

# **ANGLICAN CHURCH MISSION.**

*Headquarters: St. Luke's, Charlotte Street, Brisbane.*

As promised in our last month's report, we are glad to state that the net profits from the Exhibition dining-hall amounted to £222 17s. 1d. This will mean that we shall be able to present St. Martin's Memorial Hospital with £111 10s., being half the net proceeds, as promised. Our appeal to the parishes for the names of lads desiring country work has met with a response of three lads from various centres, and through the Immigration Depot we have secured several new arrivals and placed them as beginners in farm work. At the present time I have applications for seven more lads, and will be glad to hear of any boys who would like to start farm work. During the

month St. Luke's Hall has been lent to Mrs Arkell, Mesdames Pardoe and Hubbard, and the Yeronga Girls' Tennis Club for social purposes, proceeds being devoted to St. Martin's Hospital. Miss McFarlane, of Messrs. Tritton & Co., organised a successful social for the Church Mission. Arrangements for the Church Mission Annual Festival are well in hand, and the following fixtures have been made:— Sunday, 16th October, 8 a.m., Corporate Communion; 9.15, Annual Breakfast; 11 a.m., Mattins and Sermon; 7.30 p.m., Evensong. Canon Batty will preside at the morning services. Wednesday, 19th October, Church Mission Annual Festival Social. A Basket Picnic will be held at One-Tree Hill on Saturday, 22nd October. Special trams will leave North Quay at 2.15 p.m. All Church workers welcome to join us. Contribution, 1s.

## **Official Notes.**

### **CONTRIBUTIONS TO DIOCESAN FUNDS.**

#### **DIOCESAN ADMINISTRATION.**

Marriage Fees ...	£49 13 4
Assessments ...	157 17 5

£207 10 9

#### **HOME MISSION FUND.**

Miss J. Collins ...	10 10 0
Miss D. Osborn ...	1 4
Biggenden, St. John's ...	11 7
Boonah, Christ Church ...	5 19 3
Brisbane—St. Peter's, West End ...	1 1 0
Bundaberg, Christ Church ...	3 0
Clifton—Nobby ...	5 0 0
Groveley—St. Matthew's, Alderley ...	1 12 1
" " S.S. ...	5 5
Harrisville—St. Stephen's, Roadvale ...	19 6
All Saints', Kalbar ...	1 15 1
Maroochy—St. Mark's, Buderim ...	15 2
Pittsworth—St. Andrew's ...	10 0
St. Paul's, Tummaville ...	2 16 10
Redcliffe, St. Mary's ...	17 6
Toowoomba, St. James' ...	23 11 9
Wynnum, St. Peter's ...	1 19 1

£57 19 7

#### **WHITSUNDAY OFFERTORIES.**

Boonah, Christ Church ...	1 6 9
Maroochy—St. Mark's, Buderim ...	6 3
Warwick, St. Mark's ...	7 14 3

£9 7 3

#### **ORDINATION CANDIDATES FUND.**

Mrs J. Hardgrave ...	5 0 0
St. Francis' College (per Rev. Canon Campling) ...	13 0 0

£18 0 0

#### **DISTRICT NURSES' ASSOCIATION.**

Lutwyche, St. Andrew's S.S. ...	10 0
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#### **CLERGY CENTRAL SUSTENTATION FUND.**

Mr Twamley ...	£1 1 0
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#### **CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.**

Warwick—St. Peter's, Yangan ...	£1 5 6
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#### **CATHOLIC PROVIDENT FUND.**

Southport, St. Peter's ...	14 6
Wynnum—St. Peter's ...	10 10
St. Paul's, Manly ...	4 0

£1 9 4

#### **TUFNELL HOME BUILDING FUND.**

Mrs Butler ...	5 0 0
Dr. J. A. Cameron ...	5 5 0
Per Sister Katherine ...	5 0
Canon Micklem ...	1 2 0
St. Margaret's, Albion ...	1 18 6
X.Y.Z. ...	2 2 0
Brisbane—West End Kindergarten ...	10 0
Clayfield, St. Colomb's ...	30 15 0
Nundah, St. Francis' S.S. ...	3 5 3
Toowoomba, St. James' ...	8 6 5
Sandgate, St. Nicolas' S.S. ...	1 7 10

£59 17 0

#### **ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.**

Brisbane—Bishopscourne ...	2 0 1
Boonah, Christ Church ...	3 17 11
Ithaca, St. Barnabas' ...	1 15 5
Southport, St. Peter's ...	6 6 0
Warwick, St. Mark's ...	8 9 9

£22 9 2

#### **CHURCH OF ENGLAND GRAMMAR SCHOOL.**

Rev. J. S. Needham ...	£2 0 0
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#### **AUSTRALIAN BOARD OF MISSIONS.**

Boonah, Christ Church ...	1 7 7
Brisbane—St. John's Cathedral S.S. ...	7 6
All Saints', Wickham Ter., W.A. ...	10 7
St. Martin's, Rosalie (1st inst.) ...	7 8 10
Holy Trinity, F. Valley (med.) ...	13 9
Bulimba, St. John the Baptist ...	4 3
Esk, St. Agnes' O.L.O. ...	10 6
Groveley, St. Matthew's ...	19 6
Indooroopilly, Junior Branch W.A. ...	3 9 9
Maroochy—St. George, Eumundi ...	7 0
Nanango—St. Paul's, Kumbia ...	1 10 0
St. Michael's, Kingaroy ...	1 0 0
All Saints', Memerambi ...	13 4
Toowong—St. Paul's, Taringa ...	10 6
" " W.A. ...	3 1
Warwick—St. Mark's ...	9 0 3
St. Peter's, Yangan ...	9 0

£29 5 5

#### **New Guinea Mission.**

F. W. Caine (student) ...	10 0 0
S. Noyes ...	10 0
Ipswich, St. Paul's M.O.L. ...	13 0
Warwick, St. Mark's ...	5 10 8

£16 13 8

#### **Melanesia Mission.**

Brisbane—St. Martin's, Rosalie (child) ...	14 0
Warwick, St. Mark's S.S. ...	2 0 0

£2 14 0

#### **Forrest River Mission.**

Ipswich, St. Paul's M.O.L. ...	13 0
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#### **C.M.S. HOSPITAL, CAIRO.**

Warwick, St. Mark's M.U. ...	£2 3 0
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Brisbane, 1st November, 1921.

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## The Church Chronicle.

Vol. XXXI.]

BRISBANE, NOVEMBER 1, 1921.

[No. 376]

## Editorial Notes.

### THE ARCHBISHOP.

The events marking his Grace's departure will occur at the end of the month, which will make it impossible for us to report them in the November *Chronicle*. On the 28th October there will be a Celebration of the Holy Communion at St. John's Cathedral at 7.15 a.m., and a great farewell meeting at the Exhibition Building in the evening of the same day. On the 29th there will be a Citizens' Garden Party in the University Grounds, which will give the people of Brisbane an opportunity of saying "good-bye." The volume of the book of seventeen years is about to close. When it is reopened at the great day it is our belief it will shew, in the light of eternity, the record of noble, unselfish work bravely attempted for the glory of God, and generously carried forward to the building of the Church and the relief of man's estate. We can only assure the Archbishop of our love and tell him his people in Queensland will pray for him and that we know, among his many new and pressing duties, he will never be too busy to remember and to pray for us. To say more would be an impertinence.

### THE ENTHRONEMENT.

The day fixed for the Enthronement of the Bishop of New Guinea as Archbishop of Brisbane is November 16th.

### MR. JUSTICE CHUBB.

Of the eminent services rendered by Mr Justice Chubb in his legal and judicial capacity there is no need for us to write, for they are well known throughout Queensland. But we wish to record our gratitude for all he has done for us during the last twelve years. He became Chancellor, we think, in 1909. He was a prominent member of the conference preliminary to the formation of the Province, and it is to him we owe the Provincial Constitution. May his leisure enable him to a long continuance of his admirable work for the Church.

### MOUNT MULLIGAN.

The Archbishop has sent to the parishes a letter of advice in the matter of giving assistance to the widows and orphans at Mount Mulligan. Nothing we can say can add to the gravity of his Grace's injunction. It is symbolic of his whole ministry that one of his final appeals should be for the widows and children in their affliction.

### MOVEMENTS OF THE ARCHBISHOP-ELECT.

On Sunday, 13th November, he consecrates the chapel at the Southport School. On the 14th he gives confirmation at the school. On the 18th he gives confirmation at Holy Trinity, Fortitude Valley. On the 20th he preaches at the Cathedral at 7.30 p.m. On the 22nd he goes to Gin Gin, and begins a confirmation tour along the N.O. Line. On the 30th he gives confirmation at St. Andrew's, South Brisbane.

### THE MILLION FARMERS SCHEME.

The word "hundred" dropped out in our editorial on this subject last month. Our readers, we do not doubt, understood that there was a misprint. The last post brought us a good deal of very interesting matter from the promoters. Whether the Pacific world is to become speedily worthy of the age-long name its vast ocean has borne, or whether it is to be the centre of the next cataclysm, makes no difference at all to the great fact that Australia needs, as soon as she can get it, a population ten times as great as she has at present. However, to rectify our mistake let us explain:—

(1) We have in Australia 1,903,000,000 acres, of which 800,000,000 are good cultivable land (about the same in amount and in quality as they have in U.S.A.) Less than one per cent. of the grand total is cultivated. This means less than  $\frac{1}{2}$  per cent. of the productive land.

(2) Barely 10 per cent. of the grand total carries settlement of any kind.

(3) Our public debt is in the neighbourhood of £800,000,000 (Federal, State and floating debts). Our population is only about 6,000,000. We want 44,000,000 brothers and sisters to help to carry the load.

(4) We are about 5,500,000 white Australians, and close around us there are 1,100,000,000 of the coloured races.

### THE REVERSE SIDE.

Alas! There is a reverse side. We must take into account the climatic and irrigation conditions. The *Courier* states that at least 640,000,000 acres have less than a 10 inch rainfall, and a very uncertain rainfall at that, and many hundreds of millions of acres, with a better rainfall, are suitable only for pastoral purposes. The most reliable climatological data that have been prepared indicate that Australia, when thoroughly developed, will be capable of carrying a population of 60,000,000 persons. When that population is here, and when secondary industries have been developed to the fullest capacity, there will be markets for the products of a million farmers. That, however, may be a century hence.

### MORAL PRINCIPLE IN COMMERCE AND PATRIOTISM.

All these difficulties can be overcome by a spirit which is not very manifest at present—the spirit of determined self-sacrifice for others. And this spirit cannot live among men or operate except through human personality. Far more people than the priests and teachers of the Church are willing to admit hold destructive or ineffectively vague ideas on the fundamental truths of our holy religion. We must convince the white Australian that the Incarnation of our Lord is not a mere theory, and that the Lord Christ, who by the eternal spirit offered himself unto God, can lead us into all good things, and that He alone can lead. But we shall be blamed for preaching—for it is the absurd custom to regard the mention of God in conversation or letters as somewhat indecent. We are not so priggish. But we are quite willing to stop for the present.

### ARMISTICE ANNIVERSARY.

November 11th will be the third anniversary of the signing of the Armistice. Those who recall the beauty of the service held in St. John's Cathedral last year to mark the history of that event will be glad to know that



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arrangements have been made for an Armistice Anniver-  
sary to be celebrated at St. John's Cathedral on Sunday,  
November 13th, at 4 p.m., the nearest Sunday to the actual  
date. A special service is being arranged, with appro-  
priate music, under the direction of Mr George Sampson,  
F.R.C.O. Advantage will be taken of the occasion to  
announce the result of the big drive in the country, and  
also the result of St. Martin's Day in the metropolis.

### REVIEW.

By a mischance the review of Mr Micklem's book,  
"Principles of Church Organisation," is not yet to hand.

### REMINISCENCES OF BISHOP PATTESON'S DEATH.

[The writer is the REV. CHARLES BICE, who was ordained by  
BISHOP PATTESON in 1868, and was at Norfolk Island when the  
news came of the Bishop's death. MR. BICE, as he points out  
in the article, served for twenty-five years in the Mission, and  
then worked in Australia in its interests for many years.]

