

ornaments of the Church and of the ministers thereof shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward VI." That is called the "Ornaments Rubric." All doubt as to its interpretation on the use of altar lights is set at rest by the decision of the Archbishop of Canterbury in the year 1890, sitting in his Court as the highest spiritual Court of the Church of England, when he gave his judgment against those who sought to have altar lights condemned as illegal. The judgment of the Archbishop was carried to the Privy Council by those who objected to the use of lights, with the result that the Archbishop's judgment remained as the interpretation of the law of the Church of England. It shows how unsound the argument against the use of lights is, when it is stated that the Privy Council heard the so-called argument against lights, but dismissed the appeal without asking for any argument in their favour; in other

words, the law of the Church was so obvious that even the Privy Council, which is not always sympathetic to the Church of England, did not need any argument to prove the legality of altar lights.

At this time of day it should be hardly necessary to point out that the use of altar lights is so general that the Churches may be counted in tens of thousands in the Anglican communion in which they are in use.

The use of lights adds to beauty and expresses joy. They tell also of a Light above the light of the sun, the Light that lightheth every man that cometh into the world. As in Heaven, though the light is so bright there is no need of the sun, we read of the seven golden candlesticks and the lights burning before the throne, although there is no need of light. The use of lights, therefore, is not only legal and obligatory in the Church of England, but is in accordance with the teaching of the Bible.

—*Ithaca Church News.*

## Official Notes.

### CONTRIBUTIONS TO DIOCESAN FUNDS.

#### DIOCESAN ADMINISTRATION.

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Assessments	117	4	7
	£153	5	11

#### HOME MISSION FUND.

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St. Andrew's, South Brisbane	4	17
St. Andrew's, Indooroopilly	1	10
St. Thomas, Toowong	2	6
St. Michael and All Angels, New Farm	9	3
Charleville, All Saints	11	5
Cleveland, St. Paul's	8	3
Esk, St. Martin's, Coominya	18	6
Ipswich—All Saints, Booval	7	11
St. Peter's, Pine Mountains	12	0
Laidley, St. Saviour's	10	9
Oakey, St. Jude's, Gowrie Little Plains	1	10
Pittsworth, St. Philip's, Mt. Tyson	1	11
Redcliffe, St. Mary's	1	7
	£32	9

#### WHITSUNDAY OFFERTORY.

Brisbane—All Saints', Wickham Terrace	10	10
St. Andrew's, Lutwyche	12	10
Norman Park	2	5
	£25	6

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

Brisbane—All Saint's, Wickham Terrace	1	13
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Ipswich, All Saints', Booval	2	16
Nanango, St. Michael and All Angels', Kingaroy	2	16
	£10	3

#### ORDINATION CANDIDATES FUND.

Per Rev. Canon Camppling	25	0
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#### WOMEN'S SHELTER.

Collins, Miss J.	2	2
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#### AUSTRALIAN BOARD OF MISSIONS.

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A Helper	10	0
"Good Cheer"	2	0
Miss Dale	5	0
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Brisbane—St. John's Cathedral W.A.	2	0
All Saints', Wickham Terrace	4	12
St. Thomas', Toowong (med.)	14	0
St. Augustines, Hamilton, M.C.L.	2	6
Christ Church, Milton (med.)	1	0
St. Michael and All Angels', New Farm	9	7
St. Paul's, Taringa, W.A.	1	3
Eidsvold, St. Mark's	18	0
Killarney—St. Aidan's, Tannymorel	16	8
	3	0
	10	0

Maroochy—St. George's, Eumundi	8	6
Wynnum, St. Peter's	13	6
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#### New Guinea Mission.

"Anon"	5	0
Brisbane—St. Mark's S.S., Dunwich	12	0
St. Andrew's S.S., Lutwyche, "student"	1	3
St. Thomas' S.S., Toowong, "boy"	5	0
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Brisbane, November 1st, 1923.

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## The Church Chronicle.

Vol. XXXIII.] BRISBANE, NOVEMBER 1, 1923. [No. 400

### Archbishop's Engagements for November.

1. Thursday (All Saints' Day)—Preach at Service, All Saints' Church, at 10.30 a.m., and luncheon afterwards. Diocesan Council. Missionary Exhibition.
2. Friday (All Souls' Day)—Celebrate Holy Communion on behalf of departed Missionaries at Holy Trinity, Valley, at 9 a.m. Missionary Exhibition.
3. Saturday —Confirmation at St. Andrew's, South Brisbane.
4. Sunday —Preach St. Mary's, Kangaroo Point, 11 a.m. (Jubilee). Children's Missionary Rally in Exhibition Building, at 3 p.m.
5. Monday —Closing day of Missionary Exhibition.
6. Tuesday —Confirmation at Yeronga.
7. Wednesday —Confirmation at St. Andrew's, South Brisbane.
8. Thursday —Preside at Dr. Jackson's Lecture in the Albert Hall, in aid of the C.E.G.S. Chapel.
9. Friday —Confirmation at Holy Trinity, Valley.
11. Sunday —Preach Southport School Chapel at 11 a.m. and 7.30 p.m. (Dedication Festival)
- 12 to 16 —Bundaberg and Gin Gin.
18. Sunday —Confirmation at Christ Church, Milton, at 3.30 p.m.
- 22 and 23 —Bishops' Meetings in Sydney.
27. Tuesday —Special Meeting of General Synod in Sydney.
- 28 and 19 —Meeting of A.B.M. in Sydney.

Bishopsbourne, Brisbane,  
October 18th, 1923.

My dear Friends,

I do indeed trust that the Missionary Exhibition, which has been so carefully prepared for and is going to be on so extensive a scale, will be visited by very large numbers of people. It will be very disappointing if there is not a large and generous response to all this labour and preparation. Moreover, the Exhibition itself and the speeches that will be made in connection with it are likely to be of much value and interest. I am most grateful to those leading men, the ex-Prime Minister of Australia, the Premier of the State, the Home Secretary, the Mayor of Brisbane, the Protector of Aborigines, and Colonel Durrant, for having consented to be openers of it on the various days, and I feel sincerely grateful also to the Bishop of Bathurst who, after preaching at the Cathedral Festival on Sunday, October 28th, is staying with me until the morning of October 31st in order that he may be present on the opening day, Tuesday, October 30th.

