government of the country went on, of course, save at one or two places. Every one in Ireland hoped great things from the Conference, and the change from the nervous condition which existed previously, when I was over there again in August and October, was most remarkable. As feeling still runs high I will not say more, but, personally, from my own observations, I think that a satisfactory way out of the difficulty will be found. The real interest of future politics in Ireland will be in the keen division between the industrialists of Belfast and Dublin and the agrarian and farming element of the rest of Ireland."

*On Educational Matters.*—On matters educational Bishop Le Fanu said he had spent a week in Oxford, at his old school, Haileybury, and also a week at Charterhouse, where the Rev. Selby Lowndes, one time vicar of Sherwood, was now a master. A wonderful sign of the seriousness of England was the unprecedented demand for old public school and university education. The cry that was common a few years ago, that modern education should be of a much more technical type, had gone. It was not merely conservatism. For instance, the American type of education, which we in Australia were apt to admire, was found to mean largely a smattering of a number of subjects, usually learnt by cramming, instead of the real mastering of a few. He was told by a high authority that the three best schools in England at the present time were "The College" at Eton, Orindle and Holt, the school which Mr.

H. G. Wells described in the "The Undying Fires." Its education was largely scientific, while Eton, especially "The College," was almost entirely classical. In both cases the aim was a thorough training of the mind, rather than the superficial preparation for some particular calling in life. A dull boy, perhaps, might as well be taught "something useful"; but the real prizes in commercial, as well as professional, life were going, much as ever, to the man who got his firsts in "Greats," or one of the old "final schools" at Cambridge. It was a good sign of England's seriousness that there was this extraordinary demand for really good education.

## SUNDAY SCHOOL COMMITTEE.

The Committee has been much encouraged by the opinions received from the clergy in the country expressing approval of the skeleton lessons and of the repetition lessons, the circulation of both having run into some thousands. The report issued to the clergy upon the "Easy" Examination has been well received, the purpose of the Committee being well understood as not that of finding fault but of showing where improvement is necessary and can be made. The report and lesson papers were highly commended at a meeting of the Brisbane Clerical Society. In response to the request of some of the clergy, the Committee has decided that the skeleton lessons may be distributed to the children, but in this case the Sunday Schools will have to pay for them, the charge being 6d. a copy, or 5/- a dozen. Applications should be addressed to Religious Instruction Committee, Box 47, Brisbane. Several requests have been received for recommendations of texts books, but the Committee leaves that matter entirely in the hands of the parish priests, the intention being to confine the examinations to the skeleton lessons and the repetition syllabus. The Committee however draws attention to an excellent book strongly recommended by Bishop Halford and others who are competent to judge in the matter—"Sunday School Lessons on the Sunday Gospels," by the Rev. G. Bell of St. Olave's, York, (Mowbray, publisher; price 1/- in England). Arrangements are being made with the Church Book Depot to get this in stock. The Committee also notifies that copies of "Goodwill to Men," price 5/-; being lessons mainly on the Sunday Gospels can be had from the Church Book Depot at once. The Committee having abandoned the claim for affiliation fees from Sunday Schools, asks them to be generous in donations to the Committee for its work, the cost of which is greater owing to increased cost of printing, the greater activity of the Committee and the much larger response from Sunday Schools. As the purchase of text books is not compulsory and old ones can be used, it is felt that Sunday Schools will not have such a drain upon their funds in this respect, and therefore can be generous towards the Committee's work. As showing the gratifying reason for increased expenditure, it may be mentioned that 221 children qualified to sit for the "Honors" examination, as compared with 69 last year; 204 sent in papers as compared with 59 last year. A request having reached the Committee for its chairman to visit and advise upon Sunday School work, all the clerical members of the Committee have agreed to undertake this duty when invited to do so by any parish priest. The Rev. G. S. Hanbury is ready for such work when visiting parishes in the ordinary course of his duty.

## DANGERS REVIVED IN THE RELIGIOUS THOUGHT OF TO-DAY.

The August issue of "The Commonwealth" contains a thoughtful and ably-written contribution, penned by the Rev. R. H. Hobday, Headmaster of the Diocesan Boys' School, Day's Bay. It is entitled a Fellowship and Joy," and is a meditation on the First Epistle of S. John, bringing out the meaning of its language and thought. The writer shows how important it is for a full understanding of S. John's words in this Epistle to recognise how great a part Gnosticism played in the perils that had to be faced by the Church in its first days. He gives an informing account of this disastrous and wide sweeping heresy, and shows how subtle were the dangers of this particular form of Oriental speculation—this "knowledge falsely so called," as S. Paul terms it. "And much of the subtlety of the danger lay in the fact that its teachers, like some of those in our own age, claimed an inner-special and private revelation from God for themselves as their authority for weird, wild and baneful tenets. The writer then shows that with the coming of Christ, the various sects of Gnostic teachers were compelled to reshape much of their teaching, and that this was done in three different ways. There were the Ebionites, who held that Christ was man and nothing more. There were the Docetists who held that Christ was merely an apparition, and there were the followers of Cerinthus, who held that the Divine nature was united in the man Jesus at his baptism, and left him before the Passion.

### GNOSTICISM IN THE TWENTIETH CENTURY.

The writer shows that all these three Gnostic heresies dealt with by S. John in his Epistle are still rife in our own age, and that the parallel afforded in these modern times is a very close one. Here the writer's remarks are so suggestive and pointed that we quote his own words for the benefit of our readers:

"Let us take," says Mr. Hobday, "the three attitudes mentioned above towards the Person of our Saviour. First, Jesus the man and nothing more. This has its counterpart in modern realism, especially in art. Its tendency is seen in modern representations of our Lord's earthly life. Compare, for example, the feeling underlying Tissot's pictures or the cinematograph film "From the Manger to the Cross," with that which is expressed by the great Italian masters of painting.

Secondly, the view that Christ was simply a spiritual apparition. This view corresponds to modern idealism. Christ to many minds is but a phantom of the imagination, an ideal of aesthetic beauty, or a name given to vague, unsubstantial yearnings of the unsatisfied heart. Every one, we are often told, is a potential Christ, from which assertion, true enough, when rightly understood, it is no difficult step to reach the position that everyone is a God unto himself.

Thirdly, is not Jesus the Carpenter, Son of Man, often admired as an example without being worshipped as God? Or again, is He not often lauded in hymns of a sentimental nature, His blood, His streaming wounds bewailed, and sympathetic emotions aroused, but His persistent demand for Christ-like conduct altogether unheeded? These are symptoms of an unconscious Cerinthianism.

Again, from another point of view, the parallel is very close. Are there not now a large number of bodies of people,

some small, some more or less united in large groups, who claim to have some secret knowledge unrevealed to the ordinary babe in the faith, for whom blind credulity is sufficient, and who put their trust in knowledge of secret formulas, words of power, names, symbols, signs, and so on. There is a good deal of so-called esoteric Christianity about in these days. Those professing to have some secret knowledge of Christianity would do well to recall the Master's words, "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes."

Yet again, another parallel. There are a large number of books on the market now of an Oriental ascetic nature, books on the acquisition of power, books on rhythmic breathing, abstinence from animal food, and so forth. It seems difficult to imagine that St. Peter the fisherman never ate any of the fish he caught in the Lake of Galilee, or went through a course of rhythmic breathing before he cured Æneas the paralytic at Lydda, or the lame man at the Beautiful Gate of the Temple. There are many who strive after higher and more and more wonderful mystic experiences and spiritual delights, but there are not many of them, like S. Catherine of Genoa, who also tend lepers and paupers rotting with loathsome diseases. There is morbidity in the spiritual sphere as well as the physical, and to read the Gospel narrative or this Epistle, after the perusal of some modern books on esoteric Christianity or pseudo-Christianity, is like a breath of pure air fresh from the sea coming into a stuffy room. The one speaks of freedom, health, life, world-wide sympathy and love: the other of morbid introspection and refined selfishness.

—Church Chronicle, Wellington.

## ROADS.

The day of the horse has ended in Hawaii, and, as in other parts of the world, his place has been taken by the motor car. Thousands of pleasure cars, trucks and tractors are now in service in the islands, and the automobile business is in a decidedly flourishing condition.