Fifty years, usually a long period of time in retrospect,  
seems to me but as yesterday, the scenes are so clear in my  
mind. We had (in 1871) been established at Norfolk  
Island for three years, and the Bishop, Brooke, and Atkins  
were away in the "Southern Cross" visiting the Islands,  
and incidentally Santa Cruz.

The vessel was somewhat overdue, but that did not par-  
ticularly alarm us in those early days. At length there  
came the well-known cry of "Aka, aka!" (ship, ship), and  
we sped as usual to the cliffs. Somehow, there was always  
excitement and strange curiosity in those days, when sails  
were so infrequently seen. Alas! the flag was at half-  
mast! What did it mean? I don't think we quite  
expected the worst news, although sub-consciously we felt  
it must be bad.

We had some time to wait, and it was a time of tension  
and anxiety. At length we learnt, with very saddened  
hearts, that our dear and revered Bishop, the Rev. Joseph  
Atkin, and Stephen Taroaniara had been killed at Nukapu,  
a small reef island in the Santa Cruz group, and their  
bodies buried in the waters of the South Pacific Ocean.

Did a little party of Missionaries ever receive a more  
staggering blow? And yet, somehow it seemed a time for  
action. We were most fortunate in having a calm, wise,  
and capable leader in the person of the Rev. R. H.  
Codrington; and by-and-bye, we met together in the  
Bishop's room, and there we prayed and pleaded with God  
for guidance and direction; it was at once given. It was  
His work, and although he had buried His workmen, He  
was still going to continue His work; and we were made  
to feel that we were in future to be His chosen instru-  
ments.

Bishop Patteson was a particularly methodical, far-see-  
ing and practical man, and before leaving for his island  
voyages, it was his custom to leave behind him his will,  
and instructions for the working of his Mission. The key  
of his private secretaire had been left with Codrington.  
When that key was turned, out dropped the envelope,  
whereon was written: "To be opened in case I never  
return."

That envelope contained his Will, and instructions as to  
the future. There was never a thought of abandoning the  
work; and slender as was the present staff, we consecrated  
our lives, and determined by God's help to do all in our  
power to carry on the work. The foundation had been  
well and thoroughly laid; and although Bishop Patteson  
had been such a comparatively short time at work, he had

left behind him such a remarkable influence and inspira-  
tion that, being dead, he was yet speaking to us. He had  
not only given his own beautiful life to his work, but had  
endowed it with all he possessed. And so we set our faces  
to the great task, and the stupendous responsibilities of the  
work in Melanesia; and God has never in all the fifty  
years failed it or allowed it to retrogress.

Of the little band of Missionaries who met that day in  
Bishop Patteson's room, Codrington remained on as Senior  
Missionary without any salary, relinquishing all his high  
prospects in England as a Fellow of Wadham, and God  
only knows what the Melanesian Mission owes to him.  
Palmer, as Archdeacon, was content to remain on in the  
service of the Mission until his death. I left, after twenty-  
five years, to take up the position of Organising Secretary  
for Melanesia, at the wish of Bishop John Selwyn.

But there were others whose hearts the Lord had touched,  
and on whom the influence of the martyred Bishop rested  
in full measure: George Sarawia, Henry Tagalana, Edwin  
Sakelrau, Edward Wogale, Joseph Wate, and many others;  
and the shock of Bishop Patteson's tragic death not only  
shook Melanesia, but possibly no single event in the whole  
century had a greater effect for good on Christian Missions  
throughout the world. The death of the martyrs had in-  
deed become the seed of the Church.

Some time later, I was acting as Bishop's representative  
after the Memorial Cross had been erected at Nukapu, and  
my duties took me to Santa Cruz and the Reef Islands.  
One of my companions was the late Rev. Dr. Welchman.  
We arrived at Nukapu one glorious afternoon and went  
ashore. The tide was low at the reef, and we had to wait  
a short time before we could get over into the lagoon.  
Canoes came out to us, as on the 20th September, 1870. I  
am not sure, but I think I got into one and was paddled  
ashore.

The people were now very friendly, but there was no  
school yet started on the island. The house in which the  
good Bishop is said to have rested was still standing. The  
handsome memorial cross close by marked the spot where  
he was killed. It was a glorious evening as we stood  
there, and the rays of the setting tropical sun caught on  
the burnished circle of the inscription around the arms of  
the cross, and had a most striking effect. At the foot of  
that cross we knelt and prayed, and the occasion was a  
very moving one to us all. After a while Welchman put  
into my hands a slip of paper on which was written these  
lines as far as I can recall them:—

He sought to bring dark souls from night

Counting his life but loss;

And where he fell the golden light

Of sunset gilds his cross.

In other worlds of endless day,

Where heaven's sun goes not down,

The Sun of Righteousness for aye

With glory gilds his crown.

I have no doubt the occasion inspired these words, for  
he said himself the occasion was poetic. Dr. Welchman  
himself laid down a faithful and valuable life in the service  
of the Mission at Bugotu.

He too had his cross in the loss of a devoted wife, but  
the Sun of Righteousness with glory gilds his crown.—  
*A.B.M. Review*; quoted in *The Church Record*.

### To Correspondents.

SUNDAY SCHOOL EXAMINATIONS.—Sorry to postpone; arrived  
after paper made up.



## ST. MARTIN'S DAY, 1921.

November 11th the Church's Great Effort.

To the Editor *The Church Chronicle*.

Dear Sir,

St. Martin's Hospital is the first of what may be termed the notable War Memorials, namely, it represents the feeling of the Church of England in Southern Queensland. The Church of England in Australia has never been or will be found in any sort of association with organised movements which are inconsistent with the purest and noblest conception of loyalty. It is in this respect what it ought to be. By direct inheritance it has wonderful traditions to live up to. The Church has been one of the makers of English character. If you could substract from England all that the nation owes to the Church, you would look upon a shrunken and impoverished England. We may say of the Church of England in Queensland that it is a transparent patriot. It is a fearless patriot. It is a sacrificial patriot. All through the waging of the War it was faithfully English, and therefore faithfully Australian. Not from the pulpits of the Church of England was a word or whisper heard that discouraged service or disparaged the Allies' cause. The Church was steadfastly true to England through all the dark days in which faith was tried as in a furnace and patience sustained disaster. Proudly and gratefully the fact may be added that the foremost denomination was not alone in the steadfastness and unselfishness of its loyalty. Others fought the same good fight. You see many an honour roll in the places where Christians worship. The call of the Great War was a summons to the defence of civilisation, to the maintenance of all that the British Empire stood and still stands for in the world, to the service of justice and liberty. How could the young manhood which had been trained in the Church of England in Queensland do other than respond to the call? It would have been false to the training and the high traditions had it not said, "Here am I; send me!" And so they were sent, these sons of the Church, and thousands of them lie in distant graves. Not, let us say, always in foreign soil. The soil on which they fought for justice and liberty in France is not to them foreign soil. And France will not think or speak of them as foreigners. Sacrifice awakens and engages a capacity for far-reaching brotherhood which original design is deeply embedded in human nature. But our soldier boys should have memorials in their own dear land. Close to St. John's Cathedral, in Brisbane, they will be held in everlasting remembrance through St. Martin's Hospital. Surely a hospital with its merciful ministrations is a most fitting memorial of the sons of the Church who gave their lives for the triumph of right over wrong. St. Martin's Day, November 11th, will no doubt bring out some fine instances of sacrifice, with which it is sought to enshrine the Hospital itself. Over £50,000 has been raised, which leaves another £30,000 still to be found. It would be an act of patriotism if members of the Church of England undertook that when it is opened, no shadow of debt will fall upon it:

"There's a plainer duty still,  
We need to meet the instant ill,  
To heal the wound, to hide the scar,  
We who looked on."

STELLA BRUCE-NICOL,  
Hon. Sec., St. Martin's War Memorial Hospital,  
Ann Street, Brisbane.

## FROM THE LONDON "GUARDIAN."

We have suffered much in prestige, especially in America, through the memoirs of Mrs Asquith and Colonel Repington. Foreign readers naturally accepted their presentment of social and political England in war-time; few of them had any other basis to go upon. Happily, Americans can now look upon the events of those days through the eyes of one of their own countrymen, Mr Walter H. Page, American Ambassador at St. James's during the war. Some of his letters are appearing in the *World's Work*, the first of a series of instalments being given in the September number. In one of these he describes Sir Edward Grey telling him, with tears in his eyes, of his unsuccessful attempt to prevent the war, and of how the King, after talking for nearly an hour on the German iniquities, said despairingly, "Mr Page, what else can we do?"

After describing our attitude under the stress of war, Mr Page added, "I thank God I am of their race and blood." His pen-pictures of his Austrian and German fellow-Ambassadors when the die was finally cast in those early August days of 1914 will probably go into the history books as showing the ignorance in which they were kept by their respective governments. Count Mensdorff, the Austrian Ambassador, wrung his hands and "behaved like a madman." The German Ambassador, Prince Lichnowsky, was "so unnerved that he came into his drawing-room clad in his pyjamas to receive distinguished callers." It would be a great help to a better understanding between ourselves and the United States if Mr Page's letters were published in book form when they have run their course in the *World's Work*. They are a complete answer to both Mrs Asquith and Colonel Repington.

To us who use the telephone as mechanically as we turn on our bath water, and with the same acceptance of its being one of the necessities of existence, it is odd to read that one of its earliest exhibitions created a profound sensation at an afternoon tea party. Lady Shelford, who has just died at the age of eighty-one, the daughter and wife of distinguished civil engineers, was the giver of the party at her villa on Clapham Common. Her guests spoke to one another from different rooms, the wire passing "twice round" the garden. Lady Shelford had a wonderful store of memories. She remembered Faraday electrifying water containing a fish at the Royal Institution—our knowledge of electricity was then in its early beginnings—and the fish leaping out of the tank on to the knees of King Edward VII., then Prince of Wales. And she could remember, too, buying postage stamps when they had to be cut with scissors; this was before the perforation was introduced.

Speaking of the perforation of stamps, I have always understood that the idea was originated by a clergyman's daughter. The waste of time in the post offices in cutting off the required number of stamps, and the risk of damage by careless or hasty cutting, set her wondering if something more effective could be devised. She tried pricking the space around each stamp with a pin, and finding that the stamp tore off easily, sent her suggestion to the Post Office. Her reward, I believe, was £50, but that was the genesis of the perforated sheets of stamps.

## CHILDREN AND THEIR HUMOURS.

Dear Sir,—I experienced a delightful quarter of an hour yesterday when the postman brought me a book which I did not expect and cannot remember ordering. No bill has come in either. It is a book of reminiscences by Mr Sneyd-Kynnersley, Inspector of Schools, and I give you two or three of the yarns. Perhaps your readers may like them.

Yours, etc.,

TOM DAVIES.

Maryborough.

It is in their speech that children are so unexpected, and the younger the child the more unexpected are his remarks. Many an inspector, many a teacher, has been reduced to utter confusion by these random shots. It was one of my own staff who came to grief in a country school in this way. He had been examining Standard II. in the multiplication table, and the village idiot was in the class. They dealt with fair success with the simpler problems, and Mr Rackem was emboldened to soar higher.

"How much is eleven twelves?" he asked, and there was none to answer. He put it in a more searching way: "Who knows how much is eleven twelves?" And the village idiot answered "GAWD," that being the generally accepted answer to difficult questions couched in that form.

In another country school I met a boy, who by reason of his wit and his wits was the joy of the rector's heart. He was in Standard III, age about nine. I gave him an arithmetic card containing, among others, the question: "How much would one million penny postage stamps cost?" George took the contract with a friendly grin, and in due time intimated that he had completed it.

"What do you make of the stamps, George?" I asked: "Is it £4,166 13s. 4d.? Yes: that is right," and I marked his paper.

George grinned a larger grin, and remarked confidentially, as he sat down again, "Thet come to a dale more nor what I'd care tu give far un."

When Mr Bultitude (in *Vice Versa*) was given bills of parcels to do, he was "disgusted as a business man by the glaring improbabilities of their details." George took the same view.

A colleague tells of a similar rebuff. He was examining in mental arithmetic, and took pains to adapt his questions to local industries. Picking out a big lad, he asked, "What does your father do?"

"Ootches sawmon i' th' river."