I hope for a very large attendance of children on Sunday afternoon, November 4th, at the Exhibition Building at what is called the Children's Missionary rally. I know

that this will involve interference with the work of Sunday Schools, but on an occasion like this, I think it is excusable.

There is to be an important meeting of Bishops of the various dioceses of Australia in Sydney on November 22nd and 23rd, at which, amongst many other important things, the question of the continuance of Spiritual Healing in Australia will be carefully considered. I am hoping to be able to be at those meetings, though it will involve some alteration in connection with a Northern tour I was intending to take at that time. The occasion however is of such great importance that I feel it my duty to be present if I possibly can, and I shall in any event attend the meeting of the A.B.M. in Sydney on November 28th and 29th. On the day preceding the A.B.M. meeting, that is on Tuesday, November 27th, there is to be a short formal meeting of General Synod in Sydney, convened for a special purpose, and in that week also the Central Committee for Australia re Autonomy—of which committee I am a member—is to meet.

Dr. Ivens, at a meeting of the Brisbane Corresponding Committee of A.B.M., gave a most happy and encouraging account of affairs at Yarrabah. He had just returned from a fortnight's stay there.

The new building of St. Catharine's School, Stanthorpe, had an auspicious opening on Friday, October 12th. That School now has fine and healthy accommodation for forty boarders at least.

Everybody deeply regrets Miss Bourne's resignation as Headmistress of St. Hilda's School, Southport. I have, after careful consideration, offered the post to Miss Fittock of the Church of England Girls' School, Glen Innes, formerly Assistant Mistress for nine years of the Glennie School, Toowoomba. I have this morning received her acceptance of the post.

During the week in which I went to Stanthorpe, I visited also Toowoomba, where a Confirmation was held in St. James' Church; Warwick, where, in addition to a Confirmation, I presided over a Conference of Sunday School Teachers, at which also some eighteen Clergy were present, and I attended what is known as the Darling Downs Clergy Conference. I held also a Confirmation of girls in the Chapel of St. Catharine's School, and spent a night at the Soldiers' Settlement at Amiens, where I held a Confirmation of twelve candidates in the Church which has lately been built in that place.

Yours sincerely,  
GERALD BRISBANE.

### PERSONAL.

The Rev. G. L. Hunt has brought his work in connection with the Prohibition League to a conclusion and will be in charge of the Parish of Kilcoy until the arrival of the Rev. T. Cockell. He will then take charge of Milton Parish, during the absence of Mr Whitehouse. We hope that he will not attribute the increase of the majority for Continuance to any shortcomings on his part, and that before long suitable permanent work may be found for him,



## Editorial Notes.

### SUNDAY SCHOOLS.

The December issue of the *Chronicle* will be a Sunday School Number. That does not mean that its pages will be exclusively devoted to that subject, but that it will contain an account of the Teachers' Conference, which has been held recently at Brisbane, the results of the Examination, and a Leading Article dealing with some aspects of this important part of the Church's work.

The Annual Teachers' Conference, which was held in the afternoon and evening of Saturday, October 20th, in St. Andrew's Hall, South Brisbane, was well attended in spite of various counter attractions. Some valuable suggestions were brought forward by those who opened the subjects and in the discussions which followed. Sister Una's treatment of the problem of the Relation of Sunday Schools to Worship, in a well-thought-out and searching paper, was perhaps the most valuable contribution to the Conference. We hope to be able to print it in full next month.

### SAILORS' DAY.

The result of the street collection on October 19th was considered most satisfactory, and the total proceeds of this initial effort on behalf of the Missions to Seamen's Building Fund should exceed £1100 when the remaining boxes have been counted. The Sports Gymkhana which was held on Saturday, October 20th, went off well, but the proceedings were marred by rain and it is not expected that much additional money will accrue from it.

### ST. FRANCIS' COLLEGE.

The students re-assembled on Tuesday, October 16th. There are at present ten in residence, of whom seven entered for the second part of the Th.L. Examination. They are anxiously awaiting the results, which should be published towards the end of November.

The Rev. F. Quirk, Rector of Southport, will conduct the Annual Retreat from Tuesday evening, October 23rd, until Friday morning, October 26th.

Mrs. H. Nelson-Watson has kindly consented to the holding of a Coin Afternoon at her residence, "Ralahyne," Enderly Road, Clayfield, on Saturday, November 10th, in aid of the College Organ Fund. A new organ is badly needed, as the present one is "gone in the wind."

Bishop Le Fanu hopes to spend the night of Saturday, November 10th, at the College, and to celebrate the Holy Eucharist in the Chapel the next morning.

### Appointments during the Month.

Rev. Thomas Humphrey Clark (Assistant Curate, St. Andrew's, Lutwyche), Rector St. Luke's, Rosewood; Rev. Clifford Jeffery Armstrong (Mission Chaplain), Assistant Curate, St. Andrew's, Lutwyche.

## HINTS ON READING IN CHURCH.

### THE SERVICE OF HOLY COMMUNION.

By Edward Oerton.

However careful we may be in reading other portions of the "Book of Common Prayer," we cannot help realising that much greater care, and more reverence, should be used in this, the most solemn of all the services. This paper is not at all concerned with ritual or ceremonial observances, but only with the actual reading of the service. It must always be borne in mind that in every congregation there is a proportion of those who have been imperfectly educated; and that they *cannot*, on that account, "take in" words which are uttered rapidly. If this service is to be "understood of the people," it must be read clearly and distinctly and without hurry. There is a tendency to hasten through the Commandments especially, and the prayer for the Church Militant, which renders them practically unintelligible: this should be avoided most carefully.