On the large sugar and pineapple plantations the mule and the horse, which for years pulled the ploughs and cultivators, have about disappeared, and this work is now being done almost exclusively by tractors and motor-driven ploughs. This innovation has reduced operating expenses considerably, at the same time accomplishing increased and more satisfactory work. Several of the plantations are now manufacturing their own motor fuel.

When the delegates to the Press Congress of the World went to the territory in October for a two-weeks' session, they found that splendid automobile roads lead to every point of interest in the islands, even up to within a few hundred yards of the rim of the active volcano of Kilauea, on the Island of Hawaii. The territory is spending millions yearly on its roads, and one of the largest road-building programmes in its history is being carried out, for which the advent of the automobile is largely responsible.

Each of the four larger islands is encircled by a splendidly constructed belt road, from which branches out other highways, forming a veritable network of good roads. The various army units in the territory are now completely motorized, and this is another reason why the territorial and county governments are placing emphasis on good roads. An effort is now being made in Congress to obtain an annual appropriation of Federal funds for additional road-building in the islands.



## The Church Chronicle.

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NOTICE.—All matters concerning advertisements, and all orders and payments should be addressed to the MANAGER, "Church Chronicle," Church House, Ann Street, Brisbane. Only literary matter should be sent to the EDITOR, and this by the 18th of each month.

### PEACE ON EARTH.

There is, to-day, on the horizon the promise of better things for our distracted world. During the three years that have elapsed since the armistice, storms have arisen from unexpected quarters and sometimes we have feared that the tempest would overwhelm the fabric of our civilization. Honest men have agonised in anticipation, not knowing what might come upon the earth. Now they feel there is respite while they take deep breath and get ready for the next round. There is a rhythm in circumstance. Things do not come on us in a continual stream but in drops. There are tides and phases in the affairs of men. It is with great thankfulness that religious minds recognise the Hand of God in this present dawn of hope.

Commercially, though business men say trade is slow in Australia, there is a tendency to stabilisation. Reports from England go to prove that prices are coming down swiftly. There is a return to more regular conditions of life and a re-awakening to the higher interests. Bishop Le Fanu, for instance, assured us lately that the British people are keen on education and are prepared to make great sacrifices to extend and enrich it. There is some evidence, too, that the non-utilitarian studies are regaining their hold, that men and women are beginning to see, once more, that mere bread and butter knowledge is not sufficient. The Engineer, the Electrician, the Scientist, is a better man at his own work for some acquaintance with the literature of ideas and power. Even the most disestablished and very much despised Latin and Greek Classics are accorded a renewed measure of favour. All this means that the waters of the flood are subsiding, and men are beginning to emerge from their various arks and from the society of the strange beasts of their nightmares or their hysterias and are set on replenishing the earth in the spirit of common-sense, brotherly co-operation, and wholesome toil.

God save Ireland. As we write this the news in the daily papers encourages us to hope that He has heard this age-old prayer. It seems a long, long time since Gladstone brought in his Home Rule Bill—since Parnell and Davitt—since the invention of Parliamentary Obstruction. May the coming year bring complete reconciliation between the various contesting interests and sentiments and set free Irishmen of the North and South, of the Orange and of the Green, to work together and to contribute to the world's treasure house of beautiful ideas and brilliant achievement all that fascinating people has in them to give.

Russia is tiring of Bolshevism. A recent writer on Russia says, "When the stirring of new life first began it meant the letting loose of great forces of hopefulness in every class and it was only the want of political experience and terrible intrigues of the revolutionary party, fostered and paid for by Germany, which destroyed this period of hopefulness. In politics the whole nation was at sea, they

were full of unpractical ideas, they could not do anything but talk. The restraints of despotism were loosed and there was nothing to take its place, and there seemed to be no men of sufficient experience and capacity to build up the new State. . . . Everything was managed by a committee, and at each committee meeting a formal debate took place on the most trivial matter. The rulers are becoming tired. For four years they have worked unceasingly to try to drive a nation of one hundred and fifty millions in paths along which it does not wish to go."

How the next chapter will open we do not know. But it is certain that Russia is at the end of the present one and that a new chapter in a revised volume is to be expected soon.

The achievements of the Washington Conference are still the subject of daily cablegrams. Should it happen that not quite all that the consultants outline come to completion, enough will have been done to gather up all the super-national efforts of the last generation and to mark an epoch in the history of humanity. Thus does God who is our Father work through men of good will so that evil is outpaced by good.

And there is bright promise that, if these men of good will can lead in the settlement of affairs, the future of the Pacific, which seems likely to be to the world what the Mediterranean once was and what the Atlantic has lately been, will be golden with peace and undisturbed by the passion of self. But it is the work of the Church to provide this spirit of good will or rather to provide a people zealous of good works through whom the Holy Spirit may influence the hearts of men. Doubtless there are those who cannot see in the peace proposals before the world at present, any descent or succession from Pentecost. But as Christians, we connect this and all good movements with Him who took captivity captive and received gifts for men.

Australians have a large part to play in the future of the Pacific lands. We must take our responsibilities soberly.

While recognising the signs of hope let us be warned that our task needs consecrated men. Mr. McDouall, a New Zealander, who has worked in China for nine years has this to say to us.

"China, a land with forty centuries of civilisation, which claims more than 4,000,000 square miles of territory, is renewing her youth. Patiently persistent, soberly industrious, she still most esteems those moral excellences which have preserved her in the past. To-day this great land is come to the cross-roads of national life, probing for the secret of national greatness. It is for us to demonstrate that life is no mere matter of bodily comfort and business facilities, but that its secret spring is Jesus Christ and that all the best in our national life is founded on the teaching of Him whose life-motive was not comfort but sacrifice. We are apt to realise only the effect which we as a nation may have on the peoples of other lands, and to forget that contact is a two-edged weapon. As China's national wealth (she produces almost every form of raw material known in commerce) will affect world markets, and her stupendous supply of cheap labour will affect the world's scale of wages: as the native ability of her people, who combine the intelligence of the Japanese with the

plodding persistence of the Germans, will make them formidable commercial rivals, so ALSO WILL THE MORALS AND ETHICS AND RELIGION OF A QUARTER OF THE HUMAN RACE AFFECT THE WHOLE WORLD. China's relation to Jesus Christ is thus a matter of tremendous importance.

In China we are threatened with the emergence of a great power, godless in thought, godless in ambition, and godless in its influence on the outside world; a nation which is tending to develop materialism and immorality beyond anything she has known in her past history. Is this a condition of things which will affect China alone? ONE OUT OF EVERY FOUR MEN IN THE WORLD CANNOT BE ON A STEEP DOWN GRADE WITHOUT ENDANGERING THE STABILITY OF THE OTHER THREE. CHINA MAY BECOME A WORLD MENACE.

The era of the Pacific has come, the teeming myriads of Asia are bound to overflow, and they will inevitably carry with them their moral consciousness, their ethics, their beliefs. At the same time a door of opportunity is flung open wide, for the soul of this people is in as plastic a condition as the mind of an adolescent. One concludes that now is a period of critical importance for determining the spiritual evolution of the Pacific."