"Capital: you will be able to do this sum; 20lbs. of salmon at 3d. a lb., what is that worth? Twen-ty pounds of sal-mon at 3d.?"

"Yah: tha' wouldn't be worth a dom."

I think this is what logicians would call "Ignoratio Elenchi."

Another story of discomfiture—more touching, because the discomfited one had not provoked her fate—comes to memory. The scene was a Sunday School. The suffering lady had hurried down on a sultry afternoon, and found her class unusually anemic. She toiled womanfully, in spite of heat and consequent torpor, and it was not till she was faint with exertion that she seemed to detect a spark of interest. There was a low mutter, and she cheered up, as a fisherman does when after hours of nothingness he feels a timid bite.

"That is right, Mary dear; speak up; what did you say?"

"WOIPE YER FACE."

She never smiled again—in a Sunday School.

They spared neither age nor sex, and even the lookers on might be overwhelmed. This was the case at a school managed by a worthy vicar, whose most devoted ministrations were so little acceptable to his flock that his congregation had dwindled down almost to the point specified by Professor Henry J. S. Smith, of Oxford: "The attendants at Professor Z.'s lectures might be counted on the thumbs of two hands." That at least was the current rumour. I was examining Standard II. (aged eight or nine) in the rudiments of geography, and we came to the word "desert," which they defined as "a sandy plain where nothing grew." I was anxious to get at the meaning of the word, in connection with "deserted," and remembering a long-untenanted house at the end of their street, and just below the Church, I put it thus: "As I was coming here I saw an empty building, all shut up, where nobody lives, and nobody goes: what should you say that house was?"

And a fatal boy replied, "The House of God."

Never before or since have I seen a good man so utterly prostrated as was that vicar.

## NATIONALISM.

By the Rev. T. A. LACEY.

It happens not unfrequently that a principle which has been strenuously upheld in days of conflict falls into disrepute with the victory of its maintainers. The cause is not far to seek. Ardent disputants can hardly avoid exaggeration; when they have carried their point there comes reflection, and it brings with it uneasiness. They have been contending for a truth, no doubt, and the truth has prevailed, but they have pressed it out of measure and with disproportion; they have pushed it to consequences which need correction; they have committed themselves to action which has unexpected results: they have ignored and endangered some other truths which their opponents were more or less consciously defending. A partisan victory is never altogether satisfactory to those who have won it, and is very unsatisfactory to the onlooker who has observed the merits and the faults of either side.

During the last hundred years the principle of nationality has been the ground of incessant conflict. Ill-defined and illusive, but based on human realities, it has dominated the minds of men who did not trouble themselves to analyse it; detached philosophers have attempted this without much success, acknowledging the power of that which baffles them: it has generated insurrection, revolution, war; it has undermined or exploded the political system of Europe which the Congress of Vienna laboriously constructed; it has inspired heroism and villainy, martyrs and treacherous conspirators; it has flung itself vainly against adamant institutions, and has consolidated societies that were like running sand; in Belgium and in Switzerland it has nullified the curse of Babel, and elsewhere it has made that misfortune of humanity a foundation stone of political order.

The late war in one aspect was a continuation of this conflict. Its remote starting point lay in the aspirations of Serbian nationality, and its course was determined by the raid on Belgium; it awakened the sleeping hopes of Italia Irredenta; the strong unity of France was the spear-point of the Alliance. There were cross-currents both in the war and in its consequences. If the Austrian Monarchy, the secular foe of nationality, went under and disappeared, the German Reich, on the other hand, in spite of the wrongs



of Poles and Danes, was nothing if not national. If peoples have been emancipated from Russian rule, the genuine nationality of Russia seems to be in dissolution. England, a nation if ever there was one, finds nationalism in other quarters a wearisome burden. But on the whole the Peace of Versailles set the seal of triumph on the principle of nationality.

And at once there are complaints; some are unreasonable. It is not reasonable to expect the smaller nations of Europe, emancipated from the pressure of Imperial masters or neighbours, to show at once the political stability which others have imperfectly attained through a sorrowful succession of revolutions. But there is better ground for discontent. The parcelling of populations threaten economic confusion. National independence, irrespective of geography, is found to have drawbacks, and national peculiarities do not fit into convenient frontiers. Something of value is lost as the principle of nationality rises in triumph. A league of fiercely independent nations appears to lack cohesion, and voices are heard demanding the development of a super-State. Precisely for fear of that the United States of America, which, within living memory, have fought their way to nationhood, hold aloof, not willing to merge themselves in the United States of the World.

Nationality is a real thing of great value, but there is a nationalism which needs restraint. It has grown strong in the long conflict, and its strength is overbalanced. There is a Christian tradition, now deplorably weakened, which might serve as a corrective. A comparison of religion with politics needs caution, for the City of God differs from the cities of the world, but the citizenship which is in

Heaven has been, and may be yet again, the pattern of a healthy cosmopolitan order. The Catholic Church is not correctly described as international, for it is not national at all; there is in it neither Jew nor Greek, neither civilised or barbarian, but only men. It stands in the natural unity of mankind, and it points to a unit of political order.

It seems to be true, as Tolstoy discovered to his surprise, that the precept of the Gospel, "Love your enemies," had a special reference to national enmities. Tolstoy discovered it for himself, but he was mistaken in thinking that he was breaking new ground. Some of us learnt it from so antiquated a commentator as the Jesuit Maldonatus. The supposed precept of the Old Law, "Thou shalt love thy neighbour and hate thine enemy"—nowhere expressly stated in that form—was a compendious summary of many rules which fenced the Chosen People from dangerous contact with surrounding nations, and to broad-minded Romans this seemed to be the most conspicuous tenet of the Jewish religion. "*Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium.*" We do not inquire of Tacitus what the Jews were in fact, but he can tell us what the anti-Semites of his day thought of them and of their proselytes; Imperial Rome, which could tolerate and assimilate all other peoples, resented their defiant exclusiveness. What Rome resented the Gospel called them to amend, and would give the Dispersion a new mission of love instead of hate. They refused the offer of salvation.

If Tolstoy was not the first to discover this meaning of the precept, he gave it a new vogue, and proceeded after his fashion to spoil the effect by exaggeration. His strange notion that to love a personal enemy is impossible, and therefore is not commanded, but that international love is feasible and enjoined, was an inversion of the usual cynicism which says that the Sermon on the Mount is admirable idealism for individuals but is not practical politics. In both ways the teaching of the Gospel is frustrated; it is addressed first to the individual man, but through individuals to every community of men. Conversion means adhesion to a community. There were Jews who understood this, but they would have a national Christ, a national Church. It was a vain desire. Nationalism in religion is a negation of the Gospel. To St. Paul it was anathema. He valued his nationality as he valued his Roman citizenship, but the City of God was to be far wider than Jerusalem, wider even than Rome. The Catholic Church would come to its own when he proclaimed the breaking down of the wall of partition.

The glory and honour of the nations are to be brought into the Holy City, but nationalism is not their glory. It is at best a temporary passion, needed for the safeguarding of what is valuable in nationality. It passes readily from defence to aggression. It repays an oppressor in his own coin. It is a factor in the action and reaction of history. So, when nationality is made safe, nationalism becomes the enemy.

The nationalism of modern Europe is in part of religious origin. It was fomented by reaction from a Catholicism, the heir of Imperial Rome, which tended to obliterate national characteristics. It has become a disintegrating force ruinous to that community of mankind for which on the religious side Catholicism stands, for which we may seek in vain a political equivalent. But the search should not be abandoned. The ideal calls.

## St. Martin's Hospital.

St. Martin's Day Committee, on behalf of St. Martin's War Memorial Hospital, appeals to everyone in honouring the day of the Great Armistice to remember that it is St. Martin's Day. Let us all, following the memorable signal of Lord Nelson, do our duty by observing two minutes' solemn silence, and in every home someone reading this will see that some contribution is made in loving and grateful memory to this Hospital, which is designed to perpetuate the services and sacrifice of our Glorious Dead.

## WAYSIDE JOTTINGS.

BY A READER OF ROMANS XIII. 8.

"Hello, Bob! what's wrong?" The speaker was a young man who had dismounted from his bicycle and was sitting with his back to the fence which ran along by the main road just outside one of our *classy* suburbs. He was munching his lunch, being too far from home to have it at his own table. Bob was perhaps two or three years older than his friend, but with his lean, woe-begone face, looked at least ten years the senior. He was walking, but without any vim in his step, and halted at the sound of a familiar voice. "Good day, Harry," said he, "why do you think there is something wrong?"

"Well," said Bob, "you look as if you had been dead a week and just got up."

"So would you if you had all the worry on top of all the hard work and long hours that come my way. What is wrong? you ask; well, I'll tell you. You know I started business on my own a few months ago. I had not too much capital, but enough to pay for my stock, and I thought I should be right. But I didn't bargain for customers who can run a long way without getting out of breath. I started off well: quite a lot of nice people began to deal with me and for a few weeks paid up promptly. But as the months went by the end of each one saw my capital getting tied up more and more, until now it is all on my books and I haven't the money to pay my bills."

"What credit do your wholesalers give you?"

"One month, Harry."

"What terms do you allow your customers?"

"Well, it isn't a case of what I allow, it is what they take. Some of them owe me for goods delivered to them two, three, four and even six months ago. I am told I must not ask them for money for, if I do, I shall get no more orders."

"But, I say, Bob, is it not your money, and can't you ask for your own?"

"No, Bob. I mustn't ask those people: they would be insulted; I must not say or do anything that would suggest they were not to be trusted."

"But, hang it all, Bob, it isn't a case of trust: it's just a case of proper business: of getting in your money to pay your way and keep going."

"Yes, I know, Harry, but what can I do? One of them was good enough to mention his account, but said he couldn't pay me for a few months as he had just bought a piece of land on which he intended to build a house later on, and had to meet the instalments. Another said, 'I have started to build a house and must meet my timber bills or lose my discount.' Another said, 'You are the only person I owe anything to' (a great help to me when I have to pay up)."

"I suppose, Bob, these people give security and pay interest to the people from whom they buy the land, etc.?"

"Oh, yes, Harry. They must do that, of course."

"Do they give you any security for the account they owe you, or pay you interest?"

"Why, no, Harry: such a thing is unheard of."

"What! do you mean to tell me that these people take your money (for your goods represent money to you), and owe it to you for months without even asking your leave or paying you any interest?"

"Why, of course, Harry."

"I didn't think you were so stupid, Bob. Why, if any of your customers had an overdraft or money on loan from a money lender they would first have to find security (and jolly good at that) and pay stiff interest, and yet you allow them to use your money as if it cost you nothing. You don't deserve to have a business. If your creditors come down on you and you cannot pay up, whom do you think they will blame, your customers? No Bob, you'll be the man that will have to face the music. You'll be the scape-goat."

"I see the truth of it now Harry, but I cannot help it. Some of those people are Church people, parochial councillors, etc., and, as one of them said to me, 'I don't go to the races or spend money on theatres and I must give my wife and family some pleasure and so I have bought a motor car. It cost me £1000. You must wait a while for your money.'

"Bob, you are in a bad way and must pull yourself together. Stand up, man, on both your feet and don't give away your self-respect. Tell those smug customers of yours that you cannot get goods without paying for them nor get money from the bank or anyone else without giving security and paying big interest, and that you can only give them *reasonable* credit, ordinary trade terms. Remember you owe a duty, not only to your young wife and family, but also to your creditors, and so long as you cannot meet their bills, you are the custodian of their money and *must not fail them*."

"If you do, you know the result—insolvency! What will those social toffs, those seemingly (not really) religious Church people, say of you then? Will they come to your rescue? No, Bob, the hard word will be your portion; they will be amongst the first to put it over on you and will stare you out of countenance if they should meet you in the street."

"It is no disgrace to be in trade, but it is dishonourable to lose—not your own, but your creditors'—money. It is dishonest of your customers to use your money without making proper arrangements and paying for the accommodation. Be a man, Bob, give the respect and courtesy to your customers that is due to them, but don't crawl. Let your dealings be as between two self-respecting people. One needs the necessities of life and wants to buy them; the other has the goods and wants to sell them; and that's all there is to it."

"Thank you, Harry; I see things a bit clearer now, and will take your advice."