In the Collect, there is a direct address to God, declaring His omniscience; which demands a different tone of voice from the petition, and its purpose, where "love" and "magnify" are the emphatic words. The Commandments are to be "rehearsed distinctly;" and this is impossible in rapid reading, which slurs over little words. In the 5th Commandment the emphatic word is "long;" and in the 9th it seems better to read "bear-false-witness" as though printed with hyphens; while in the 10th, of course, "anything" is emphatic. In the prayer for the King, in the parentheses, the word "whose" must be stressed.

To preserve the sense of the original Creed, we should read "God of God, Light of Light, Very God of Very God." In reading the Creed it is difficult to make clear that the clause "By whom all things were made" refers to our Lord Jesus Christ, and not to the Father, which word immediately precedes it; but it can be done if due attention is paid to the capital letters.

The Holy Ghost is "the Lord, and Giver-of-life." In the Prayer for the Church on earth, the word "ob-lations," not "o-blations;" the petition for the King should be read "George *our* King; that under *him*." The word "indifferently" has nowadays lost its old meaning of "impartially," and carries quite another sense, but the old meaning can be conveyed by reading "in-differently." "That they may *hear*, and receive Thy holy Word:" the "hear" is to be stressed, and the comma noted. In the 'Confession' the words "remembrance" and "burden" should be slightly emphasised.

In the "prayer of humble access" the contrast is between our *righteousness*, in which we do not, and God's *mercies*, in which we do, trust; also—"that *we* may evermore dwell in *Him*, and *He* in *us*."

In the prayer of Consecration, avoid saying "Drink ye *all* of this," but read "drink ye *all*, of this." In the prayer of Oblation, following the Lord's Prayer, read "un-worthy to offer unto Thee *any* sacrifice, yet we beseech Thee to accept *this* . . . ."

In conclusion, may I once again express the hope that these papers may have proved useful to those for whom they are intended.

I have written them in all humility and with the prayer that they may tend to a more reverent rendering of our services, and the greater glory of God's most Holy Name.

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## The Boy Scout Movement and the Church.

By the REV. J. E. NORMAN OSBORN, M.C.

The Boy Scout Movement in Queensland received a great impetus by the visit of Sir Alfred Pickford, who represented Sir Robert Baden-Powell, the founder of the Boy Scout organisation. The daily Press has given the movement much publicity since Sir Alfred's visit, and the general public know fairly well what the aims and ideals of the Boy Scouts are. In a few words, its ideals are to train boys in ideals of good citizenship and to give them high ideals of personal behaviour, based on a recognition of their duty to God and their neighbour and their country. It aims at teaching them to observe God's work in Nature; it teaches boys to be loyal and obedient to those in authority, to think of other people, and to use their faculties of reasoning, to use their limbs and faculties, and to care for and respect their own bodies. Nor is it by any means forgetful to base all its training on a religious basis, for it takes for granted that every scout and cub is in touch with some religious denomination. The movement itself is naturally undenominational, but to a large extent grew out of organisations of the Church, such as the Church Lads' Brigade and Boys' Clubs.

The training and discipline of Scouts appeals to the boys by using their natural instincts and habits and turning them in a right direction, *e.g.*, boys are gregarious animals and like to work in groups—"pushes" is the Australian word—and follow a natural leader. So the Scouts work in "pushes." The natural leader is made a patrol-leader, and instead of being left to his own devices to find some mischief to get into himself and lead the rest into, his energies are directed in a different direction and he leads his patrol to learn to render first aid, put out fires, mend a bike, find its way across country, pitch a camp, or cook a damper, and a hundred other things which provide ways and means of working off superfluous energy.

The ideals and system of the movement are a practical translation into modern life of the "Duty towards God" and the "Duty towards my neighbour," taught in a way which are much easier to learn and remember than the "Duties" of the Catechism.

What is to be the relation of the Church towards the movement?

It can be one of three things. The Church may take no notice of the movement, or recommend its boys to join a troop where there is no direct Church influence, or form its own troops of Scouts from the boys in the Sunday schools. Many of the best—and some of the worst—will want to join some troop. Why should there not be a troop in every parish? The Church has a great advantage, because in every parish there is a hall which the boys may use. In every parish there are one or two men who have the requisite knowledge and character to be instructors or assistant scout masters. The rector of the parish should himself be chaplain scout master, because that gives him the right to direct the work and policy of the troop. Returned soldiers, especially ex-officers and N.C.O.s, make good instructors in ambulance, pioneer, signalling and camping work. The Church is already in touch with many thousands of boys in the Diocese of Brisbane, both in city, in the country and at the seaside. The Church can make the Scout movement anything it likes if it will do so. What magnificent troops of mounted scouts there could be in the country parishes and sea scouts at the coastal towns! The towns scouts would love to visit such country scouts and sea scouts in the holidays. They would meet as Church of England boys and the local Church families would welcome

the opportunity of doing something to help them—not by giving hospitality, because the visitors would take their tents and frying pans, but by giving them a kindly welcome.

The Constitution of the Scout movement is a sound one, but so much depends on the movement being helped and backed by the right sort of people. Many of our best citizens under his Excellency the Governor and his Grace the Archbishop are doing a great deal to help. The parishes should help for the sake of the boys and for the sake of their own Church life. An ordinary boys' club can easily become a troop of scouts, and it would become more attractive and efficient if it did.

To make quite clear what the policy of the Association is, on the relation of Boy Scouts to the Church, let me quote the following:—

- (a) It is expected that every scout shall belong to some religious denomination and attend its services.
- (b) Where a troop is composed of members of one particular form of religion, it is hoped that the scout-master will arrange such denominational religious observance and instruction as he, in consultation with its chaplain or other religious authority, may consider best.
- (c) Where a troop consists of scouts of various religions, they should be encouraged to attend the services of their own denominations.

The second of these two paragraphs provides the opportunity for the Church of England to make full use of the movement.

Lord Kitchener, who was a keen and shrewd observer, said: "The more I know of the Scout organisation, the more admirable I think it is, and the more fully persuaded I am that it should appeal to every father and mother who desire to bring up their sons well. It breaks down class prejudices, promotes comradeship, discipline, resourcefulness, self-reliance and sympathy."