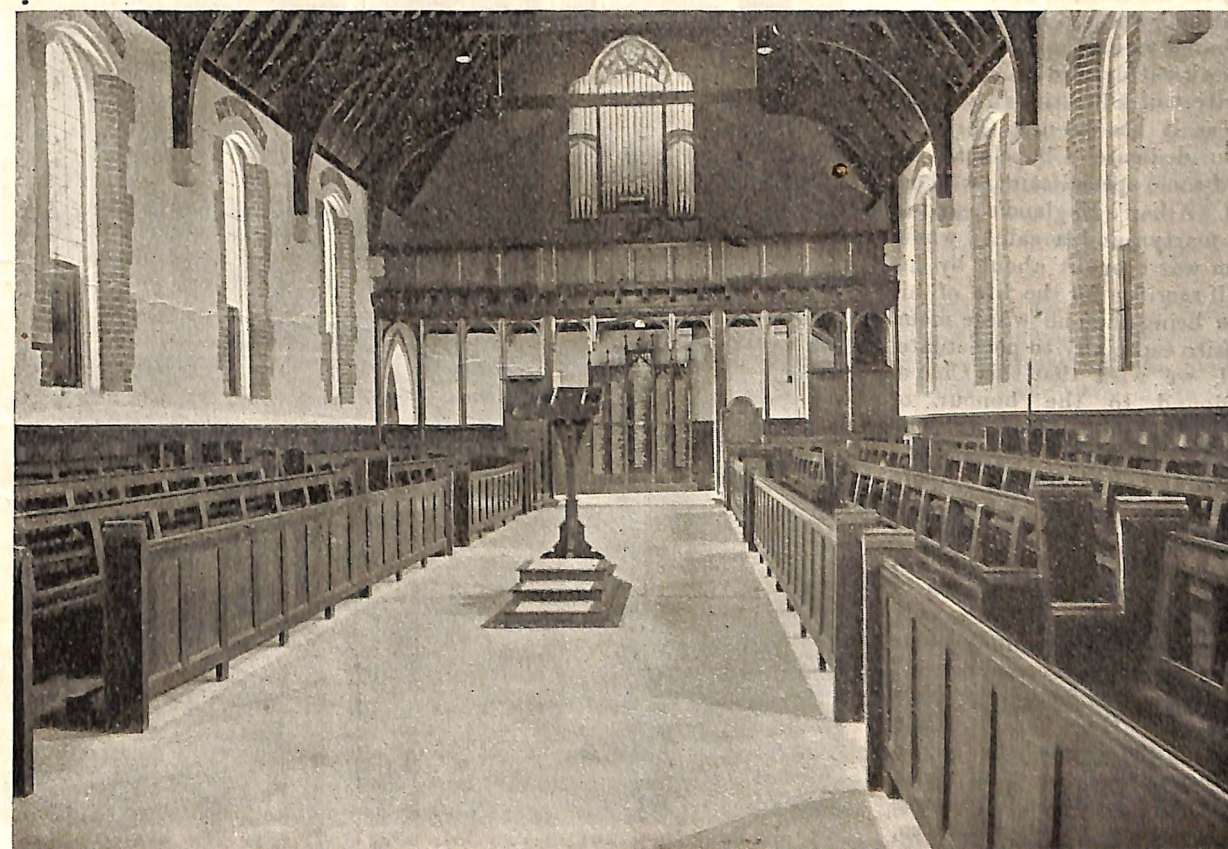
We are abundantly thankful for the respite, the promise, and the hope. The Church will use these to gather strength for intensified effort to spread among these multitudinous peoples the knowledge of the Kingdom of God.

## THE SOUTHPORT SCHOOL.

### CONSECRATION OF THE MEMORIAL CHAPEL.

Standing in the most picturesque and commanding spot in the splendid grounds of the Southport School, on the summit of a rise at the side of the Sports Ground, the St. Alban's Memorial Chapel, is a beautiful and fitting tribute to the Old Southportians who obeyed the call of their country in its darkest hour of need. It was realised in 1915 that a large number of Old Southportians had gone to the Front, and it was considered that a Memorial should be erected in their honour. A preliminary meeting was convened, at which it was decided to erect a Chapel. From that time a steady effort has been made, and the Chapel is now almost completed.

The building, which is of Gothic design, covers a space of 100 ft. by 30 ft., and is 40 ft. high. The woodwork and colour scheme are harmonious and pleasing. The walls below the window level are panelled with oak, and the stalls, also of oak, are in three tiers on either side, and run longitudinally. It is probable that the system of seating is unique in Australia, and the effect is delightful, giving the impression of great length and dignity. At the west end is an organ gallery, below which is a handsome screen of Queensland oak. High above the altar is an exquisite stained glass window depicting Christ's Ascension. On the west wall is a beautiful Honour Board, in the centre panel of which will be placed the names of those who made the supreme sacrifice, and the other panels will bear



The Chapel, looking West.



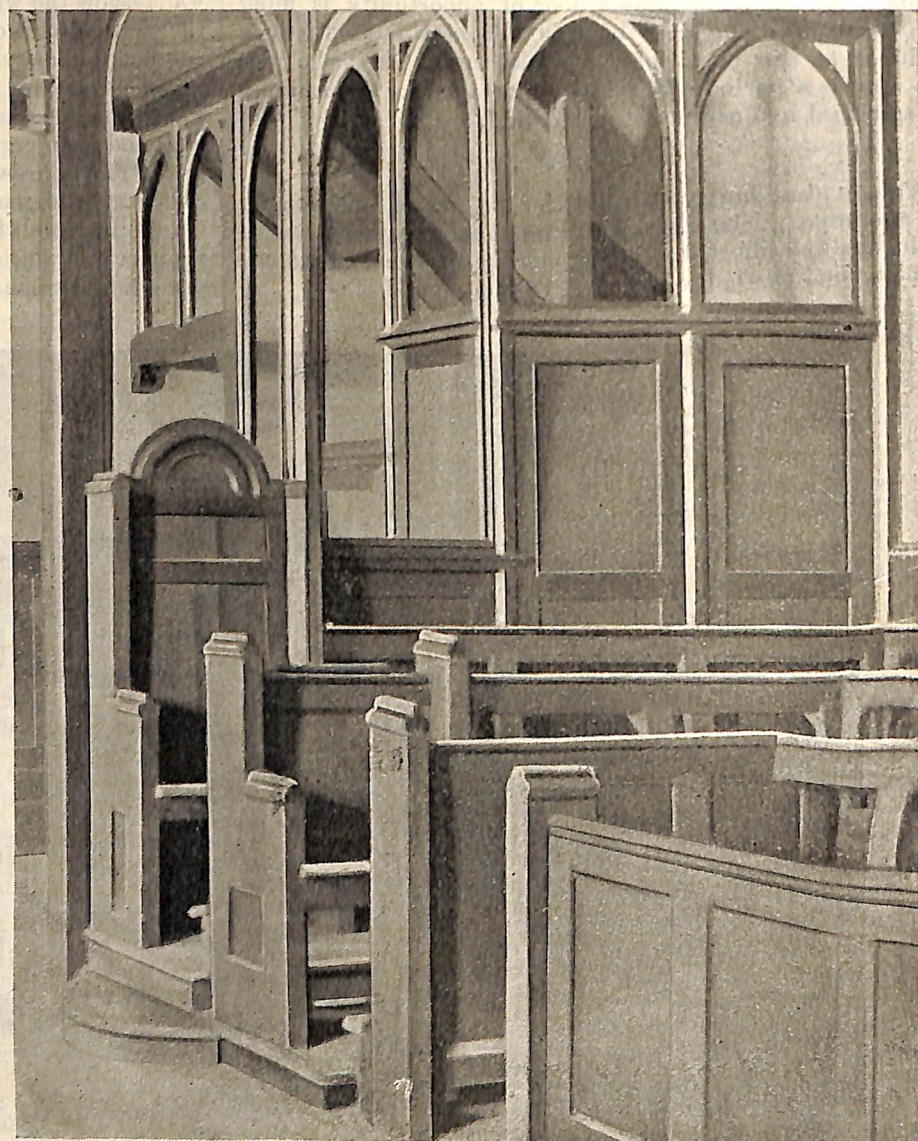
the names of all others who enlisted. In the centre of the floor is a marble slab stating the purpose and date of the dedication. Many beautiful fittings in the Chapel have been given by parents in memory of individual members of the school.

The architects of the Chapel were Messrs. H. W. Atkinson and Conrad, and the stained glass window was designed by and constructed under the supervision of Mr. C. Tute.