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BRISBANE



# The Church Chronicle.

Vol. XXXI.] BRISBANE, NOVEMBER 1, 1921. [No. 376

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.

BISHOPSBOURNE,

BRISBANE,

October 20th, 1921.

My dear People,

May I once more appeal for your best efforts on behalf of St. Martin's Hospital in the drive of November 11th. We have put our hand to the plough and must not turn back until the full harvest of our beautiful project is secured. Especially I would urge the sale of house badges as an effective and convenient way of helping.

These great efforts are bound to tax our patience sooner or later, but when we feel the strain we must remember that no great enterprise can be carried through without just this kind of price, and that in this, our effort, we are not only keeping green the memory of our gallant dead, but are serving God and humanity too. This is probably the last letter I shall address to you. I have often taxed your patience before, and one of my happy memories is the goodness and generosity with which you have always responded.

May God be with you always.

Your affectionate friend and Bishop,

ST. CLAIR BRISBANE.

## GENERAL SYNOD.

### AUTONOMY.

The General Synod of 1921 will always be remembered as the occasion of the first definite step of the Church in Australia to extend its powers of self-government.

The passing of the second reading of the Determination providing for the extension of the powers of management and government of the Church in Australia and Tasmania was certainly the most momentous and far-reaching action that ever originated from that body. Those who had the privilege of membership of General Synod should certainly have a clear grasp of the issues involved in the question of autonomy, for the debate lasted for many days and was keenly listened to throughout by a crowded house. The opposition was stronger in its will and strenuous efforts to block the passing of the Determination than it was in its numbers, reasons, tactics, and arguments put forth as alleged justifications in support of its action. It appeared that the dominating influence which secured the passing of the Determination with an overwhelming majority was the conviction in the minds of members of the need for the Church in Australia to make its own provision for giving corporate and binding decisions with regard to forms of worship and other formularies, and also as to how far and in what directions it will go with the Mother Church in the changes that will be made under the Enabling Act.

Also the great quest for Reunion seemed to be exposed to rebuff and risk in the event of the General Synod refusing to modify the limitations upon our freedom.

For those members who came down without established convictions on the question there was the moving leadership of a united Episcopal bench, the convincing opening speech of two and a quarter hours delivered by the Bishop of Bathurst, the earnest appeal of our own Archbishop, an eloquent speech delivered by Dean Hart, and the smashing reply of Mr E. O. Rigby of Melbourne to the legal bars and quibbles which were set up by long speeches delivered by Sydney representatives. These utterances proved quite sufficient to win over all waverers from a somewhat unconvincing opposition, and when the long delayed division came it was surprising to see from how small a group had arisen such a great amount of explosive energy and loud acclaim in its opposition, and one could not but admire the fight they had put up.

It was with a considerable amount of goodwill and sacrifice for the cause of unity that, after the second reading had been passed with a 4 to 1 majority, the Bishop of Bathurst announced that the house would proceed no further than the second reading. In the hope of entirely united action and in deference to the opposition, he outlined a further course of action, which was adopted by Synod in the following resolution:—

1. Whereas a Draft Determination for the extension of the powers of management and government of the Church in Australia and Tasmania based upon the Report of the committee appointed by the General Synod of 1916 for the purpose of considering the basis of Church Constitution in Australia has been carefully considered in General Synod and the principle of autonomy has been endorsed by a decisive majority.

And whereas it is desired that the mind of the several dioceses be fully ascertained. General Synod hereby agrees to the following course of procedure:—

- (a) The Report and the Draft Determination with this Resolution shall be remitted to each of the Dioceses comprised in General Synod with the request that they shall take action to ascertain the mind of the Church in their Dioceses with regard to the whole matters contained in them and the methods of dealing with them.
  - (b) Appoint Diocesan Committees to consider the documents remitted and report to their Diocesan Synods thereupon.
  - (c) Forward to the Central Committee, to be appointed hereunder, the suggestions which any such Diocese may desire to make not later than 1st July, 1923.
2. The several Dioceses in the States are hereby requested to submit to the Central Committee, a preliminary draft of the legal enactment they recommend for submission to their respective State Legislatures in order to make provision for the variation of trusts in accordance with the changed basis of the Constitution, not later than 1st January, 1924.
3. General Synod hereby appoints a Central Committee whose duty it shall be to receive the suggestions from the respective Dioceses to correspond with such Dioceses and to correlate and codify such proposals as may be received, and finally submit to the Dioceses a uniform document which in its judgment most nearly expresses the common mind of the Church in Australia.

This uniform document shall be remitted to the several Dioceses for their consideration and assent not later than 1st September, 1924, as embodying the proposals which shall be submitted for final approval, either by a General Conference of the Australian Church held at the time appointed for the meeting of General Synod or by General Synod at its ordinary session in 1926 as in the opinion of the Central Committee may seem most advisable.

4. Upon the aforesaid General Conference or General Synod giving its approval to this uniform document in 1926 as the basis of the request to be made to the Parliaments, application may forthwith be made by the Dioceses to the various Legislatures for the passing of such enactments as may be thought necessary.

### DETERMINATIONS.

Other Determinations passed were:—

Determination adopting the rules passed by General Synod Session, 1916, regarding the number of representatives in General Synod.

Determination adopting regulations for the appointment of a Standing Committee of General Synod and defining its powers and duties.

Determination to provide for the inclusion of the Diocese of North-West Australia within the Province of Western Australia.

Determination to provide for four Dioceses, to be the minimum number necessary to form a Province, instead of three as heretofore.

Determination making rules for the appointment of a representative of the Church of England in Australia and Tasmania upon the consultative body created by the Lambeth Conference, the appointment to rest with the House of Bishops of the General Synod of Australia.

Determination providing for the payment of fares of members.

Determination amending rules for the Constitution of a Board of Missions.

There were passed several other amending Determinations of a formal nature.

### RESOLUTIONS.

Among the more interesting debates were those that followed the Bishop of Goulburn's motion regarding the extension and regulation of Women's Work in Australia, and the Bishop of Willochra's motion:

"That the report of the Commission, appointed by the last General Synod for the World Conference on Faith and Order, be received."

The Archbishop's motion with regard to the League of Nations was carried unanimously, the resolution reading as follows:

"That whereas the promotion of peace is the duty of all Christian people, and whereas the establishment of a world-wide peace depends upon the awakening of a spirit of righteousness, good-will and charity among the peoples of the earth; and whereas the League of Nations, however imperfect at present, is the only instrument of peace ready to our hands, this Synod calls upon all Churchmen to support the League of Nations and to promote by prayer, by study, and by active propaganda, that spirit of righteousness, good-will, and charity whereby alone our Lord's Kingdom of Peace can be established in the earth."

An impressive and fitting occurrence was the stopping in the midst of the animated discussion on Autonomy to devote an hour to the subject of Foreign Missions. The hour was devoted to four time-limited speeches by the Archbishop of Brisbane, the Bishop of New Guinea, the Bishop of Goulburn, and Mr C. R. Walsh. The house evidently felt that the eloquence and inspiration which was poured forth in these four impassioned and earnest speeches was quite sufficient to prove its zeal for the work of Foreign Missions, and after a unanimous vote it returned to the question of Autonomy.

The resolution on Reunion was passed with surprisingly little debate but with unanimous accord.

The following resolution with regard to the establishment of an Ecclesiastical Fire Insurance Fund was passed almost unanimously:—

"In the opinion of this General Synod it is desirable—

- (a) That an Ecclesiastical Fire Insurance Fund be established with a view to providing against loss of fire upon the buildings, furniture, etc., belonging to the Church of England throughout Australia.
- (b) That the fund should be managed and controlled by a Board of Directors appointed and acting under provisions laid down by the General Synod.
- (c) That any profits which may at any time arise from the operations of such a fund should be allocated by the General Synod from time to time at its discretion to any of the following objects—
  - (1) Towards meeting the cost of Sessions of the General Synod and of any transactions ordered by the General Synod to be undertaken by Committees of the General Synod.
  - (2) Towards providing or supplementing pensions or allowances to Clergy and other agents or dependents of the same in the service of the Church in Australia or in the Missions thereof.
  - (3) Towards assisting in the ministerial work of the Church in remoter parts of Australia."



Consequent upon the passing of the foregoing, the following further resolution was passed:—

"General Synod hereby authorises and instructs the Standing Committee (a) to communicate with the several Dioceses upon the subject of the foregoing proposals and to supply to them information concerning the working of kindred undertakings; (b) to prepare a preliminary draft of a Determination for the establishment of an Australian Ecclesiastical Fire Insurance Fund and submit the same to the several Dioceses with a view to obtaining their co-operation in the establishment of the said Fund upon an agreed basis; (c) to submit to the Ordinary Session of the General Synod a Determination providing for the establishment of an Australian Ecclesiastical Fire Insurance Fund."

For the purpose of carrying out the instructions contained in this Resolution, the Standing Committee may appoint special committees consisting of persons other than its own members as it may from time to time think fit.

### ST. MARTIN'S DAY, 1921.

Deep lay the snow and fiercely blew the wind  
One day in Amiens, long years ago,  
And by the road a naked beggar lay,  
Starving and faint for lack of warmth and food,  
With hands stretched out in pleading and reproach  
To those who hurried heedless on their way.  
And, bye-and-bye, a soldier passed along,  
Martin his name, a Christian convert he,  
Who lived a life of service and of prayer,  
While serving in a Roman Company.  
As Martin passed, his cloak wrapped closely round,  
To keep him from the biting winter wind,  
He heard the beggar's cry and stepped aside;  
And leaning over him, he gently said:  
"Pence have I none to buy thee food or drink,  
But what I have I give thee in Christ's Name."  
And as he spoke, he swiftly drew his sword,  
And rent his soldier's toga into two;  
One part he took, and with a gentle hand  
He wrapped it round the beggar's frozen form,  
Who, raising eyes of gratitude and love,  
Blessed Martin as he hastened on his way.

That night, as Martin knelt alone in prayer,  
While all his sleeping comrades lay around,  
Lifting his eyes, he saw before him stand  
The Saviour Christ, and round his form he wore  
The cloak that Martin tore to give away.  
And as he gazed, in holy fear and joy,  
Christ laid His hand upon the cloak and said:  
"Martin, whate'er you do to one of these,  
The least of all, you do it unto Me."

Who, upon St. Martin's Day,  
Could unheeding turn away?  
Who, like Martin, will not make  
Worthy offering for the sake  
Of the men who paid the price  
Of the greatest sacrifice?  
Will you give with willing hand,  
That our memorial may stand  
As a witness to their name,  
Heroes of undying fame?

P. R. CAMPLING, Brisbane.

### "THE LIVING CHURCH."

In these days, when the desire of all men for Unity seems of a peculiarly poignant and sharp character, when in the welter of divided Christendom many thousands bewail our divisions and clamour for healing the breaches in the Body of Christ and recalling His separated members, it is well to see in what character our Mother Church, the Anglican branch of the Catholic Church, appears in this stress and agony. Stress and agony are, of course, more predicable of her inner self in the process of her adjustment to new movements, and in her new striving, than of her outside self. Outside pressure there is of a sort, but it only serves to show what sort the inner genius of Anglicanism really is. It may be suggestive to quote here some words of the late Father Tyrrell about the Anglican Church, for he, though outside it, "had no doubt of its being an integral part of the Church Catholic."\* He says, in a letter to V.† that the Anglican Church's "implicit principle of comprehension 'allows' every doctrinal grade . . . to have equal right," and describes the Church as claiming "to be seeking rather than to have attained, the synthesis of liberty and authority and a rule of faith." Again, "it is impossible not to think and hope that Providence may have destined the Church of England to bridge over the hitherto impassable gulf that sunders Protestant from Catholic Christianity."‡

These words are suggestive, because they phrase something which all of us feel; that we as Anglicans are, under God, striving towards an ideal as yet unattained, and that our Church cannot regard herself as having accomplished, even in theory, the ideal she feels forming within her. For one thing, this means that there is something bigger than her mere self-existence, and self-preservation, towards which she is pressing. It is the Divine discontent which provokes and inspires growth, the dynamic principle of dissatisfaction. It is, in short, of our very essential character not to be self-satisfied, nor to be at ease. This is, in part, the result of our historical position, subject to attack and hostility from the immobile serenity and colossal cogency of Rome's claims on the one side, and the strenuous appeal and one-sided persuasiveness of Protestant liberalism on the other. Both principles have some point of contact in Anglicanism, else were there no sympathetic reaction on the part of the Anglican Church, and no wincing under attack. Far more than even this external conflict is the internal striving towards reconciling the two-fold principles of authority and liberty; the very self of Anglicanism continually engages in this task—and we have not come to the end.