## WARWICK SUNDAY SCHOOL TEACHERS CONFERENCE.

For nearly a year the Diocesan Committee for Religious Instruction has been endeavouring to arrange a Sunday School Teachers' Conference to be held in the country, and hopes that the success of the conference at Warwick will lead to similar Conferences in other places of the Diocese outside Brisbane.

The Conference at Warwick was held on the 10th October, and its importance was emphasised by the Archbishop arranging his itinerary in order that he himself might preside over it. In his opening remarks he showed the importance which he attached to the work of Sunday School teachers, pointing out that if there were no teachers the Sunday Schools would disappear. He urged upon teachers the importance of regular attendance, because the lumping of classes is disastrous. The object of Sunday Schools was not to exhort or preach at the children, but to teach them to know about God and the Church. The great days of the Church should be emphasised; children often did not know what took place on Good Friday. Sunday Schools should also form in children the habit of prayer and public worship. He laid stress upon the need of the creation of the habit of public worship—coming to Sunday School should not be regarded as sufficient; children to-day left the Sunday Schools at too early an age. He expressed the personal wish that they should be encouraged to attend in their later years. He spoke of the Diocesan Sunday School lessons as very good, which was shown by the increasing

number of parishes using them. Referring to the General Synod lessons, he said they were used in several dioceses and also in some parishes in the Wide Bay district; though they are cleverly and well thought-out it was possible for a child in the course of a year not to hear enough about our Lord, and, therefore, this was a very considerable fault in that syllabus.

The Rev. O. Fletcher read a paper on the methods of opening, working and closing the Sunday Schools. Canon Oakeley said that the Dupanloup system of catechising had been tried, but the children fell away under it, he thought because of the extra pressure put upon them. He considered the old system of small classes the best if teachers could be got. Mr. Millward, of the State High School, urged that teachers should realise their responsibility, and that an effort be made to train the Sunday School teachers. The classes should be kept as small as possible. The Rev. W. P. Glover said that in loyalty to the Diocese the Diocesan scheme of lessons should be used. Archdeacon Osborn said that two things should be aimed at in methods—to keep personal touch between teacher and child, and that the priest or superintendent should catechise the whole school. Canon Davies said that the ideal was that the clergyman or superintendent should catechise the whole school after lessons had been given by the teachers. The Rev. A. McD. Hassell said that the Diocesan lessons had resulted in a marked improvement. Mr. Lightbody said the classes were too large and that many of the teachers were young. He advocated improvement in these respects. The Archbishop at this stage asked if repetition lessons were found valuable, and received an affirmative answer from the whole Conference. The Archbishop, in summing up, favoured the catechising of the children by the superintendent after the teacher had given the lesson; he urged a greater use of the Church Catechism to be learned by the children. Mr. Millward gave some practical hints on discipline. The Archbishop, in summing up an interesting discussion on this point, said that teachers should consider themselves responsible for the discipline; the children should be given words of command for kneeling, standing, sitting, if only to create a spirit of discipline. The Rev. T. Hely-Wilson advocated the use of the Prayer Book, not of fancy books, for children, and was against services for children specially. The Rev. A. Hassell said that in big bush parishes there were too few Sunday Schools, but the difficulty was that teachers did not come forward, although parents were asking for Sunday Schools. The Rev. W. P. Glover said though they held services in fourteen places they could not get teachers in all those places although the children were there. He urged that laymen should be willing to give up the time for Sunday Schools, and asked that the Diocesan Committee would arrange for the teaching of isolated children by correspondence. This was advocated also by the Rev. C. Fletcher, who stated that parents coming to Toowoomba from the West begged them to send teaching literature for their children. He urged that the Diocesan grant should be doubled to allow the Diocesan Committee to help in this work. The Archbishop described the preparation by the Bush Brotherhood of Confirmation candidates by correspondence and their methods of distributing literature. He said that the difficulty of getting teachers meant resorting to teaching by correspondence; he believed and he hoped a clergyman would soon be forthcoming to look after the work of religious instruction of children. Miss Harward read an admirable paper on the teacher's own preparation. Canon Davies said that the Sunday Schools should be the training ground to create the spirit of worship. He urged that the Gospel Story should

be told again and again and taught with the Church Catechism and the Creed. The Archbishop said that Sunday Schools were not satisfactory unless they led the children to attend Church, they should try to get the children to attend the main morning service every Sunday.

In the interval between the afternoon and evening sessions the visitors were entertained by the Warwick teachers at tea, and subsequently attended the service in St. Mark's Church, at which the Archbishop preached, and where, with the help of the beautiful new organ, a choral service was rendered which would have been creditable to any music in a Cathedral.

At the Archidiaconal Conference which followed a resolution was carried urging the appointment of a clergyman to be exclusively set apart for the religious instruction of children in State and Sunday Schools.

## THE VILLAGE CHAMPION.

It was a dry and dusty Saturday morning, and the local policeman had just collected his mail, when he thought he would call on Mr Jones and remind him about the meeting to be held on the following Wednesday.

As he was approaching the front gate he was greeted by Mrs Jones, who informed him that he was just in time to have a cup of tea. "Come in, Mr Thompson; my husband will be in in a minute. He is just washing his hands."

"Well, I won't stay long, Mrs Jones, for I have a good deal of writing to do to-day. I just called to remind your good husband about next Wednesday's meeting."

Just then Mr Jones entered. "Hallo, Mr Thompson, how are you? I've just bin trying me hand at a little varnishin'. It's a terrible sticky job."

"He, He! I've a very handy man for a husband, indeed. Do you take sugar in your tea, Mr Thompson?"

"Yes, thank you."

"Dave, pass Mr Thompson the scones."

"Ah, thank you. By the way, Mr Jones, you won't forget the school committee meeting next Wednesday evening?"

"No fear. I 'ont forget. I've got a bit uv import'nt business to put forward. I'm goin' to put a stop to th' funny business of this 'ere schoolmaster. 'E needn't think e's boss uv th' show."