The Chapel was consecrated by His Grace the Archbishop of Brisbane (Dr Sharp) in the presence of a large congregation, the building being filled to its utmost capacity, with relatives of the Southportonians who enlisted, members of the Old Southportonians' Association, parents of present members of the School, and present boys of the School. Many Old Boys in uniform were observed in the assemblage. Holy Communion was celebrated at 8 o'clock, and the Consecration Service took place at 11 o'clock. "Holy, Holy, Holy, Lord God Almighty" were the opening words of the first hymn. The long procession headed by the Cross Bearer, who was followed by the Choir, Prefects, Members of the Staff, the Headmaster, the Chaplain, and the Archbishop, was most picturesque as it slowly wended its way up the beautiful Chapel. The Headmaster then spoke with solemnity the following words: "Brethren, we have come together to witness the Consecration of this Chapel to the service of Almighty God. It has been erected as a Memorial to the self-sacrifice of those members of the School who offered themselves for the service of their country in the Great European War. It will be, for all time, a reminder to those who shall worship here that self-sacrifice, based as it is upon the great atoning work of Our Lord Jesus Christ, is the greatest of all Christian virtues. Inasmuch as it has been a Christian custom to dedicate Chapels to the memory of some special saint, we here name 'St. Alban' (England's earliest Christian martyr and a saint whose martyrdom was brought about by his willing self-sacrifice for the life of his friend), as being the one whose memory we desire especially to perpetuate. Above all, we wish that this Chapel would redound to the honour of Almighty God, and we humbly pray that the divine blessing shall rest upon this building and all who shall worship herein, that from it may go a stream of those who shall permeate the life of this great land with the characteristics, the teachings, and the standards of Him who is the Saviour of the world; and I bid you to bless His holy name that the work has been accomplished." The organ then pealed forth into "Now Thank We All Our God." Then echoed through the Chapel the sacred words, "Blessed are the dead which die in the Lord," and the reply was sung by a few boys' voices, "Even so, saith the spirit, for they rest from their labours." After the lesson, Sergeant

M. G. Delpratt, who served on Gallipoli, and was a prisoner of war in Asia Minor, read the roll of those who had made the supreme sacrifice. The Senior Prefect (J. R. Warner) read the Roll of Honour containing the names of all who had enlisted. The Headmaster approaching the Archbishop solemnly requested in the name of the School, that the Chapel should be consecrated in the name of St. Alban, and in the memory of the self-sacrifice of those who had answered the call of duty. After the prayers, the Archbishop, fully vested with cope and mitre, and with the pastoral staff in his hand, solemnly pronounced the words of Consecration. His Grace then passed down the aisle and received a trowel from Mr. W. H. Atkinson (of Messrs. Atkinson and Conrad, architects). Messrs. Warner and A. H. Bell, two of the School's Prefects, placed the dedication stone in position, whereupon His Grace declared it well and truly laid.

Taking the words, "I have kept the faith" (in Paul's Second Epistle to Timothy, chapter iv., verse 7), as his text, the Archbishop said that some people called their opinions their faith, but faith was something that we received



A Beautiful Corner in the Chapel.

## SOCIETY OF ECCLESIASTICAL EXPRESSIONS.

By "SIMPLEX."

The Parish of St. Ignatius, Nusquam Square, was stirred to its depths. It had been studying the reports of the meetings held at Utopia Valley and Neminem Dale, as reported in the *Church of England Messenger* of April 15th and 29th. It felt strongly that a branch—not to say a main trunk—of the Society of Ecclesiastical Expressions should be established without delay in their midst. John Smith was voted to the chair, which was well filled by his portly figure. It was recognised that no better choice could have been made than such a good average Churchman. To avoid the traversing of the same ground, it was unanimously resolved to accept the utterances and decisions arrived at by the two previous meetings held in the above-mentioned places.

The chairman, in his opening address, pointed out the importance of the occasion. There could be no doubt that the deliberations of that evening would go down to posterity not as wrappers for butter, but as a valuable historical document; it therefore behoved each member to weigh his words.

This solemn exordium had a sobering effect. An interval of silence, rapidly becoming painful, intervened. At that critical moment a feeble voice was indistinctly heard at the rear of the hall. The spell was broken, and folks once more breathed freely. "Who are you? Speak up! you can't be heard," exclaimed the chairman, right glad to hear a voice however feeble. "That is just my trouble, Mr. Chairman, I can't be heard; my name is Response." "Well, Response, take your courage in both hands, and out with your grievance." "Sir, my chief desire is to be outspoken and hearty, and I am not allowed to be so. I am snubbed, smothered, suppressed, whenever I try to lift up my voice; my revered master, Rubric, will, I am sure, endorse all that I have said." "Well, friend Response, when the time comes, Rubric, no doubt, will speak for himself; meanwhile, take heart and grace, and let me assure you that you have many friends, who are trying to obtain for you more recognition."

A small figure now stood up and claimed a hearing, his voice appeared to be in two keys and somewhat Scotch. "Ah, eh, men," he began. "Please address the chair, and give your name." "I don't know who I am; sometimes I'm broad, sometimes I'm thin. I want to be defined. I am a Hebrew, but I claim to be treated as a Christian. I am Amen." "Oh! now I understand," said the chairman; "candidly, I thought at first that your sanity was in doubt. You have a grievance; a minor one, no doubt, but still a grievance. I sympathise with your desire for uniformity; the matter shall be laid before the proper authorities."

A quaint, sturdy personage then stood up; his clothes—excellent in quality—were evidently made in pre-war days, very serviceable and neat. The costume in general was reminiscent of the sixteenth century, but none the worse for that. "I am Catechism; I don't withdraw one iota of my principles; all I ask is that certain unessential parts of my clothing be modernised." "In what direction," said the chairman, "do you desire relief?" "Well, Sir, it seems to me that my proper attitude towards my fellow-creatures may be more suitably expressed than by telling me 'to order myself lowly and reverently to all my betters.' The

from above. It was a doctrine which we had thought out, but one given from outside us. In these days of half-belief and un-belief, they should try to keep faith, and try hard to resist the temptation to throw over any article of the Creed because it was not what they would have thought likely, or what their conscience would have led them to expect. Conscience was a splendid guide in human conduct, but conscience was not an explainer of divine revelation. Such things as the Doctrine of the Holy Trinity, the Doctrine of Atonement, the Doctrine of Our Lord's Mysterious Presence at the Holy Supper had nothing to do with conscience. He believed in them solely because he believed them to have been revealed. They had occurred in some wonderful way beyond the power of explanation. In these days, when so many people were materialistic, when they seemed to be taken up entirely with the things they saw, enjoyed, and touched, it was good to see a beautiful church built. It was a testimony that there was something beyond this world in which we were living. He imagined that the Chapel must almost be, if not quite, the most beautiful in Australia. It had been built in memory of those who had fought for their country, and in memory of their self-sacrifice. Generation after generation would worship in it, and it would be known for all time as a Chapel that was built in memory of those who had offered themselves for their country.

A very wonderful and most impressive service was concluded by singing the hymn, "Crown Him with Many Crowns," and by the blessing. The lovely Chapel was the source of delight to a great and crowded congregation, and the memory of that service can never be forgotten. In the evening, the residents of Southport attended the service in large numbers, and every available seat was filled. It was most thrilling to hear the great congregation sing the well-known hymns and join in the service.

"Whatever has happened, the love of God has kept His Church, and I thoroughly believe in the promise made by Christ that the gates of Hell would not prevail against it, though they have been trying for over nineteen hundred years," was the keynote of hope and triumph struck by the Archbishop at the public service in the Chapel on the night of the 13th. Taking as his text, "The Love of God towards us" (First Epistle of St. John, iv., 9), the Archbishop said that the love of God had been instanced by what had happened that day, when the Chapel had been consecrated. Much lack of faith was shown by people in these days when trouble arose in the Church, and they said that the Church was going to come to an end. At present there was a good deal of indifference, and some people took a gloomy view of things; but the Church had passed through far worse crises than she was going through at present. His Grace instanced the Arian heresy in the fourth century, the troublous times during the Reformation, and the French Revolution. Whatever had happened, the love of God had kept His Church, and he thoroughly believed in the promise of Christ that the gates of Hell would not prevail against it, though they had been trying for nineteen hundred years. In the Chapel itself they had a venture of faith which would help to show that the Church was by no means dead, and that God was by no means dead in the hearts of His children.

After the service a public reception was held in the dining-hall of the School.

And so a very beautiful and a very, very happy day ended—a day which will ever be a red-letter day in the history of the School.

Mr. R. A. Beck presided at the organ at both services.



words jar upon me. I am not an extreme democrat, and know that plenty of people are better than myself. But I don't care to have the point stuck into me too sharply." "Well, well," said the chairman, "perhaps our friend Reviser will come along some day and set you in your right light in this and a few other particulars."

At this juncture, a sensation was created by a procession of more than eighty stately figures, who ranged themselves impressively in front of the chair. Plain John Smith was obviously taken aback, but being a man of courage, he decided, after a scrutiny of their faces, that there was nothing to fear from such men. "Well, gentlemen, you make a goodly muster, who are you?" "We are the Collect. We represent, without boasting, all that is best both in pre-Reformation and post-Reformation days. Some of us have faced a martyr's death. We embody, in small compass, the entire Christian faith. We ask for greater recognition, more committal to memory, more acting out in the life. Without us, the beautiful Liturgy would be shorn of much of its value."