There is something larger and greater blindly and indistinctly moving in the Anglican Church, so great and so wonderful that it eludes our grasp, slips away from the ready and constant attempt at definition, and yet evokes a mystical and self-abnegatory loyalty, which defies logic and transcends our limited reasonings. We love and criticise; we work, pray, and strive; yet, there are corroding misgivings and hesitations. Is this God's plan? Is this His way of working out His purpose of bringing into one all who would be His followers?

\*Letter to the Rev. W. Carr, quoted in his "Autobiography and Life" M. D. Petre; Vol. II., p. 377.

†Ibid.: 369; ‡ p. 368.

From *The Living Church*.

### KILLARNEY PARISH.

£1025/10/- FOR ST. MARTIN'S HOSPITAL.

The Rev. J. H. Steer, with the valuable assistance of the Rector, the Rev. S. S. Moncrieff, has made a most successful visit to Killarney Parish. He reports the following list of subscriptions, which is yet incomplete:—

£25 each—Ladies' Guild, Killarney; Parochial Council, Killarney; Ladies' Guild, Tannymorel; Ladies' Guild, Loch Lomond; Messrs. Peterson Bros., M. Conroy, James Kong Pow, Ah Bow, Alex. McIntosh, Thomas E. Fletcher, Jack Burgess, Wm. Thomas Crane, A. T. Chambers, B. Francis, M. Madsen, I. W. Grice, C. P. Pascoe, E. O. Pascoe, Jones Bros., W. Atkinson, H. T. Smythe, Thos. Grayson, J. C. Kable, Mrs. Jane Osgrove, Mrs. H. Farmer, Mrs. M. Bonwick, Messrs W. Bloomfield, Perrin & Luxton, Mr Barlow, Ladies' Committee, and the Masonic Lodge.

£20 each—Arthur J. Kong Pow, G. O. Roy.

10 Guineas—Dr Harlin.

£10 each—Rev. S. S. Moncrieff, F. Grayson, W. J. B. Backhouse, F. Lowes, T. W. Bradford, Wm. Grayson.

£5 each—A. V. Hancock, N. G. Grayson, R. A. Howell, J. C. Backhouse, Ed. Hansen, A. Peterson, E. Peterson, F. S. Will, V. Cross, Thos. King, J. Hing, On Sing, A. S. Brown, Edmund Milward, Gon Ohee, W. W. Moon, Irwin Spreadborough, J. C. Howell, D. White, J. Purvis, John McArthur, Miss A. Braithwaite, J. W. Pullen, and Mr Gillespie.

£2/10/- each—A. S. Burke and Mrs. Jones, senr.

2 Guineas—W. Glasby, Esq.

£2—C. Lamb, Esq.

1 Guinea—*Border Record*, P. T. F. McDonald, C. Francis, D. Williams, and Anon.

Other Donations—Children's Collections £4/11/6, and Anon 17/6.

Killarney Parish is also making a big effort with House Badges, etc., for St. Martin's Day, November 11th.

### A LANDSLIDE IN MORALS.

We are reaping the aftermath of the war. "It has always been like this after a great war." So our blithe and cheery optimists re-assure us. So apparently we are to acquiesce in the inevitable and trust that somehow things will right themselves automatically. So meanwhile we may still enjoy our dinner, and sleep soundly o' nights. Yes, fatalism and *laissez-faire* make a philosophy which will always appeal to the inertia of human nature. Meanwhile crime is rampant, and general laxity and license is as fashionable as the jazz and the jumper. Our courts are crowded with cases, and the popular press reeks with the records of wrong-doing. But is it wrong? No one will admit it. Responsibility is repudiated and duty disclaimed. Luther's maxim: "Pecca fortiter," is acted on with zest and zeal. Hard lying is the first line of defence in the dock. "Perjury," said one of His Majesty's judges recently, "is getting as fashionable as bigamy." The oath is a farce, and Holy Scripture is desecrated daily. The second line of defence is to lay the blame on heredity or environment—a remote ancestor, or the recent war, any scapegoat that occurs to the imagination of counsel or client will do—a subtle device as old as the Garden of Eden at least. The last plea, which is produced with the triumph of a trump-card, is—insanity. And all the prevarication, wriggling, shuffling and lying, is a desperate attempt to evade the conse-

quences of crime and sin. The dreadful feature of the situation is, not so much the epidemic of crime itself, as the brazen and barefaced defiance with which it is committed. "It is nothing," they say. After sin and crime, men, and alas, women, suffer no revulsion or remorse. They are insensible of guilt. "What, me blush. Garn, blush yerself if yer wants to," said a girl criminal to a judge on the bench. "You sometimes tell lies," said the prosecuting counsel to another girl in the dock. "Well, I am not an angel," was the saucy rejoinder, and everybody laughed. It is obvious to all but the blind who will not see that the old conventional landmarks of character and conduct have been submerged or swept away by the flood of rationalism, paganism and anarchism. There are peaks of duty, honour and principle here and there still unsubmerged, but the waters have not yet begun to assuage, and their fate and future is precarious. "*O tempora! O mores!*" is a plaint that tickles the risibilities of *l'homme moyen sensuel*, but in certain periods of history it expresses only too accurately the Christian's horror at the corruption that is in the world through lust and license. "Mine eyes gush out with water, because men keep not Thy law." Jeremiah may excite the jeers and the gibes of the tribes who jazz and jig, but the judgment on Jerusalem proved a melancholy monument to the justice of his jeremiads.

—Y. Llan.

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. O. R. Newman, Ballandean.

### GENTLEMEN!

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No. 3.

### TEWANTIN AND NOOSA.

Cooroy, which derived its name from a mountain not far away, is the station at which those passengers who intend to visit Tewantin and Noosa Heads leave the train. The landscape for the balance of the journey may be seen very pleasantly from the cushioned seat of a motor car. The distance from Cooroy Railway Station to Tewantin is about nine miles, and is accomplished in three-quarters of an hour.

Mount Cooroy is an isolated peak of conical formation. It stands north-eastward from the famous and beautiful Blackall Range. A low but fairly steep series of hills is crossed on the road to Tewantin, and Tinbeerwah, a cliff-topped mountain, for a time claims attention. Patches of palms, including several species, giant trees of the eucalyptus family, and hollows and slopes densely carpeted with bracken add interest to the way.

All round about Cooroy dairy farming, fruit-growing, including bananas, pineapples, and citrus, and mixed farming are profitably engaged in.

### UNIQUE TEWANTIN.

As the ages of towns and villages go in Queensland, Tewantin is a fairly old settlement. It stands restfully beside the broad mouth of the Noosa River. Green, smooth, and richly shady, it comforts tired eyes. Handsome heavily-foliaged trees, velvety sward, neat homely houses, hospitable family hotels, tempting seats, motor boats, swimming enclosures, the distant rhythmic roar of ocean breakers, a river supremely beautiful and from which through deep straits some large and beautiful lakes may be gained. Tewantin really is unique in beauty of situation. The Noosa River fishing grounds have no superior in Australia. In the river and lakes fish of many varieties, including bream, flathead, dew, tailor, whiting, gar, swallow-tail, cod, sole, and others abound, and even the novice is assured of big hauls. Cootharaba is the largest of the lakes, and is distant some ten miles from Tewantin. Once visited its charming aspect will cling to memory, so magnificent is the scenery.

Fishing parties and picnics on the shore are made doubly enjoyable by the addition of luscious fruits, which may be bought at trifling cost, i.e., at wholesale price, straight from vine, plant, or tree.

Lake Cootharaba, or the "Big Lake," as it is commonly called, is seven miles long by five miles wide, and is reached by ascending the Noosa River through Lake Cooroolba. The banks of the river are densely clothed in vegetation, and present a very fine spectacle, especially when the wild apple and other scrub plants are in bloom. From the Southern entrance to the lake, at a distance of about three miles to your left is Boreen Point, a pretty spot much frequented by picnickers, where Canadian cottages can be rented at reasonable rates.

Opposite to Boreen is a cliff some 600 feet high, against which large patches of sands of various shades of colour have been banked. These coloured sands, when collected and deftly placed in a glass phial or bottle so as to show to advantage the variegated strata, afford a pleasant memento of the trip and the "Teewah Sands."

Lakes Como and Cooloolba lie to the north of Cootharaba, and in both of these excellent shooting and fishing, especially fresh water perch, are obtainable. The Noosa River is navigable for light draught boats a distance of 30 miles from the Heads.

For those hardy sportsmen who prefer open-sea waters for their operations with hook and line, the bright, lively waters at Laguna Bay are available. To get there it is necessary to cross the bar at the mouth of the river, and hired motor boats usually convey the schnapper fishing enthusiasts to the right localities for securing both size and quantity.

Another charm of Tewantin village is that it is free from insect pests. There are no sand dunes, nor sandflies; no brush, undergrowth, nor swamps to provide harbour for mosquitoes.

A post office, telephone service, School of Arts, stores, school, and public halls provide worldly requisites without impairing seclusion and peace.

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	"	"	"	"	"	1 line for every five.

[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.
*Nov. 1—Allora	Allora	Allora	—	Allora
6—Allora	Allora	Spring Creek	Allora	Allora
13—Allora	Glengallan	Goomburra	Allora	Allora
20—Allora	Spring Creek	—	Allora	Allora
27—Allora	Goomburra	Glengallan	Allora	Allora
Dec. 4—Allora	Allora	Spring Creek	Allora	Allora

\*Tuesday (All Saints' Day).

WOMEN'S GUILDS.—Allora, November 3rd, 3 p.m.; Spring Creek November 10th, 3 p.m.; Goomburra, November 16th, 2.30 p.m.

C.E.M.S.—November 3rd, 2.30 p.m.

ALLOA COMMITTEE.—November 14th, 8 p.m.

GIRLS' GUILD.—November 17th, 8 p.m.

CRESSBROOK.—November 15th, 8 p.m.

TALGAI WEST.—November 10th, 7.30 p.m.

We expect big doings here on November 11th (St. Martin's Day), when the local War Memorial, erected by the citizens of Allora, will be unveiled, and also the local branch of the R.S.S.I.L.A. will celebrate Armistice Day with a huge Concert in Central Hall. All preparations are well in hand, and good weather granted, a great coucoure should assemble to do honour to the memory of the boys who died for King and Country.

ST. DAVID'S, ALLORA.—The Women's Guild held a very successful Remnant Tea in aid of the Stall in forthcoming Bazaar. The Boys' Surplice Choir and Servers' Guild will soon be an accomplished fact; so far, we have eight on the roll, and wait more volunteers. We thank the mothers and guilds for making cassocks and surplices for the boys. Rev. G. L. Hunt is to visit us on December 4th, and preach at Allora and Spring Creek. Prohibition is to be his platform, so we ask all to come along and hear what he has to say. Mr E. R. Ebbs, C.E.M.S. Organiser, will have visited us on 23rd, and a full report of his work will appear in next issue.

GOOMBURRA.—We are quite satisfied our men can work, for we had proof this month at a Working Bee. Stump blocks for new building had to be put down. A few of our muscular Christians arrived at Church ground to tackle the job, but found the soil was mostly root; but this did not check them, so they delved, dug, and drilled till holes of required depth were gouged out. The stumps were placed in position, and—hurrah! the job was done. It was an all-day job, and during the day the Women's Guild fed us as we worked, and they fed us so well that even the rocks had to give way to the power of our arms. We congratulate the Women's Guild on their faith. With the idea of having a real Church to worship in, these brave ladies have faced a probable debt of about £200; but their pluck has been rewarded in September, and they had £75 in hand in October. Through hard work and a bazaar they added another £45 to their capital; also the original guarantors of Parish Building Fund came to their assistance, enabling them to negotiate an overdraft at the Bank, and we, on their behalf, thank the two Allora gentlemen for their practical help to the Goomburra Guild.