"You know, Mr Thompson, my husband is quite proud of being in th' committee. Ever since he was elected it's nothing but school, school, school, from morn till night."

"He, He, He! Really, Mr Jones? Well, it's good to see a man so keen. But are n't you just a little hard on Mr Morris? I think he is an excellent schoolmaster. My boy seems to be making great progress at school. He is also attending confirmation classes now."

"Is he? Look, now; that just reminds me. What does our minister mean by goin' roun' th' country sayin' 'e's a priest? Young Jim Lennox's goin' to be done; an' 'e told me that th' minister told them 'e was a Catholic priest. 'E's got it writ down in 'is notes."

"But, my dear," chimed in Mrs Jones, "You should uv asked him what that meant!"

"Meant? What 'e meant? Why, woman, can't I understand plain English w'en I 'ear it? 'Ow can a minister be a priest? Tell me that, now. An' a Catholic priest at that?"

Mr Thompson smiled. "I think our rector would be able to explain that easily enough."

"Oh, no doubt 'e would; but not to my satisfaction."

"Well, every man to his trade," replied the constable. "I suppose you would laugh if I said I could shoe a horse as well as you."



"Huh! I s'pose I would, seein' as 'ow I was ten years learnin' th' trade."

"And if you or I told Doctor McKenzie that we did not hold with operations; that we did not believe in chloroform; that what was good enough for our forefathers was good enough for us. What would he say?"

"Why, 'e'd order us out ov 'is surgery, quick an' lively."

"Well, Mr Jones, do you know what I think. You're a blacksmith, and know your trade. I'm a police constable, and think I know my work. Dr. McKenzie is the one we would consult in case of sickness. You wouldn't dream of asking the shire clerk's advice if a member of your family had a fever, or met with an accident, would you? And I think the schoolmaster must know more about teaching children than you or I. And surely our rector must know something about the Church and religion, since that is his profession."

"Yes, but ———"

"Wait a minute, Mr Jones. I think most of the trouble in the Church arises out of laymen, like you an' me, interfering with our views an' prejudices. You object to the word priest. But it is only a Nonconformist or Dissenter can really do that. If you will lend me your Prayer Book for a minute, I will show you the place where you can read the Service of Ordination of Priests for yourself. I will show you the word 'priest' all over the Prayer Book. I will also show you the places for Public and Private Confessions. An' as for the word 'Catholic': why, it's all over the book. Now, look here! I'll bet you five to one that you won't find the word 'Protestant' anywhere in the Prayer Book or the Scriptures. Come, is it a bet?"

"Well, if it aint in the Prayer Book it'll be in the Scriptures. But I don't like takin' yer money."

"You won't be taking my money. I'll pay five pounds to the hospital if you find the word 'Protestant' only once in either the Prayer Book or the Scriptures. An' you can give a pound to the same institution when you find that you can't do it. What? Is that the time? Is your clock right? I'll have to be hurrying off. Good-bye, Mrs Jones. Good-bye, Mr Jones. An', look. I think it'll be a good idea if we call on the rector some day, an' ask him to explain a few things to us."

## CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

NOVEMBER 1. All Saints' Day.

Mattins—Lesson, 1: Wisdom v. 1-16. 2: Rev. xix. 6-10.

Evensong—Lesson, 1: Ecclesiasticus xlix. 1-15. 2: Rev. vii. 9-end.

NOVEMBER 4. 23rd Sunday after Trinity.

Mattins—Psalms 110, 135. Lesson, 1: Proverbs i. 20-end; or, I. Maccabees ii. 1-18.

This book of the Apocrypha is probably unknown to most Church people, but there are good reasons why it should be read. The period between Nehemiah and the birth of our Lord is for many a complete blank, and this book, which gives an account of the events between 175 and 135 B.C., forms the chief historical source for the Jewish struggle for religious and civil independence during these years. We therefore give a brief sketch of the history from the Return from the Captivity to the time of the Maccabees, in the hope that it will help people to follow these passages in those Churches where they are read.

After the return Palestine was under the suzerainty of Persia until 331 B.C., when Alexander the Great conquered Palestine. His death in 323 B.C. was followed by a division of his empire. After a struggle between Syria and Egypt, Palestine became a province of the latter until 202 B.C. Then Antiochus III., King of Syria, wrested it from Egypt. In 175 B.C. the notorious Antiochus IV. (Epiphanes) came to the throne. His object

was to Hellenise his empire, and he attempted to subjugate the Jews completely and to overthrow their religion. His efforts at first met with success. He defiled the temple, established a Syrian garrison in the City of David, and punished all those who observed Jewish ordinances with torture and death. There was a reign of terror and bloody persecution, referred to probably in Hebrew xii. 33-40.

The chapter read on this Sunday tells how the signal of revolt was given by an aged priest, Mattathias. After his death his place was taken by his son Judas Maccabeus. Under his energetic leadership the rebels gained remarkable successes, but he was not strong enough by himself to bring the revolt to a successful conclusion and had to make an alliance with Rome. Before this alliance could become effective Judas was slain in battle in 161 B.C. His brother Jonathan carried on the war. Antiochus IV. was now dead and two rival claimants for the throne of Syria—Demetrius and Alexander—bid for Jonathan's support. Alexander was successful in obtaining it and appointed Jonathan high priest. Henceforth the Maccabees were the rulers of Jerusalem for nearly ninety years. Jonathan perished by treachery in 142 B.C., and finally Simon, the last of the sons of Mattathias, was able in 141 B.C. to win complete independence for the Jewish State. This independence came to an end in 62 B.C., when the Romans under Pompeius made the Jews tributary.

2: St. Luke xvi.; or, I. Cor. i. 25.

Evensong—Psalms 137, 138, 139. Lesson, 1: Proverbs ii. or iii. 1-26; or, I. Macc. ii. 29-48. 2: St. John ix.; or, I. Cor. xiii.

NOVEMBER 11. 24th Sunday after Trinity.