The chairman thanked the august body for its outspoken and weighty utterances, and promised to bring them under proper notice.

A venerable figure now rose. He had evidently, at one time, been ruddy and of a beautiful countenance; while still retaining much of his former beauty, his complexion had become dark, owing to the action of printer's ink. "My name was mentioned a while back, and I should be glad to say a word or two now." "Your name, please." "Rubric; I am a broken man; not from old age, for I am hearty still, but because I have been wounded in the house of my friends. Ah, Mr. Chairman, how often have I been ignored, passed over as of no account. I am, indeed, in a constant state of Passover. I am sober-minded and serious, desirous of travelling the straight, well-defined road; but how often have I been at the mercy of the whims and fancies of inconsiderate men. Surely, 'obedience is the bond of rule,' and it is painful to find a lack of obedience in quarters where it should be most looked for. I appeal to Cæsar."

"To Cæsar shalt thou go," said John Smith, rising to the occasion. "Mr. Secretary, make out an immediate minute, to be forwarded to headquarters."

The last speaker of the evening was a loosely-made, uncertain kind of person, who, however, had plainly been in good society at another period of his life. "I am Lectionary. I am lost; I don't know where I am; I seem to be having a three-fold existence—one is enough for me. Please afford me relief. I don't know how old I am; I don't know how young I am—I don't know anything?" John Smith was beginning to show distinct signs of nervousness, as Lectionary flung long arms abroad like a flail. "Gently, my friend, gently! we are all friends here. Your case is a hard one, and we all sympathise. Wait for the new Archbishop; he may arrive very soon from Nohmanoze. Cheer up! Yours is sure to be one of the nine hundred and ninety-nine things that will receive his attention, sooner or later, on arrival."

So saying, with masterly promptitude, the chairman closed the meeting, after announcing that their next gathering would take place on the Monday evening immediately following the twenty-sixth Sunday after Trinity.

Melbourne C. of E. Messenger.

## A.B.M. Notes.

### CHRISTMAS GIFTS.

The following Parishes, Guilds, Sunday Schools and M.C.L., sent gifts or money for the Christmas Boxes for New Guinea, Mitchell River, Torres Straits, and Yarrabah.

Hamilton, Milton, Yeronga, Maryborough, Ithaca, Cleveland, Gayndah W. Aux., Kilcoy, Pittsworth, Boonah, Harrisville, Warrilview S.S., Groveley, Alderley, St. George's Windsor, Oakey, St. Paul's Ipswich, Southport S.S. for Topsy, Clayfield Miss. Children and Girls' Guild. All Saints' M.C.L., Yeronga M.C.L., Warwick M.C.L., Hamilton M.C.L., Toowong M.C.L., Picture Quilts. Outfits were sent by Indooroopilly M.C.L., Mrs. McKee, Warwick M.C.L., Kilcoy M.C.L., Toowong M.C.L., Nundah G.F.S., St. Paul's Ipswich M.C.L., Taringa M.C.L., Lutwyche and Albion M.C.L.'s. Sherwood, St. John's Day School, Orows Nest Ladies' Guild, Esk, Toowong, Governess Home Milton, Cathedral W.A., Holy Trinity Valley, Holy Trinity Wooloongabba, Rosalie, Childers, Thompson Estate, New Farm, St. Andrew's S. Brisbane, East Brisbane, All Saints' Wickham Terrace, Toowoomba St. James', Miss Jones, Mr. Parkinson, Mrs. Gostling, B. H. and Miss Hall, Miss Russell, Mrs. Benson. St. Oatharine's School Stanthorpe sent a parcel for St. Stephen's School, Ping Yin, China; Kingaroy for Forrest River; St. Barnabas G.F.S. Rockhampton for Torres Sts.

The Mitchell River case has been received and a very grateful letter of thanks to all donors has been sent by Mr. Matthews for it.

B. HAUSSMANN,  
Asst. Secretary for Missions.

### From the London "Guardian."

Austin Dobson in his verse gave us precisely the same impression as the pictures of Fragonard, Boucher, and Watteau—the charm, the grace, the elusive irreality of an artificial epoch. He was steeped in the traditions and the lore of the eighteenth century, and his work, impeccably correct in form, suggested the stateliness of old rooms, old cabinets, the charm of powder, patches, beautiful china and silver. We are perhaps too inclined to consider Austin Dobson as an exquisite versifier, a creator of Dresden china figures in words—marquises, vicomtes, *ablés à la mode de Versailles*—playing with emotion lightly, but many of his poems, such as *The Dance of Death*, with its refrain, "There is no King more terrible than Death," sound a profound and moving note. At the close of his *Collected Poems* there is this rondeau setting out the poet's modest claim to consideration:—

"In after days, when grasses high  
O'erthop the stone where I shall lie,  
Though ill or well the world adjust  
My slender claim to honoured dust,  
I shall not question or reply.

I shall not see the morning sky;  
I shall not hear the night-wind sigh;  
I shall be mute, as all men must  
In after days!

But yet, now living, fain were I  
That some one then should testify,  
Saying, 'He held his pen in trust  
To Art, not serving shame or lust,  
Will none?—Then let my memory die  
In after days!'"

We all know how Austin Dobson fulfilled the trust he imposed upon himself. So long as we can appreciate the perfection of art in poetry, so long will his question be answered happily, so long will he be remembered as the laureate of a vanished age.

There is something very human and attractive in the Bishop of Peterborough's "progress" through the rural deanery of Rutland. Clad in purple cassock and bearing his episcopal staff, the Bishop walked from village to village in the small county. The incumbent of each parish received the Diocesan at the border of his parish, escorting him to its confines, there to be met by the neighbouring Vicar or Rector when the visit was over, in most instances accompanied by throngs of villagers. Bishops are such far-away people to the majority of country folk that one wishes some of them would follow Dr. Woods's example. Your own Bishop walking into your village, preaching to you on your own green, and talking to you about your village affairs, proves more than anything else, if you are a countryman, that he is a Father in God. But then few of our Bishops have the muscles or the inches of the Bishop of Peterborough. Dr. Woods, I think, has established a record in making such a visitation—a most happily inspired visitation—on foot.

Most people imagined that the Crystal Palace was the only remembrance we possessed of the Great Exhibition of 1851. But we have a more profitable legacy of that great gathering together of arts and crafts in Hyde Park, which, if it gave an impetus to the newly-created world of machinery, set wide the flood-gates of Victorian utilitarianism and hideousness. When the Exhibition was over a Royal Commission was appointed to wind up its affairs and deal with any surplus money left over. This money was invested in land in South Kensington, which has increased so much in value in the intervening seventy years that the Commission, which is still in existence, holds a capital of something like a million sterling. The work of the Commission is to apply its income in scholarships and bursaries for promoting art and industrial knowledge; it has likewise from time to time presented the Government with sites of land for museums and public buildings. No other Exhibition has created such a legacy.

If the grave and serious *Revue Hebdomadaire* did not give the astonishing account of a man living under water as easily as he lives in the air one could only accept it as a *fanfaronnade*. But the reliability of the *Revue* is beyond doubt. It tells us that this strange being, a M. de Lalyman, descended by a ladder to the bottom of a tank full of water. There he shaved himself, brushed his hair, peeled and ate a potato, drank wine, juggled with billiard-balls, and finally sitting at a table wrote his letters. By pressing his elbows to his sides and keeping his body and his limbs stiff, M. de Lalyman, without apparent motion, could rise or sink in the water.

The gentleman himself declares that anyone can accomplish the same feat. It is merely a matter of driving the air from the lungs to the stomach. He practised the breathing exercises usual in physical culture, with his head in a basin of water. He says that after remaining a long time without breathing it is necessary, without releasing the air in the body, to send it from the lungs to the mouth and from the mouth to the lungs, using the glottis as a sort of check-valve. It is not said whether M. de Lalyman keeps his mouth shut or open when under the water, or whether his nose and his ears are stopped with cotton-wool. He says that sending the air from the lungs to the stomach and *vice versa* when under water changes the density of the body. It is a remarkable story, and if it is true I can foresee M. de Lalyman making a vast fortune on the music-halls as "The Human Merman."