SPRING CREEK.—We express our deep and sincere sympathy to Mr Round in the loss of his wife, and to the Women's Guild in their loss of a good member in Mrs Round. The timber and materials for improvements are now nearly all on the spot, and soon we hope to see a few busy men working at the Church, to show the women we appreciate all they have done in raising the money required for improvements.

GLENGALLAN.—Wet weather has spoilt the attendance at worship, and the offertories have suffered accordingly, three Sundays running in our collections. If you cannot get to Church, what about sending a thank-offering, for glorious rain and prospects of a huge harvest, to the Wardens, Messrs. J. Rooney and D. C. Slade, and thus help your end of the parish keep financial?

Boonah (Rev. C. C. COMPTON).—SERVICE LIST:—

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Nov. 6—Boonah	Boonah (children 10)	Boonah	Boonah	Boonah
13—Boonah	Mt. Alford	Marroon (8)	Boonah	Boonah
20—Boonah	Boonah (Mattins)	Cannon Creek	Boonah	Boonah
27—	Marroon	Mt. Alford	Boonah	Boonah

All Saints' Day (1st) and St. Andrew's (30th), 7 a.m., H.C. Boonah. Will parishioners, especially Mt. Alfred folk, please note some slight alterations from the usual routine in this month's service list. The Corporate Communion of the G.F.S. and C.E.M.S. will be on the first Sunday instead of the second, and therefore the dates of their respective meetings will be a week earlier than usual also. We were pleased to see those services better attended this last month; also that the idea of having a short Service of Preparation for Holy Communion before the meetings seems to be appreciated; and confidently anticipate that before long there will be an increasing desire for, and participation in, regular intercessory prayers. The Rev. E. R. Harrison, from Japan, gave us a most interesting lantern lecture on that country and the Mission work being carried on there. Those who were present, and they were really quite a good number, including ministers of three other denominations, one of whom kindly worked the lantern, were we imagine well pleased they had come. That interest in Mission work generally had been aroused was evidenced a week or two later by the making up of a small parcel of Christmas presents in response to an appeal from headquarters. Another enjoyable Social in connection with the approaching Fair was held in the Parish Room, and though rain made the attendance rather smaller than usual, a useful little sum to help along one of the stalls was realised, besides the benefit derived from such a reunion of friends. By this time next month we all expect to be "stony broke" and "dead beat" as the result of our efforts to pay off the loan on the Rectory improvements and new furniture by the Summer Fair which is to be held on 10th and 11th. We shall not mind that if we can achieve our purpose; but to do so we must, in addition to all the hard work involved, be accorded the really generous support of every member, and many friends too, of the Church of England in this parish.

MARROON.—As funds had become rather behind-hand a Social was held here last month, and brought a goodly crowd from far and near, with excellent results every way. The Rector will be glad to meet members of this Church, especially those recently confirmed, a half-an-hour before the monthly Communion for a short instruction.

St. Martin's, Rosalie (Rev. V. H. WHITEHOUSE, Rev. R. St. GEORGE).—Preparations are well in hand for our Patronal Festival, which will be observed on the day itself (St. Martin's Day, also Armistice Anniversary). There will be a celebration of the Holy Communion on Friday, November 11th, at 7 a.m., and Festal Evensong, at which the preacher will be the Rev. G. S. Hanbury. This will be followed by a social gathering in the hall. On Saturday, November 12th, there will be a Garden Fête towards reducing the debt on our hall. The Festival Services will be continued on the Sunday. A Cinderella Dance will be held for the children on the following Friday, November 18th. Our newly-formed Boys' Club is proving a success, and we have quite a large membership. A branch of the Ministering Children's League is being formed at St. Martin's.

ST. JAMES', KELVIN GROVE.—We are pleased to report the purchase of a splendid site, consisting of four allotments, with a frontage to Kelvin Grove Road. Steps are being taken to remove St. James' Church to the new site, and before long we hope to make a start on our permanent Church. The Garden Fête, in aid of the Parish Hall, was held on Saturday, October 15th, and although exact figures are not to hand at time of writing, it is expected that our funds will benefit by £100. The Fête was officially opened by Mr J. S. Kerr, M.L.A.; and we are indebted to Mr and Mrs Brown for their kindness in again lending their grounds. The Honour Board was unveiled by the Rev. W. H. W. Stevenson (who was in charge of St. James' Church).

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17th April, 1921,

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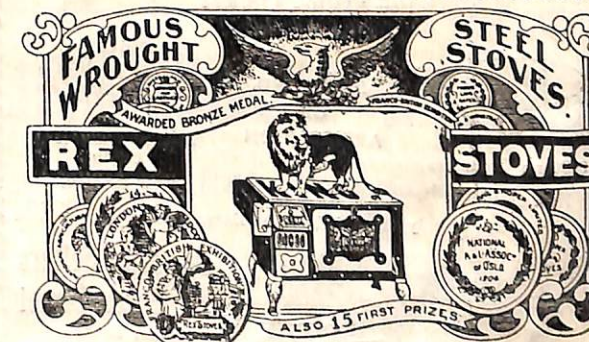
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BRISBANE

during the early part of the war) after Evensong on Sunday, October 23rd. This memorial, containing the names of those who answered the call to the 'Great War' from Kelvin Grove, is a splendid piece of work, and adds greatly to the dignity of the Church.

**St. Colomb's, Clayfield** (Rev. D. MORGAN JONES).—The Ladies' Guild Fête is to take place on the 29th. It is unfortunate in being the day chosen for the Citizen's Garden Party to the Archbishop. Two events call for mention: (1) The formation of a Junior Council with the rule of attendance at the Holy Sacrifice every Sunday morning, and the motto "The Lord Christ and His Church first." They number twenty-one, with power to add. It was a solemn occasion when (on the 23rd) they knelt to receive the Archbishop's blessing and his commendation to their work. (2) The dedication by the Archbishop on the same day of a Memorial Cross to the soldiers who died for our sakes. This cross stands eighteen feet high. Also of a memorial font and three memorial windows. The idea of erecting a cross in the grounds originated with Mr Cruse. He suggested that it would be a pure memorial. The collection of funds and the general arrangements were in the hands of Major J. W. Wood, who in all his work as chairman of the Building Committee has shown an insight and efficiency which has laid the parish under a grateful debt to him. The windows in the baptistery are the gift of the gym. boys in memory of Mr Charles Tritton and Mr S. E. Burley, former members. The font is the gift of the Burley family in memory of Arthur, who was killed at the front. The other and larger window is in memory of Mrs Agar, who until a few days before her death, came regularly, Sunday by Sunday, to her communion in spite of extreme weakness and distress of body. Twelve hundred pounds have been spent by the St. Colomb's people on the adornment of Church and services during the last eight years. This is altogether apart from any expenses connected with the removal or with hall or rectory. This policy began when Mr Tubman put in a new Altar and the Pipe Organ, and has gone on at the average of £130 per annum ever since. The congregation mean to keep going at this rate till they are convinced they have a Church fitted for the dignity and beauty of the worship of the Most High.

**Lutwyche** (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); **St. Andrew's, Lutwyche, and St. Mark's, Albion**.—Confirmation classes are being held in the parish in order that those young members of our congregation who are going into the country may be confirmed while they are in Brisbane. We have already had our own confirmation (before Easter). The new hall at St. Andrew's is nearly finished and it was first used on the day of St. Andrew's Fête. It was unfortunate that we met with a slight accident at our stump-capping. Two of the clergy sprained their ankles, the Ven. Archdeacon Osborn and Rev. T. H. Clark; we are all glad to learn they are on the mend. The ceremony itself was a great success, the offertory amounting to over £80. Although two Fêtes were held in the parish within a month they were great financial successes, and at St. Mark's we expect to reach £260 and at St. Andrew's over £300. On November 30th, the 55th Anniversary of St. Andrew's Church, we are having a Festal Evensong at which Bishop Halford will be the preacher; afterwards we are holding a Social Evening in St. Andrew's Hall.

**St. Paul's, East Brisbane** (Rev. GEORGE NEAL).—At the moment of writing most of the women of the congregation and many of the men are hard at work getting ready for the fête, which will be held in the Church grounds on October 29th. It is devoutly to be wished that the result of all this excitement will be a substantial reduction of the Rectory Debt. In connection with the fête, Mrs MacPherson organised a Social Evening, which was very successful socially and financially; Mr Murphy ran a dance most pleasurable and profitable, and there is shortly to be a Picture Benefit in Mowbray Park for which Mrs Lakers is mainly responsible. If everybody will do something the debt will soon be decently buried. The cause of Foreign Missions has been charmingly put before us in East Brisbane by Mrs Jones, who spoke to us on two occasions on the general outlook of Missions, and by the Rev M. Harrison, who gave an exceedingly interesting talk to the men on Japan. St. Paul's has good reason to be glad of its effort for the Tufnell Home bazaar; owing to the splendid way in which a faithful few worked both previous to and at the bazaar, we were able to hand £100 to the Tufnell Home Building Fund. The Parish Hall has been painted by voluntary labour (and free paint), and looks quite decent. The Church suffers badly in comparison. The Vicar thanks Mr Biggs for his generous gift of the material for building a concrete wall for the rectory garden, and the distinguished gentlemen who helped do the work—'tis a vast improvement. In future there will be a Choral Eucharist on the third Sunday in each month. Will at least two people come forward and help teach in the Sunday School?

**St. John the Baptist, Balmoral Parish** (Rev. J. HOWARD STARR).—The Rev J. O. Armstrong visited us during the month, taking all the services on the Sunday the Rector was away on work for St. Martin's Hospital. We are thankful to him for coming to our assistance. All our efforts this month have been concentrated on making our sale of St. Martin's Hospital House Badges a success. The Bulimba branch of the G.F.S. gave a very enjoyable Book Evening on 9th, Miss Pearlle Zarrol being the winner of the competition. We are sorry to chronicle the death of Mr A. T. Harvey, of Norman Park, and our sympathy goes out to his wife and children. Mr Waller was able to report to committee of the Norman Park Memorial Church that during the month £45 had been paid in subscriptions. Everything is pointing to a very successful day on December 10th at Norman Park School Grounds. Our much talked of Sunday School has now been definitely started at Norman Park, and just over fifty children have enrolled. We are sorry to lose Miss Hilda as a teacher from Morningside. Her kindergarten children will miss her. Miss Nellie Brunch has now taken up this work. Quite a revival has set in with our choir at Morningside and the efforts of Mr Hobson to keep the choir together is much appreciated. The Sunday School children hold their picnic on Saturday, October 29th, and then in December comes the Christmas Tree Sale. November 30th, St. Andrew's Day, is the day we keep our Patronal Festival at Morningside, as our altar is dedicated to the memory of St. Andrew. We will keep our festival by an early celebration at 6.30 a.m., all day intercessions for Missions, and evensong at 8 p.m. The day of intercessions for Missions will be held throughout the parish on St. Andrew's Day.

Clifton (Rev. JOHN HOPE).—SERVICES for November:—

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
6—Clifton	Clifton	—	Clifton
13—Clifton	Talgai	Back Plains	Clifton
20—Clifton	Clifton	Pilton	Clifton
27—Clifton	Back Plains	Talgai	Clifton

We were most fortunate in having a visit from the Rev. E. R. Harrison of Japan. Those who attended his lecture thoroughly enjoyed it, and as a consequence, promised to support Missions. Sunday, November 6th, is to be observed as our Patronal Festival. We expect large congregations, especially at the 11 o'clock Sung Eucharist. On Tuesday, November 8th, at 8 p.m., there will be our Parish Social in the Tivoli Picture Theatre. Please come along and bring your friends, and let us all have a happy time. Once again we ask those who receive the *Church Chronicle* to send in their subscriptions, as they are overdue.