St. Martin, Bishop and Confessor, A.D. 397.

Mattins—Psalm 136. Lesson, 1: Prov. viii. 1-21; or, I. Macc. ii. 49-end. 2: St. Luke xvii. 1-19; or, I. Cor. i. 26-ii. end.

Evensong—Psalms 140, 141, 142. Lesson, 1: Prov. viii. 1 and 22-end; or ix.; or, I. Macc. iii. 1-26. 2: St. John x.; or, St. James iii.

If Proverbs viii. 1-21 is read, the lesson from the Corinthians should follow. The subject of the former is the place of wisdom in the government of the world, and in the latter St. Paul speaks about Christian wisdom. In the evening lessons both the passages from the Proverbs carry on the same thought, and at the end of the third chapter St. James compares earthly wisdom with the wisdom that is from above.

NOVEMBER 18. 25th Sunday after Trinity.

Mattins—Psalm 49. Lesson, 1: Prov. xiii.; or, I. Macc. iv. 1-25. 2: St. Luke xxii. 1-38; or, I. Cor. iii.

Evensong—Psalms 79, 83. Lesson, 1: Prov. xiv. 31-xv. 17; or, xvi. 1-19; or, I. Macc. iv. 26-35. 2: St. Luke xxii. 39-end; or, St. James iv.

Note.—The Rubric directing that a Collect, Epistle and Gospel shall be chosen from some of those Sundays which were omitted after the Epiphany is rather vague. According to Blunt, Annotated Book of Common Prayer, the Collect, Epistle and Gospel for this Sunday should be those for the 6th Sunday after the Epiphany, according to the ancient rule.

NOVEMBER 25. Sunday next before Advent.

Mattins—Psalms 145, 146. Lessons, 1: Ecclesiastes xi. and xii.

Professor Grieve, writing in Peake's Commentary, sums up the value of the book in these words: "Not without the Divine Providence has this book been included in the Canon of Scripture. It shows better than any other the need of the Incarnation; it forms a most effective background for the Good News that life is earnest and real; that a man may find happiness in work and play, in study and recreation, in the comradeship of his fellows and the joys of home life; and above all that God is not a remote abstraction, but the intimate friend and comrade of His children; that the kingdom of righteousness and peace and joy in a spirit of holiness has come, and that life and immortality have been brought to light."

2: St. John xix. 13-end; or, Hebrews xi. 1-16.

Evensong—Psalms 147, 148, 149, 150. Lesson, 1: Haggai ii. 1-9; or, Malachi iii. and iv. 2: St. John xx.; or, Hebrews xi. 17-xii. 2; or, St. Luke xv. 11-end.

Teaching.—This Sunday marks the end of the Church's year. The Collect, Epistle, and Gospel, and the varied selection of lessons, all provide an appropriate preparation for the Advent season. The passage from St. Luke is the "Parable of the Prodigal Son."

NOVEMBER 30. St. Andrew, Apostle and Martyr.

Mattins—Lesson, 1: Zechariah viii. 20-end. 2: St. John xii. 20-32.

Evensong—Lesson, 1: Ezekiel xlvi. 1-12. 2: I. Cor. i. 18-end.

The Eve of St. Andrew, or one day during the Octave, should be kept as a Day of Intercession for Missions.

## C.E.M.S.

NEXT NATIONAL CONFERENCE.—This will be held at Cranbrook, Sydney, from Friday, December 28th, to Wednesday, January 2nd. A comprehensive programme has been drawn up. The general subject of the Conference is, "The Responsibilities and Opportunities of the Church in Australia." The problem of the bush, the call of the city, the claims of lads and men, and other big subjects will be dealt with. The Conference aspect of the gathering will be emphasised. We rejoice to be able to say that our National President, the Bishop of Bathurst, will preside, and that the Bishops of Gippsland, Armidale, and Goulburn have promised to assist. The Conference will be open to all Churchmen. Members of the Society are especially urged to endeavour to attend. It is earnestly hoped that every Branch will try to send at least one representative. The cost of board will not be more than thirty shillings for the whole time. We hope that Churchmen will begin to enrol at once. Names can be sent to the National Secretary, c/o Church House, George Street, Sydney.

THE ANNUAL CONFERENCE.—This will be followed by the Annual National Conference of Members of the Society on Wednesday, January 2nd; and leaders of the Church of England Boys' Society will meet on Thursday, January 3rd.

THE NEW CHAIRMAN OF THE ENGLISH COUNCIL.—The Bishop of Swansea and Brecon (Dr. Bevan) has been appointed to succeed the Bishop of Chelmsford as Chairman of the English C.E.M.S. Council.

HANDBOOKS.—A valuable handbook, dealing with the Church of England Boys' Society, has just been published, price 6d., and is available from State Secretaries and from the National Office, Church House, George Street, Sydney. A handbook for C.E.M.S. Members is in course of preparation.

## Letters.

### SUNDAY SCHOOL IMPROVEMENT.

Sir,—May I, as a one-time superintendent of a country Sunday School, make a suggestion or two as to what I consider would be an advantage and make for the well-being of our Church.

(1) For children up to the age of 14 years the school should be held in the morning an hour before the morning service of the Church begins, the Catechism, Collects, and Gospel Story only to be taught.

(2) For boys and girls over the age of 14 in separate classes, the school to be held in the afternoon (or if in the morning in rooms apart from the general Sunday School). The teachers for those classes to be men and women of mature age, say 30 and over. The lessons to be taught to be more of a commentary on the Bible and Prayer Book, interspersed with Church history as it touched on the Bible or Prayer Book.