The *Morning Post* gives us this little story in its "Way of the World":—"A hearse was passing heaped up with flowers. 'Whose funeral is that?' a lady asked of a bystander. 'Dunno, lidy,' was the reply, 'but I think it must belong to the bloke what's underneath the flowers.' The *Morning Post* also reminds us that the Bishop of St. Albans recently described the most dreary pessimist as the man who wears a belt as well as braces.

## Reviews.

### SCHOOL MAGAZINES.

We have received the *Southportonian*, and owe to it the account of the Consecration of the Memorial Chapel and also the two pictures printed in this issue of the *Church Chronicle*.

The *Glennie Gazette* is to hand, and is quite up to its high average level. Both these school magazines are noteworthy publications and a credit to the scholastic system of the Church.

### "POINTING THE WAY."

By the Rev. ARNOLD CONOLLY.

This is a book of instruction for children of intermediate age, and would be useful either in Day or Sunday School.

Mr Conolly was sometime Secretary of the Religious Education Committee of the Diocese of Newcastle.

There is an admirable introduction "To Teachers," and the Lessons (45 in number) are all well-planned and the exposition clear. Published at Church Stores, Dakin House, Sydney. Price, 3/6.

British regiments possess every sort and kind of mascot from goats to monkeys, but the mascots—for there are two—of the 2nd Battalion of the Scots Guards are unique. They are two Belgian cows captured by the battalion at Fleurbaix, and formally "attached." The cows, which are called Bella and Bertha, went through the first battle of Ypres and other engagements, and marched with the battalion into Germany after the Armistice. They were with the battalion, too, on the Victory March through London. At the present moment Bella and Bertha are enjoying the King's hospitality in the meadows at Frogmore.



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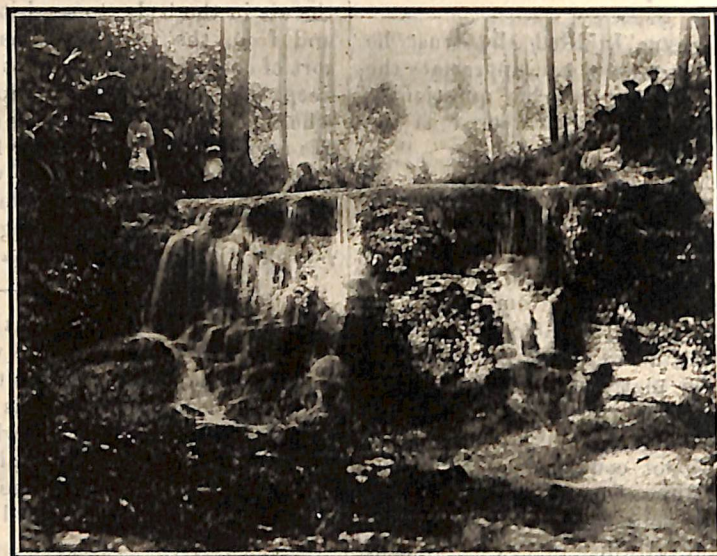
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T. C. TROEDSON, Director.

**N.B.**—The Editor is obliged to ask the Contributors of long Notes to reflect on the limitation of space. He desires thankfully to acknowledge that in the great majority of cases Notes from the Parishes come in by the day requested.

## News from the Parishes.

All Parish Notes must be posted so as to reach the Editor not later than the first post on the 18th of the month. Otherwise insertion cannot be guaranteed.

### NOTICE.

Contributors are asked to observe the rules as to amount of matter which were laid down some time ago. The exigencies of the present demand their accurate observance. By those rules the following standard was set:—

Parishes having 12 subscribers are entitled to 5 lines of matter free.

24	"	8	"	"	"
36	"	10	"	"	"
50	"	12	"	"	"
75	"	15	"	"	"
100	"	20	"	"	"
Over 100	"	20	"	"	"
[A line averages eleven (11) words.]					

Allora (Rev. T. HELY-WILSON).—SERVICE LIST.				
8 a.m.	11 a.m.	3 p.m.	7.30 p.m.	
Jan. 1—Allora	Allora	Spring Creek	Allora	
8—Allora	Glengallan	Goomburra	Allora	
15—Allora	Spring Creek	—	Allora	
22—Allora	Goomburra	Glengallan	Allora	
29—Allora	Allora	(Harvest Thanksgiving)	Allora	
Jan. 6—Eiphany	Allora 6.30 a.m.			
10—Inver-ramsay	8 p.m.			
13—Talgai West	7.30 p.m.			
25—Conversion of St. Paul,	Allora 8 a.m.			

**ST. DAVID'S, ALLORA.**—Rev. G. L. Hunt was a welcome visitor and preached at all services on December 4th, on Prohibition and enrolled a few members for the League. Sunday School prizes were distributed on December 18th. They were a fine lot of books, but cost a lot more this year than last owing to rise in prices. We welcome three new boys into the choir and have room for as many more. The Bazaar has been postponed until April 16th.

**SPRING CREEK, ST. MATTHEW'S.**—Rev. G. L. Hunt visited us and lectured on behalf of the Prohibition League and enrolled several new members. A splendid Altar Cross is on its way for our new altar and we look forward to its arrival.

**ST. JOHN'S, GOOMBURRA.**—Our building is now finished but wants a coat or coats of paint. The new altar and ornaments are "En Route." We thank the Women's Guild for their great work in making possible all these improvements.

**ST. ANDREW'S, GLENGALLAN.**—No services again in November owing to storms. Though the Rector faced the weather on both occasions.

Reports from all centres show a wonderful harvest for 1921. We are arranging a Special Harvest Thanksgiving for January 29th, and we ask a liberal offering from all on that day as an act of gratitude to God for His great bounty. The Archbishop will be here on April 2nd, 1922, to administer the Sacrament of Confirmation and to bless the altar and furniture lately placed in St. John's Church, Goomburra.

**Biggenden-cum-Tiaro (Rev. J. HARDINGHAM, L.Th., Vicar; CHARLES HALL, Catechist).**—His Grace Archbishop Sharp paid our parish a visit from the 25th to the 28th ultimo, for the purpose of conferring the Holy Rite of Confirmation on some ninety-nine candidates. Services were held as follows:—Confirmation at Tiaro, 25th; Broowena at 11 a.m., 26th; Biggenden, H.O. at 7 a.m., at which his Grace offered Thanksgiving for the renovation of the Church, and also dedicated a beautiful Holy Bible given by the members of the congregation at St. John's. At 10.30 a.m. his Grace baptised our Vicar's infant son, Malcolm Pritchard, and pontificated and preached at the Choral Eucharist. Confirmation was held at Dal'arnil at 2 p.m. Prior to the Confirmation, his Grace dedicated the new Church of St. James' and expressed great pleasure at being able to be present that day, saying that it would be kept fresh in his memory for many years to come. The Church proved too small for the crowd assembled, many having to stand outside. During the service an anthem was beautifully rendered by St. John's choir, Biggenden, under the baton of Mr J. T. Wearin. Rev. Atkins, Childers, motored over to Dallarnil and assisted in the service. Confirmation was held at Biggenden at 7.30 p.m., the Church being well filled. Welcomes were tendered to his Grace at the Broowena Hall after service, and on arrival at Biggenden he was met at the

Exhibition Hall by some of our Church people, afternoon tea being provided by the Ladies' Guild. Our Fête, promoted by the Ladies' Guilds of Biggenden, Lakeside, and Coalstoun Lakes, with the assistance of the Girl's Guild, for the purpose of raising funds for the painting of St. John's Church, was held on the 12th November, and proved to be a great success, some £70 being the proceeds. The Dallarnil Ladies' Guild also held a very successful Fête on St. Andrew's Day in aid of their new Church. During the month we had much pleasure in welcoming back amongst us the Rev. Percy Hubbard, who spent a fortnight's holiday in this parish.