**Crows Nest** (Rev. S. ATHERTON).—We are glad to record enthusiastic support to the Repairs Fund for St. Augustine's Church, Highfields; and as a result, the windows have been repaired, the roof re-painted, a new tank erected, and two new trees planted, with necessary tree-guards to protect them. There is still a small balance in hand. We thank all who so generously supported the fund. The St. George's Ladies' Guild has gone into recess for the summer months; the Guild has done good work this year, which has been much appreciated. There was much disappointment when it became known that his Grace Archbishop Donaldson could not visit the parish for the Confirmation set down for October 24th. We look forward to the visit of the newly-appointed Archbishop with keen interest; the date of his visit will be announced as soon as it is known. In the meantime, Confirmation classes will be started immediately at Goombungee and Pinelands, so that all the candidates may be confirmed at the same time. Will intending candidates in these two centres please send in their names to the Vicar at once? The Ladies' Guild, at its last meeting, decided to make a house-to-house canvass for the sale of St. Martin's Hospital House Badges. May their efforts be crowned with success. Services for November are as follows:—6th: Crows Nest, 7.30 a.m., H.C.; Pinelands, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 13th: Crows Nest, 7.30 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 20th: Goombungee, 8 a.m., H.C.; Haden, 11 a.m., H.C. and Sermon; Goombungee, 2.30 p.m., Evensong; Pinelands, 7.30 p.m., Evensong. 23rd, Wednesday: Anduramba, 7.30 p.m., Evensong. 27th: Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. December 4th: Crows Nest, 7.30 a.m., H.C.; Crows Nest, 11 a.m., Mattins and H.C.; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Pechey, 7.30 p.m., Evensong.

**St. Agnes', Esk** (Rev. C. W. TOMKINS).—Tenders for the building of a Church at Coominya Soldiers' Settlement closed on the 26th October, but we have not yet heard who was the successful tenderer. The Social run by Coominya people in aid of the Building Fund realised over £14. Rev. Harrison delivered an informative and entertaining lecture on Japan. Rev. C. J. Armstrong has been preaching, lecturing and organising among us, and "The Melanesian Mission" was the subject of our special intercessions and of the instruction on one Sunday, so we have had quite a Missionary month. The Rector and Mrs Tomkins entertained the choir on the 7th, when a merry evening was spent. His many friends throughout the Diocese will be shocked to hear that the Rector's Churchwarden, Mr C. G. Handley, is dangerously ill.

**St. John's, Harrisville** (Rev. A. D. BAKER).—Services for November: 6th—Harrisville, 8 Holy Communion, 10.45 Mattins and Litany, 7.30 Evensong; Kalbar, 3 Evensong; Roadvale, 11 Holy Communion and Sermon. 12th—Harrisville, 10.45 Holy Communion and Sermon, 7.30 Evensong; Kalbar, 7.30 Evensong. 19th—Harrisville, 8 Holy Communion, 10.45 Morning Prayer and Litany, 7.30 Evensong; Mutdapilly, 8 Evensong. 26th—Harrisville, 8 Holy Communion, 10.45 Mattins and Sermon, 7.30 Evensong; Kalbar, 7.30 Evensong. Rev. E. R. Harrison's visit and address on Japan was much appreciated. The Rector would remind Church-people that our contributions to Missions are much in arrears. The Women's Guild in Harrisville is giving a good help by voting £5 to A.B.M. Fund. Our Sunday School children at each centre of the parish are looking forward to their Sunday School picnics, to be held at an early date. We are just having a beginning with our Confirmation classes. It is not yet too late to join the classes, but any who wish to do so must be prompt, and regular attendance must be strictly maintained.

**St. Thomas', North Ipswich** (Rev. J. H. BROWN-BERESFORD).—On October 7th the Parochial Council decided that the long-felt want of a horse and sulky for the Vicar should be supplied as soon as possible, and schemes are afoot to obtain the necessary funds. We hope to be able to report next month the total donations in connection with the Straight-giving Scheme for the Rectory Fund.

**WATERWORKS ROAD**.—Mr. A. Flint has resigned his office of Acting-Superintendent of St. Thomas' Sunday School, and has taken charge of the Waterworks Road Sunday School. The loss of the former Sunday School is most certainly the great gain of the latter; he was badly needed.

## THIS IS THE MONTH

To order your Photographs and have them  
in time for the overseas Xmas mails. Next  
month will be too late.

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St. PETER'S, PINE MOUNTAIN.—A Social is to be held in the School on November 19th, to raise funds for much-needed repairs to the roof of the Church.

MOUNT CROSBY.—Thanks to the Social held on September 17th, we now have a plentiful supply of Prayer and Hymn-books, and the ladies have been enabled to obtain hangings, which will give the Hall a most Church-like appearance.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BIRD).—General satisfaction is felt at the election of Dr. Sharpe to the Archbishopric, and we feel sure that under his guidance the Church will still further progress. The bazaar on October 6th and 7th was an unqualified success; brilliant weather and a willing band of workers with abundant support enabled us to further reduce the hall liability by nearly £200, and our thanks are due to all. Owing to the trees surrounding the Church having weakened the foundations, it was decided to remove them, and several of the men of the congregation spent their early mornings and Saturday afternoons in tree felling and clearing up. It is hoped later to plant palm trees. A kneeling stool has been given for the litany desk. Granville held a Sale of Work on October 1st, which realized £20, to be devoted to the reduction of the Church debt, and two days before we go to press, there will be a Garden Fête at St. Thomas', the proceeds being for Church expenses. On the last Sunday in October the Rev. A. R. Ebbs, national secretary of the C.E.M.S., will visit us. November is missionary month, and we are looking forward to meeting Canon Burns, of Nairobi C.A.

Roma, St. Paul's (Rev. A. F. EVA).—The Sale of Work resulted in £400 nett, without games of chance. The only drawback was that the hall was too small for comfort. £100 has been paid off the Church Building Debt and £50 off the Parish Hall Building Debt. £20 has been spent on the Rectory, and the overdraft in the General Church A/c has been reduced and a good many debts wiped out. The General Church A/c is still £100 overdrawn. The Men's Club held a benefit evening in aid of the Mount Mulligan Relief Fund. This resulted in £26. The children of the parish have been formed into a Missionary Guild and have adopted "Clarissa" in the New Guinea Mission. Missionary afternoons are held on the last Saturday afternoon of each month in the Church grounds and Parish Hall. The senior boys and girls constitute a very capable committee. November this year will be observed as the Overseas Missionary month. Every parishioner is asked to use the envelopes issued, and to make a point of attending service on the last Sunday in November. Taking into consideration the present financial difficulties of the parish, the Parochial Council decided not to fall in with St. Martin's Hospital scheme for November 11th. The evening organised by the Women's Guild raised almost sufficient money to provide a roof over "no man's land," between the house and the kitchen. This space has been floored by voluntary labour. The overdraft of £2450 has been renewed with the Diocesan Council for a period of three years. While recognising the need of a parish car, the Parochial Council cannot see their way to accept any responsibility either in purchasing or maintaining a car while the parish finances are in their present condition. The Women's Guild has arranged an open-air evening in the Church grounds for December 9th to start a car fund. Plans and specifications for the enlarging of the Parish Hall are being prepared. The G.F.S. has made a good start and will meet fortnightly; Miss Leila Winten has been appointed secretary. The Church Dues collectors are doing their work very thoroughly, and should very soon be able to lighten the Wardens' anxieties. The Men's Club has been able to form a strong cricket club. The shop assistants accepted the challenge to a ping pong contest and won by 103 points after an interesting evening. The dedication of the Parish Church (November 14th, 1915) will be celebrated by Festival Service on Sunday, November 13th, and a reunion of Churchpeople at a Social Evening in the Church grounds on Monday night, November 14th.

St. Peter's, Southport (Rev. F. QUIRK, M.A.).—The newly-confirmed made their first communion on September 25th, and such days are always days of fervent thanksgiving and hope. But it is doubly hard for the young folk to abide faithful unless their elders encourage them by their example. Nerang was given an extra celebration on October 9th, and the response was a full Church and thirty-four communicants at 8 a.m.; this meant an early start for some. The long desired Sunday School Picnic was held on the 8th, when everyone, scholars and helpers alike, enjoyed every moment of a long and glorious day amidst the beautiful surroundings of Mr. O. J. James' paddock. It has left quite a pleasant taste in our mouth, as did the excellent and abundant food. Thank you, Mr.

James, and all donors and helpers. The Missionary effort promises to be fairly successful, though there are still a number of envelopes to come in.

St. Peter's, Wynnum (Rev. J. M. TRALE and Mr. HARWOOD).—The Fête in aid of the Rectory Debt was a huge success. The stalls looked beautiful; and there was no doubt about it, the ladies and men worked their very hardest and best. A jazz band was in attendance, and no doubt was a "draw." When all the moneys are in, we anticipate a nett balance of at least £120. The Vicar wishes to thank everybody most sincerely. The Fête at Manly is to be held on the 5th of this month. This, too, is in aid of the Rectory debt. As many of our Manly friends came to St. Peter's Fête, we hope to see many of our Wynnum friends at St. Paul's Fête.

### ANGLICAN CHURCH MISSION.

Headquarters: ST. LUKE'S, Charlotte Street, Brisbane.  
PHONE CENTRAL 3970.

The Church Mission Headquarters has been a very busy centre during the past few weeks, arranging for the Twenty-sixth Annual Festival, which took place on the 16th of the month. Holy Commu-

nion was celebrated by the Rev. Canon Batty at 8 a.m., assisted by the Rev. Canon T. St. J. P. Pughe, the Church being filled, and 121 communicating. The service was followed by Communion Breakfast, served in the large hall, 160 members of the Mission being present. Canon Batty congratulated the members on the steady progress the Mission had made, and its useful work in the Diocese. Canon Pughe (who has just arrived from Church Army, London), assured the members that he would convey greetings to the Church Army in London on his return, and assure them of the splendid work the Church Mission was carrying on here in Queensland. He congratulated ex-Captain Kitchen, who originally came from the Church Army, London, on the splendid results of his pioneering in Queensland. Mr. W. P. B. Miles, Superintendent of the Mission, also thanked the Church Mission members for their hearty co-operation in the various departments of the Mission, and urged one and all to continue their good work and use their influence in various parishes. Mattins was said at 11 a.m., Canon Batty preaching. Festal Evensong was conducted by the Superintendent, the Mission Band and Catechists taking part in the service. A solo was sung by Miss Florrie Chessher, and Mr. Raymond Berger presided at the organ. Offertory for the day amounted to £34/10/9. We are grateful to the Clergy who have tried to supply us with lads for farm work. We still have several vacancies, and will be glad to hear from any parish of likely boys willing to go to the country.

### Official Notes.

#### CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Marriage Fees	...	£35 17 2
Assessments	...	30 14 9
		£66 11 11

#### HOME MISSIONS.

Mrs E. T. McConnel	...	2 0 0
Mrs M. E. McConnel	...	25 0 0
Mrs Stevens	...	10 0
Miss E. Warner	...	10 0
Rev. E. J. Holmes	...	10 0
Mr A. J. Finkell	...	1 0 0
Mr Williams	...	10 0
Allora—St. David's	...	4 10 8
St. John's, Goomburra	...	1 0 0
Beaudesert—St. Thomas'	...	5 5 1
St. John's, Mundoolun	...	1 15 9
Tambourine	...	16 3
Christ Church, Woodhill and Veresdale	...	10 4
Rathdowney	...	1 0 0
Knapp's Creek	...	6 0
Brisbane—St. John's Cathedral	...	5 13 9
Holy Trinity, Fortitude Valley	...	5 2 8
Christ Church, Milton	...	5 0 6
St. Martin's, Rosalie	...	2 18 0
St. James', Kelvin Grove	...	1 1 7
St. Michael and All Angels', New Farm	...	6 15 11
St. Mary's, Kangaroo Point	...	7 9 10
St. Andrew's, South Brisbane	...	11 11 9
Holy Trinity, Woolloongabba	...	3 13 5
St. Andrew's, Lutwyche	...	2 0 9
St. Mark's, Albion	...	8 1 0
St. Augustine's, Hamilton	...	4 6 0
St. Peter's, West End	...	2 4 8
St. Colomb's, Clayfield	...	7 2 4
St. Andrew's, Indooroopilly	...	1 12 7
St. Barnabas', Ithaca	...	2 11 5
Jubilee Estate	...	1 6 11
St. Thomas', Toowong	...	3 18 11
St. Paul's, Taringa	...	1 18 0
St. Andrew's, Indooroopilly	...	4 7
St. Peter's, West End	...	2 4 8
St. Paul's, East Brisbane	...	5 5 0
St. Philip's, Thompson Estate	...	7 3 1
St. Francis', Nundah	...	1 19 7
St. John's, Bulimba	...	1 14 0
School Church, Morningside	...	2 16 8
Cedar Creek, Groveley	...	18 6