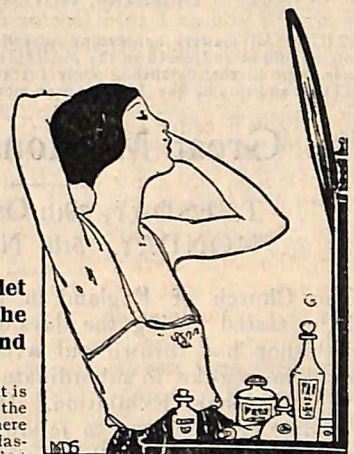
The advantage as regards No. 1 would be a greater attendance (and more regular) at Church of the parents (I am writing particularly from a country man's point of view), as they would make the one trip for Sunday School and service. The children after school could be marched into Church, each class under the supervision of its teacher, which would make for order and reverence in Church, and would also instil into the child the habit of Church attendance. The clergyman would also keep an eye over the school, which would be good for the school even if he only walked in now and again.

As regards No. 2, I always found that boys and girls over 14 years of age were very much interested when a chapter was taken in a commentary vein and Biblical and Church history touched upon, especially when a short home lesson was given them, to be returned the following Sunday. By this, interest was kept alive and a thoughtful frame of mind instilled into the boy or girl. This class thus becomes the stepping stone to confirmation. Thus there would be no break in the Church life of the child.—I am, sir, etc.,

CHURCHMAN.

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# The Church Chronicle.

Vol. XXXIII.] BRISBANE, NOVEMBER 1, 1923. [No. 400

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.

## The Great Missionary Exhibition.

TUESDAY, 30th OCTOBER, to  
MONDAY, 5th NOVEMBER.

The Church of England in the Diocese of Brisbane will be tested during the days of this Exhibition. The Archbishop has thrown out a challenge to parishes and parishioners alike to subordinate all other week-day work to the Missionary Exhibition. It remains to be seen how far people are prepared to follow this lead, but if they respond the Exhibition will be crowded and a demonstration of the strength of the Church of England will be made such as has not been seen in Brisbane before. The purposes of the Exhibition are to educate people as to their responsibility, and to raise money over and above ordinary contributions to Missionary work. It cannot be said that the Church of England generally, or in the Diocese of Brisbane in particular, is doing its duty by Missions to the heathen, when it is seen what other religious bodies do; of native Christians throughout the world converted from heathenism the Roman Catholic Church has made fifty per cent., the Protestant Churches have made thirty-seven per cent., while the great historical Anglican Communion, widespread throughout the world, comes last with only thirteen per cent. There are nearly 80,000 aborigines left in Australia; the Church of England has no more than four Missions working amongst these aborigines, while other denominations have three times that number. If the Exhibition succeeds in arousing a sense of responsibility to the aborigines into whose country we have entered without any compensation and at no cost to the Empire, it will have at least justified itself; if it arouses Christian people to realise that reparation is due to the aborigines for our past treatment of them, it will have further justified itself. In addition to interest in particular Missions such as to the Aborigines, Papuans, Melanesians, Torres Straits Islanders, and others at our doors, there is the world-wide aspect of Missions—a problem so great that the future of civilization depends upon its solution. The Exhibition, it is further hoped, will make Church people realise that the highest duty of the Christian is to Christianise, and that the Christian Church fails if she is not a Missionary Church. Every Christian should in effect be a Missionary; he or she may not have the honour of being able to go to the Missionary Field, but nevertheless the responsibility remains and should be fulfilled by deputy. In the Diocese of Brisbane we have been congratulating ourselves for some years past upon giving increased contributions for Missionary work, but if we compare ourselves with others who have not our historic traditions or our grand Cathedrals, as for example the Seventh Day Adventists who contribute an average of £9 a year each person, we find not much to be proud of in our contributions. Against this it is urged that we have our own diocesan work and parishes to support, and this is true, but the only object of supporting a parish and diocese is to enable the Church to get to its proper work; that is not the building up of parishes and dioceses, but nothing less than the Christianisation of the whole world. The Christian who considers his duty ended

when he has contributed towards his own parish or responded towards some appeal for diocesan purposes has taken a limited and selfish view of his place as a Christian, and makes it very difficult to understand that he has a soul which is other than microscopic.

It is one of the many paradoxes of human life that God limits His work and plans by the amount of our co-operation. In a word, God does not do His best until man plays his part. God waits till man polishes the diamond before it flashes out its full light. God waits till man ploughs and cultivates before God's wheat and vines and flowers will give their best. As in the natural world so in the spiritual, God might have planned for Angels to come and declare the Gospel to every creature, but He has left that to the Church and in the Church to every individual. Nothing else we do or nothing else we can show of our work is of account save as it is a stepping stone towards the fulfilment of the most vital command of the Lord Jesus Himself—"Go ye into all the world and make disciples of all the nations, baptising them."

## GENERAL INFORMATION.

### SPEAKERS.

The great Missionary Exhibition is bringing together an unusual collection of men—politicians and clergymen are alike pleading the cause of Missions. Men of opposing political parties are speaking with one voice at the Exhibition in the interests of the evangelisation of the world. The business men of Brisbane have shown their interest in the Exhibition and their sympathy with its object in a practical manner. Clergymen of varied religious views are standing together to speak only in one tone of voice. Those who care for oratory will hear it, those who wish to learn about the affairs of the world will hear of them from such men as Mr W. M. Hughes, our own Premier, Colonel Durrant. Those who want to know how primitive races live will hear from the men who have lived and worked amongst them. There will be Japanese to tell us about that country to which the world's sympathy has gone out. There will be those who have lived in far-away countries like China—the Rev. R. A. Burnett and Mr and Mrs Fleischmann; and like India—Miss Allenby; and North Africa—Mrs Maurice Little.

Brisbane will have an opportunity of seeing what aborigines who have been Christianised are really like, and people will be able to judge for themselves whether the aborigines of Australia can be lifted up from what they are too often seen to be hanging about some towns. Two are coming from Yarrabah—John Mitchell, a full-blooded aborigine, a member of the original tribe that the late Rev. J. B. Gribble found at Bellenden Ker. John Mitchell's elder brother is the present King and is so regarded on the Mission Settlement. There is another brother (Jhinna) who visited Melbourne recently, where he was much appreciated as a speaker. John Mitchell, who will be speaking in the Brisbane Missionary Exhibition, is the youngest of the three brothers, and, though with less experience of public life, he speaks and reads well. He holds the license of the Bishop of North Queensland as a lay reader. Half-a-dozen Christian natives are coming from Barambah by the kind permission of the Home Secretary, Mr Stopford, and under the direction of the Chief Protector of Aborigines; they will give displays of boomerang and spear throwing. Their leader, Mr Fisher, served with the Light Horse in the Great War and has therefore seen some of the world outside of Australia.