**St. Matthew's, Groveley, and St. Mary's, Alderley (Rev. PERCY HUBBARD).**—We are grateful to Rev. G. S. H-nbury, M.A., for his celebrations of the Blessed Sacrament, also to Messrs. A. Pickering, Harding, and Taylor, for extra Evensongs during the Vicar's absence in November. Building operations are now uppermost in our minds. Tenders have been accepted for the removal of St. Mary's to the new site at Enoggera and for the erection of the Anzac Hut at the Soldier's Settlement. We are arranging for a procession of thanksgiving from the old site at Alderley to the new one at Enoggera on the occasion of the Stump Capping on the first or second Saturday in January as will be announced. The good people at Rifle Range are now asking for their own Church and have already held two meetings about it. We very much regret to record two resignations, Mr Harding, as layreader at St. Mary's, and Miss Deacon, as organist at St. Matthew's. We thank both for their past work. The Archbishop has approved of a Mission being held next year at St. Mary's. This will mean intensive preparation and earnest prayer. Communicants are asked to make this a matter of special intention at their Eucharists.

**Toowong (Rev. J. E. N. OSBORN, M.A., M.C.).**—The Wardens and Council have decided to install the electric light in the Church buildings, because they are dissatisfied with the present system of lighting. The electric light will be stronger, cooler, and more economical. Subscriptions towards the cost have come in fairly well and the work will be put in hand immediately. The M.O.L. had their final party for the year on December 10th, and afterwards gave a concert in the hall to provide them with funds to give a Christmas Tree to the children in the Sandgate Convalescent Home. This is the twelfth year in succession that they have done this. Their record of work for the past twelve months for Yarrabah, New Guinea, and the parish has been very creditable to them. The Christmas Day services are as follows:—Toowong, H.O. at 6.30 a.m., 8 a.m., and 11 a.m., Evensong with Carols, at 7.30 p.m. Taringa, H.O. at 6 a.m., and 10 a.m., Evensong at 7.30 p.m.

**St. Paul's, East Brisbane (Rev. GEORGE NEAL).**—The electric lighting of the Church rumoured in last month's notes is now an accomplished fact, thanks to an anonymous financier and Mr Studholme, who did the work of fitting free of charge. The Wardens will be glad to receive any donations, small or large, towards the expense incurred, £17 10s. We are recovering from the effects of two Christmas Trees which came within three days of one another. The first one on December 10th, was a successful attempt to make a further reduction of the Rectory Debt—the result was about £58, which will mean that the debt will be £300 less at the end of this year, 1921. Many thanks to all who have worked so well for this end. The second Tree was on the occasion of the breaking up of the Sunday School and the distribution of prizes, taking place on December 13th. The Kindergarten children used the Tree for their presents, whilst the books for the bigger children were sedately spread on a table near by. The Vicar thanked Mr R. Harley, Superintendent, and Miss V. Hurford, who has charge of the Kindergarten, and their staff of teachers for their earnest work during the year and wished them and their scholars a very happy holiday. Mrs Cole, who has a long record of Sunday School work behind her, was presented with a copy of "The Imitation of Christ," she having to relinquish, at any rate for a time, her work in the school owing to ill health. We wish there were many more to take her place. The school needs four teachers, principally men. Sunday School starts again on January 15th.

**DIOCESAN INTERCESSION PAPER.**—The Diocesan Intercession Paper which was formerly printed in the *Church Chronicle* is now published separately and will be posted each month to anyone who desires to use it by the Secretary, Mr R. C. R. Newman, Ballandean.

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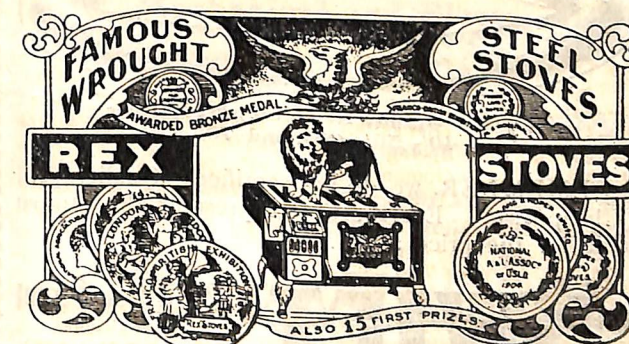
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 BRISBANE

**Christ Church, Bundaberg** (Rev. A. E. KING; Rev. I. L. SKELTON).—We have been greatly cheered by an anonymous gift of £1000 to the Church Building Fund and an additional £600 has been raised in subscriptions during the last month. Building operations are again proceeding actively and we begin to realize what a really beautiful Church is being erected. The Women's Guild Sale of Work combined with the M.C.L. was a great success, thanks to the united efforts of the whole parish. We have had a short visit from the Rev. E. R. Ebbs, and the members of C.E.M.S. who met him look forward with much pleasure to a later visit. The Rev. C. D. Gillinan has left us for work in the Pittsworth parish and the Rev. I. L. Skelton has come to us from the Valley. His Grace the Archbishop paid us an informal visit on passing through to Gin Gin. The time was short but was most happily spent.

**Parish of Cleveland** (Rev. W. J. GERRARD).—There are several things to note in this issue of the *Church Chronicle*. The first is, our Church folk throughout the parish will do well to keep in touch with Diocesan life by taking in the *Church Chronicle*. I can find no list of subscribers or of subscriptions paid, although a bundle of numbers comes for distribution monthly. Only two have paid recently for 1921. Now, we are starting anew, Redland Bay leads the way with new subscribers (Mrs Munro, Miss Percival, 2/- each for year). Will others follow from there and Russell Island, Victoria Point, Birkdale, Cleveland, Wellington Point. Please let me have name and subscription of 2s. for year. The second thing I want to say is that in consequence of the resignation of the Treasurer and People's Warden, the Rector has had to take charge of parish finance in conjunction with Mr Jas. C. King, Warden. On September 11th, when we took over this responsible task, bank credit was £1 13s. 6d., no moneys had come in for months, debt to Diocesan Council was rapidly rising towards three figures, no efforts had been made to get in parochial subscriptions, in fact the accounts were in a deplorable condition. Everything seemed hopeless, but we were determined to try the forlorn hope. Thanks are indeed due to our district collectors who at once took up their duties again and have so far succeeded that we have been able to pay off £70 19s. of the debt to the Diocesan office, but there is still owing over £80, including £27 due to the Rector from rent of Rectory. Churchmen and women of Cleveland and Wellington Point have good need to bestir themselves in the support of their Church. If something is not done, and done quickly, Diocesan authorities will probably deal drastically with us as a parish. You would not like to go back to the old arrangement of lay readers with an occasional visit from a priest? The successful Children's Social which realized £18 2s. 3d for the Sunday School improvement, has attained its object, £13 5s. having been spent as intended, the balance of £4 7s. 3d. having been handed over to the Sunday School Prize Fund. Our recent Sale of Work realized £65. £59 16s. 6d. has been placed in bank for Church restoration purposes, after paying expenses.

**St. Paul's, Maryborough**, with **St. Thomas', Newtown**, and **Christ Church, Granville** (Revs. J. ELLIOTT and T. E. BIRD).—Prize giving at the Sunday Schools was on December 7th, 13th, and 15th, and they will be in recess until Sunday, 29th January, 1922. The attendance during the year has been very good and we look forward to 1922 with confidence. Since our last notes we have lost by death Miss Lorna Appel who passed along at the early age of 16; also Mr Thom, and Mrs J. Telfer, both old residents in the parish. On December 10th, Santa Claus was "At Home" to the youngsters in the Memorial Hall, and they all had a great time in spite of the showery weather. We are still faced with a debt of £2400 on the Hall apart from the yearly interest bill of £170, which, however, decreases as the Hall liability is reduced. To assist in meeting this interest each member of the congregation is asked to set aside a minimum of 3d. per week, the aggregate sum would be a great help and the humble 3d. not missed. In common with the rest of Queensland we have had our heat wave and thunder-storms affecting attendances. All being well the Archbishop will be with us all day on Sunday, 19th February, 1922. Mr V. Jones, who is of so much assistance to us at St. Thomas', is in hospital after undergoing an operation. Mr Ladner, too, is in hospital. We wish them both a speedy restoration to health.