St. George's, Windsor	...	3 3 1
St. Alban's, Wilston	...	1 12 6
School Church, Yeronga	...	2 17 0
Bundaberg—Christ Church	...	5 11 6
St. Mark's, Gooburrum	...	18 0
Charleville—All Saints'	...	1 1 3
St. John's, Wallumbilla	...	19 3
St. Alban's, Cunnamulla	...	1 0 0
Holy Trinity, Taroom	...	10 0
Childers, Christ Church	...	1 9 6
Clifton—Nobby	...	9 6
Crow's Nest—St. George's	...	2 11 0
St. Hilda's, Anduramba	...	18 0
Holy Trinity, Gaham	...	16 5
St. Augustine's, Highfields	...	10 6
St. Faith's, Pechey	...	10 9
Dalby—St. Matthew's, Bell	...	1 7 5
St. Mary's, Kaimkillenbun	...	2 16 0
Drayton—St. Paul's, Umbiram	...	2 16 4
All Saints', Cambooya	...	1 12 8
Harristown	...	1 16 5
Eidsvold—St. Mark's	...	3 9 7
All Saints', Boynewood	...	17 6
Esk—St. Agnes'	...	1 10 0
Cominya	...	1 2 9
Gatton—St. Alban's	...	1 16 0
St. Stephen's, Ma Ma Creek	...	1 14 10
Gayndah, St. Matthew's	...	11 6
Gympie, St. Peter's	...	2 5 10
Harrisville—St. John's	...	5 19 0
All Saints', Kalbar	...	14 0
Howard—St. Matthew's	...	2 15 2
St. John's, Pialba	...	1 0 10
Inglewood—St. David's, Omanama	...	1 17 6
Ipswich—St. Paul's	...	4 5 5
All Saints', Booval	...	2 5 0
St. Alban's, Goodna	...	1 1 3
Grammar School	...	19 3
Ipswich North—St. Thomas'	...	1 2 6
Waterworks Road	...	1 13 9
Killarney—Christ Church	...	1 4 2
St. Aidan's, Tannymorel	...	2 1 0
Kilcoy—St. Mary's	...	2 12 7
Mt. Kilcoy	...	10 6
St. Matthias', Woodford	...	15 0
Sheep Station Creek	...	8 0
Maroochy—St. John's	...	1 19 5
St. Mary's, Montville	...	1 15 6
St. Margaret's, Woombay	...	1 10 0
St. George's, Eumundi	...	9 6
Kenilworth	...	11 7 0
Maryborough—St. Paul's	...	6 3 6
St. Thomas'	...	1 14 0
Nanango, St. Anne's	...	3 8 0
Oakey—St. Lambert's, Brymaroo	...	1 0 5
St. Jude's, Gowrie Little Plain	...	1 15 0

Pittsworth—St. Andrew's	...	2 4 10
St. Peter's, Milmeran	...	1 15 0
St. Luke's, Turallin	...	17 0
St. Philip's, Mt. Tyson	...	2 3 6
St. Augustine's, Leyburn	...	8 6
St. Michael's, Yarranlea	...	11 0
All Saints', Yandilla	...	4 0
Kincora	...	7 3
Brookstead	...	19 0
Condamine Plains	...	1 10 0
Roma, St. Paul's	...	3 9 8
Sandgate, St. Nicolas'	...	3 12 6
Southport—Nerang, St. Margaret's	...	4 8 0
Mondure	...	1 0 0
St. Peter's, Southport	...	4 1 9
St. Hilda's School	...	1 16 0
Toogoolawah—St. Andrew's	...	1 2 0
Colinton	...	1 16 8
Toowoomba, St. Luke's	...	15 6 11
Warwick—St. Mark's	...	10 0 10
St. Andrew's, Swan Creek	...	18 6
St. James', Pratten	...	1 2 0
Junabee	...	15 0
Wynnum—St. Peter's	...	1 7 0
St. Paul's, Manly	...	2 14 3
Zillmere, St. Matthew's	...	14 6
		£328 8 2

#### WHITSUNDAY OFFERTORIES.

Brisbane—St. Mary's, Kangaroo Point	...	4 9 10
Nanango, St. Anne's	...	2 3 1
		£6 12 11

#### CATECHIST PROVIDENT.

Gympie, St. Peter's	...	£1 3 7
CLERGY CENTRAL SUSTENTATION FUND.		
Mrs McIntyre	...	1 0 0
Mr Brown	...	1 0 0
Mr S. C. Whittred	...	10 10 0
		£12 10 0

#### DISTRICT NURSES' HOME.

Lutwyche—St. Mark's, Albion	...	14 0
TURNELL HOME BUILDING FUND.		
Mrs Tufnell	...	20 0 0
Mr E. L. Ramsay	...	100 0 0
Mr G. S. Colman	...	2 2 0
Mr A. Youngman	...	2 2 0
Mr S. F. McConnel	...	1 1 0
Mr R. A. Wearne	...	1 1 0
Messrs. Nestle's Anglo-Swiss Milk Coy.	...	1 1 0



Brisbane—St. Paul's, East Brisbane, S.S. ...	11 11 1
Holy Trinity G.F.S. and Gordon Club Social ...	13 11 3
St. Andrew's S.S., Indooroopilly ...	3 11 6
St. Matthew's, Govey ...	1 3 3
St. Mary's, Alderley ...	4 2 6
The Gap ...	1 2 6
Samford ...	1 10 0
Upper Kedron ...	1 1 9
Allora, St. David's ...	1 17 5
Esk, St. Agnes' ...	1 7 2
Gatton—St. Stephen's, Ma Ma Creek ...	1 2 0
Ipswich, St. Paul's ...	10 6
Murgoon—Church of the Epiphany, Goomeri ...	2 1 4
Sandgate—St. Margaret's S.S. ...	1 5 6
	<b>£173 4 9</b>

#### ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Gatton, St. Alban's ...	1 8 9
Roma, St. Paul's ...	6 9 11
	<b>£7 18 8</b>

#### ORDINATION CANDIDATES FUND.

Miss O. Hall ...	7 6
Mrs Stevens ...	6 4
Mr H. S. Breese ...	1 1 0
St. Francis' College, per Rev. Canon Campling ...	2 0 10
Brisbane—St. Martin's, Rosalie ...	2 0 0
St. Matthew's, Groveley ...	2 3 2
St. Mary's, Alderley ...	1 15 5
St. Paul's, East Brisbane ...	5 19 2
St. Michael and All Angels, New Farm ...	6 0 0
St. Andrew's, Indooroopilly ...	3 17 2
St. Augustine's, Hamilton ...	6 2 2
School Church, Yeronga ...	2 14 10
St. Francis', Nundah ...	4 18 0
St. Alban's, Wilston ...	1 17 0
St. Colomb's, Clayfield ...	11 5 1
St. Barnabas', Ithaca ...	3 11 0
Holy Trinity, Woolloongabba ...	13 9 0
St. Paul's, Taringa ...	3 4 5
School Church, Morningside ...	12 8
Beaudesert—St. Luke's, Canungra ...	1 3 3
St. John's, Mundoolun ...	1 17 3
Tabragalba ...	4 3
Drayton—Church of the Ascension, Greenmount ...	14 3
Eidsvold, St. Mark's ...	1 3 9
Esk, St. Agnes' ...	1 6 5
Gatton—St. Alban's, Ma Ma Creek ...	1 0 0
Gayndah—St. Matthew's ...	2 9 8
Mt. Debatable ...	5 9
Goondiwindi, Holy Trinity ...	1 12 0
Gin Gin, St. Mary's ...	19 9
Harrisville—All Saints', Kalbar ...	1 11 0

Ipswich—St. Alban's, Goodna ...	12 6
St. Matthew's, Dinmore ...	8 4
Nanango—St. Anne's ...	1 5 0
Brooklands ...	10 0
Roma, St. Paul's ...	6 1 0
Southport, St. Peter's ...	5 4 0
Toowoomba, St. Luke's ...	8 12 9
Wynnum—St. Peter's ...	1 14 10
St. Paul's, Manly ...	9 9
Zillmere, St. Matthew's ...	1 0 3
	<b>£113 10 6</b>

#### AUSTRALIAN BOARD OF MISSIONS.

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Mrs Fairfax ...	1 0 0
Miss Walker ...	1 0 0
Mr A. J. Finkell ...	1 0 0
Mr H. L. Kelly ...	2 6
Brisbane—St. John's Cathedral S.S. ...	1 2
St. Peter's, West End ...	12 6
St. James', Kelvin Grove (1st inst.) ...	13 11 8
St. Colomb's, Clayfield, S.S. ...	10 3
St. Mary's, Alderley ...	13 6
St. Andrew's, Indooroopilly, S.S. ...	7 4
St. Barnabas', Ithaca, Girls' Mission Guild ...	12 7
St. Francis', Nundah ...	19 9
St. Mary's, Kangaroo Point ...	13 6
St. Andrew's, Lutwyche ...	6 4 1
St. George's, Windsor ...	13 8
Holy Trinity, Woolloongabba ...	17 6
St. Paul's, Taringa ...	10 0
School Church, Yeronga (Xmas gift) ...	3 3
Boonah—Christ Church (thank-offering) ...	5 0 0
(Christmas gift) ...	4 6
Dalby—St. Matthew's, Bell ...	18 0
Church of the Holy Apostles, Duckponds ...	1 15 0
Drayton—All Saints', Cambooya, S.S. ...	10 0
Gatton—St. Stephen's, Ma Ma Creek ...	6 0
Gympie, St. Peter's ...	19 6
Ipswich—St. Paul's, Girls' Grammar School ...	1 2 4
St. Paul's, Miss White ...	1 0 0
Booval ...	8 1 6
Booval S.S. ...	1 2 6
St. Thomas' ...	5 16 0
Killarney, Christ Church ...	3 6
Maryborough, St. Paul's ...	1 6 6
Murgoon, Christ Church ...	1 0 1
Toowoomba, St. Luke's ...	3 18 7
Wynnum, St. Paul's, Manly ...	8 0
	<b>£64 5 3</b>

#### C.M.S.

Warwick Girls' School (Lepn child) ...	£2 10 0
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Forrest River Mission.	£2 0 0
Ipswich, St. Paul's ...	10 0
Melanesia Mission.	10 0
Mrs. Coote, "Southern Cross" ...	1 0 0
Mrs Millar ...	2 2 0
Mr G. S. Colman, "Southern Cross" ...	2 10 0
Zillmere, All Saints', Chermide S.S. ...	£6 2 0

Mitchell River Mission.	£7 10 0
Brisbane, St. John's Cathedral, W. Aux. ...	10 2

Medical Mission.	12 0
Brisbane—All Saints', Wickham Tce., W. Aux. (Pence Box) ...	12 0
Holy Trinity, F. Valley (Pence Box) ...	2 4 7
Holy Trinity, Woolloongabba, W. Aux. ...	4 3
St. Paul's, Taringa, W. Aux. (Pence Box) ...	16 6
St. Peter's, Wynnum ...	12 4
St. Paul's, Manly ...	£4 19 10

Japan Mission.	£1 3 2
Brisbane, St. Paul's, Taringa, Cuba Develop. ...	25 0 0

New Guinea Mission.	2 2 0
Mrs M. E. McConnel ...	3 5 3
Miss O. Hall ...	2 0 0
Misses Hall ...	1 15 6
Mr Rutter ...	1 5 0
Brisbane, St. Andrew's, Lutwyche (student) ...	4 9 0
(child) ...	1 7 0
Beaudesert, St. Thomas' (Mr Flint's stipend) ...	5 0 0
Roma, St. Paul's ...	2 13 0
Ipswich, St. Paul's (child) ...	£48 16 9

Yarrabah Mission.	5 0
Miss Jones (launch) ...	3 0 0
Coin Tea (launch) ...	15 8
Brisbane, Christ Church, Milton S.S. ...	2 0 0
Ipswich, St. Paul's ...	2 19 6
Kilcoy, St. Mary's Guild (child) ...	7 0 0
Wynnum, St. Peter's Kindergarten (child) ...	£16 2 2

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