**Roma, St. Paul's** (Rev. A. F. EVA).—November was observed throughout the parish as the Overseas Missionary Month. The envelopes and a letter from the Rector sent to every adult in the parish known to the Rector (700 of them), brought the responsibility of the parish directly under the notice of each parishioner. For a beginning the result was satisfactory, in that the £50 required from

the parish was forthcoming. The majority of the envelopes have not been returned. In spite of protests that there is so much money required for so many things connected with the parish, the Rector vigorously maintains that the Voluntary Assessment must also be met. There is a restlessness indicative of a desire to shoulder these responsibilities in the future. The choir are practising hard for a Carol Service on Christmas night. Somebody must come to the rescue soon and pay the music bill which is mounting up. Mr McDonald has kindly marked out the tennis court, which is now quite ready for the top dressing. The Rector appealed on the Sunday previous to the Car Fund Fête for £300. It is quite impossible for him to keep pace with the work on foot.

### A PARSON'S DEFENCE.

"At the age of 25," says the Rev. S. C. Carpenter in "A Parson's Defence," "the average product of our educational system has reached the following conclusions:—

Religion consists of Scripture, and is a thing you had to learn at school.

Most of the people who go to Church are either rich or on the make.

Some, however, are really religious, and are to be rigorously tested to see if they can be goaded into swearing or other inconsistent conduct.

As a matter of personal comfort and convenience, it is a mistake to commit yourself to anything beyond a 'Watch-night Service' (or Harvest Thanksgiving).

Jesus Christ came into the world to 'save our sins.'

All persons at death go straight to heaven."

This is the creed of the average citizen of a "Christian Country," which, with some unimportant variations, is implicit (and indeed often explicit) in most of our daily and weekly newspapers, and which even finds doughty defenders in highly-placed and well-paid ecclesiastics. One meets this popular religion at every turn. It is this rather than any positive cult or coherent system that has to be countered in a parish. The chaplains at the Front were appalled at this travesty of religion which was identified in men's minds with the genuine faith of the Catholic Church. The casual conversations reported would be comic if they were not so pathetic. "What religion are you?" asked a chaplain. "C. of E." was the prompt reply. "Are you a communicant?" queried the chaplain. "No, I am C. of E." was the crushing rejoinder. "Have you been confirmed?" was the question put to one who claimed to be C. of E. "Only once or twice," came the hesitating reply. "What do you mean by C. of E.?" was the question put to another who claimed to be denominated thus. "Oh," was the reply, "I follow the band." Two workmen, so runs the story, were discussing the war between Turkey and the Balkan nations. One championed the latter on the ground, as he said, that they were Christians. "But," rejoined the pro-Turk, "they're not Christians like you and me, Bill, wot sends the kids to Sunday School and the wife to the Harvest Festival." There is a strong family likeness between all these sentiments and the analysis of the mentality produced by our educational system. Our Sunday Schools apparently have been powerless to counteract this counterfeit Christianity. —Yuan.

A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great and noble in his nature, makes him unfit for conversation, destroys friendship, changes justice into cruelty, and turns all order into confusion.

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## Official Notes.

## CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Marriage Fees ...	£38	0 10
Assessments ...	137	16 3
	£175	17 1
HOME MISSION FUND.		
Mr W. Allen ...	10	0
Miss Burrell ...	6	6
Brisbane—St. John's Cathedral ...	2	5 7
St. Martin's, Rosalie ...	2	9 9
St. Mary's, Alderley ...	1	11 0
St. Michael and All Angel's, New Farm ...	4	2 2
St. Matthew's, Sherwood ...	2	11 6
Maroochy, Kenilworth ...	10	15 0
Murgon, Windera ...	2	17 7
Warwick—St. James', Pratten ...	1	0 6
St. Andrew's, Swan Creek ...	1	0 9
	£29	10 4

## TUFNELL HOME.

Messrs. Cox & Helps ...	11	4 1
Mrs Sullivan ...	1	0 0
Mrs E. W. Taylor ...	5	0
Brisbane—St. Augustine's, Hamilton, M.C.L. ...	1	0 0
St. George's, Windsor, S.S. ...	1	1 0
Church of the Good Shepherd, Brookfield ...	5	0
St. Matthew's, Sherwood ...	4	0 0
St. Andrew's S.S., S. Brisbane ...	5	4 0
St. Mark's G.F.S., Albion ...	4	0 0
Toowoomba—St. Luke's S.S. ...	2	0 0
All Saints' S.S. ...	3	0 0
	£32	19 1

## WHITSUNDAY OFFERTORY.

Morningside School Church ...	2	0
ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.		
Messrs. R. S. Hews & Co. ...	5	0 0
Brisbane—St. John's Cathedral ...	9	13 8
Holy Trinity, Wooloongabba ...	3	0 10
Holy Trinity, F. Valley ...	8	2 4
Gayndah, St. Matthew's ...	3	13 0
	£29	9 10

## CATECHISTS PROVIDENT FUND.

Sherwood, St. Matthew's ...	£4	0 0
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## ORDINATION CANDIDATES FUND.

Per Rev. Canon Campling ...	10	0 0
Mr Winnett ...	5	5 0
Brisbane—Bardon ...	1	5 8
St. Matthew's, Sherwood ...	9	16 0
Beaudesert—St. Mark's, Slack's Creek ...	2	18 6
Crows Nest, St. George ...	2	5 0
Kilcoy, St. Mary's ...	4	5 1
	£35	15 3

## CHURCH MISSION.

Brisbane, St. John's Cathedral ...	3	0
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## CHURCH MISSIONARY SOCIETY.

Brisbane, Holy Trinity S.S., F. V. ...	£1	0 0
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## AUSTRALIAN BOARD OF MISSIONS.

Rev. G. S. Hanbury ...	5	0 0
B.H. (gifts) ...	1	2 6
M.C.L. Festival ...	6	0
Miss White ...	1	0 0
Brisbane—Cathedral Fête ...	24	7 7
St. John's Cathedral ...	13	6
St. John's S.S. ...	3	1
Holy Trinity, F. Valley ...	18	9
All Saints', W. Terrace ...	9	8
Christ Church G.F.S., Milton ...	35	0 0
St. Paul's, Taringa, W.A. ...	6	5 0
St. Matthew's, Sherwood ...	10	0 0
Holy Trinity, Wooloongabba ...	3	0 0
St. Andrew's, Indooroopilly ...	1	6 4
School Church, Morningside S.S. ...	4	9
St. James', Kelvin Grove ...	2	5 0
Cleveland, St. Paul's ...	2	0
Ipswich, Girl's Grammar School ...	19	11
Killarney—Christ Church ...	1	7 1
St. Aidan's, Tannymorel ...	1	1 11
Oakey, St. Augustine's (gifts) ...	1	0 0
Redcliffe, St. Mary's ...	1	0 0
Southport, St. Peter's ...	32	16 2
	£130	9 3

## New Guinea Mission.

Mr K. L. Barnett ...	3	0 0
Brisbane—Cathedral Fête ...	35	14 5
Christ Church, Milton M.C.L. (child) ...	5	0 0
Holy Trinity, F. Valley S.S. (boy) ...	5	0 0
St. Matthew's, Sherwood (launch) ...	7	2 0
St. Andrew's, Lutwyche, S.S. (student) ...	17	0
St. Mark's, Albion, S.S. and Kindergarten ...	1	10 0
Warwick, St. Mark's M.C.L. ...	10	0 0
	£68	3 5

## Melanesia Mission.

Sale of Photos per Miss Hausmann (boy) ...	1	0 0
Brisbane, St. Martin's S.S. Rosalie ...	10	0
Est. St. Agnes Ladies Guild (launch) ...	3	0 0
Warwick, St. Mark's S.S. (boy) ...	1	10 0
	£6	0 0

## Yarrabah Mission.

Mrs Hillcoat per Mrs Smith ...	5	0
Brisbane—Christ Church S.S., Milton ...	13	8
Holy Trinity S.S., F.V., (boy) ...	5	0 0
St. Matthew's Sherwood ...	7	11
	£6	6 7

## Torres Straits Mission.

K. Barnett ...	2	0 0
Brisbane, Holy Trinity S.S., F.V. ...	1	0 0
	£3	0 0

## Forrest River Mission.

Brisbane, Holy Trinity, S.S., F.V. ...	£1	0 0
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## Mitchell River Mission.

Brisbane, Holy Trinity S.S., F.V. ...	£1	0 0
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## Jerusalem in the East.

Brisbane, Holy Trinity S.S., F.V. ...	£1	0 0
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## FAMINE FUND, RUSSIA.

Miss B. Hausmann ...	1	0 0
Ipswich, St. Paul's ...	35	0 0
	£36	0 0

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