David Unaipon will be the principal speaker amongst the aborigines, and is a remarkable man in more ways than one. He is the son of the chief of the Narrinyer tribe, and is a full-blooded aborigine from the Port McLeay Mission Station on the Lower Murray. Seven or eight years ago he was known as an inventor who applied for a number of patents. He is a research student and religious preacher. The "Lone Hand," which, it will be remembered was issued from the "Bulletin" office, said some years ago that David Unaipon's sermons were powerful and well thought out, and often alarmingly direct and caused no little stir in Melbourne. He was born on a Mission Station, educated on a Mission Station, and most of his life has lived on a Mission Station. Speaking of himself he said:—"I studied natural philosophy, and when I read the life of Sir Isaac Newton and the laws of motion, it gave me a new line of thought. Experiments with gravitation taught me that the problem of perpetual motion would never be solved with the present knowledge of mechanics, so I experimented further with gravitation, hoping by that means to discover a new line." David Unaipon will prove one of the great features of the Missionary Exhibition.

### CURIOS.

The Exhibition will in itself be worth visiting because of the many thousands of articles which have been gathered from all parts of the world—Japan, China, India, Africa, New Guinea and the Islands of the Seas; and our own aborigines have provided their quota. The wonderful carved miniature models of Chinese life would alone be worth a separate visit, most delicate carving in wood that better than any lecturer portrays the mode and manner of life of the teeming population of China. From New Guinea come wonderful carved bowls and primitive disc stone clubs used for fighting, poisoned spears of the most dangerous type, stone axes and adzes reminding us of the stone age; shields, water bottles and pillows, all carved from the native woods. In the Melanesian Court will be seen the tappa club with which Bishop Patteson was murdered, wonderful specimens of inlaid mother-of-pearl work, cooking bowls and various articles of household use. From India beautiful specimens of brass and Oriental work such as have never been seen before in this State. There will be exhibits of curios from our own aborigines which will be of ethnological interest as they bring us back to the stone age, they are becoming very hard to obtain and are found scantily even in the museums of the world. Stone-headed spears from the Forrester River Mission will illustrate the weapons with which our forefathers in England fought more than 2000 years ago, and from that Mission also wooden pitchers which have a two-fold use as vegetable dishes and cradles for the children! From Torres Straits we shall be able to see wonderful specimens of mat and basket work and articles made from the coconut shell, the tree, leaves and nuts being used for no less than 70 different purposes throughout the islands of the Pacific.

### SALE OF CURIOS.

The curio hunter will find on sale many things to increase his collection—native wares from the islands of the Pacific, rare articles from Palestine and Egypt, beautiful lace and Oriental work from India, spear heads, girdles and baskets made by the aborigines, baskets of exceptional beauty and workmanship from Borneo, and literature of the most interesting kind describing work and scenes in Missionary lands. The housewife will be able to spend her money on all sorts of articles for household use,

wearing apparel and needlework can be purchased and the larder stocked from the produce, fruit and vegetable store; jams, sweets, flowers, ice creams and soft drinks will also be available. Cold lunch, high tea, afternoon tea and refreshments obtainable all day. The Exhibition will be open from 12 noon, and we hope that many business men, numbers of whom have already shown their sympathy with the Exhibition, will come themselves and bring parties of friends to have their lunch in the refreshment kiosk. People finishing their day's work at 5 or 6 o'clock can have their evening meal at the Exhibition and spend the rest of the evening there, every moment of which will be of absorbing interest.

### MOVING PICTURES.

Each evening moving pictures of the best type will be shown from the old grand stand. One will be "The Heart of New Guinea," a new film taken by Captain Hurley which has never yet been shown in Queensland, portraying the native life, industries, pastimes and pleasures, including native dancing, in New Guinea. There will also be shown a film from China depicting the life and customs of the Chinese. A number of other films of an educational nature will be worth coming to see. St. Margaret's Church of England Girls' School is giving a pageant entitled the "Sign of Life" which is sure to attract many by its pretty scenes.

## PERSONAL.

### THE ARCHBISHOP.

The Archbishop's interest in the Missionary Exhibition needs no words, but it does make a claim for the support of all who would wish to be called earnest members of the Church of England. Often complaints are made of lack of leadership, here is an instance of leadership which demands our following it. The Archbishop gave the best years of his life as a Missionary Bishop in New Guinea. His appointment as Archbishop of Brisbane was due partly to the desire to have one who knew something of Australian conditions but was still more due to the fact that he was a Missionary Bishop. All this makes it obligatory upon us of the Diocese of Brisbane, to display such enthusiasm for Missionary work as will prove worthy of him whom we have called to be our Archbishop and who in turn has called us to keener Missionary effort. It is characteristic of the Archbishop that he has put others forward into prominence as speakers instead of himself. Certainly the programme of speakers proves that great laymen of various denominations are interested in the cause but it is the Archbishop's preference for the welfare of Missions rather than for his own prominence which places these speakers before himself.

### THE MANAGING DIRECTOR.

Mr. A. J. Batchelor, the managing director of the great Missionary Exhibition, has proved himself the right man in the right place. The Exhibition Committee under Archdeacon's Osborn's chairmanship had done good preliminary work, and handed itself over to Mr. Batchelor, who, on his arrival, lost no time in gathering all the strings into his hands. His feat in getting the souvenir programme supported by the business men of Brisbane would mean that as an advertising expert he would make a good income; local advertising agents had previously failed to make the programme catch on. As a matter of fact Mr. Batchelor gave up an income as a commercial man of £10 a week, to work as a lay Missionary in New Guinea for his keep, and



£20 a year to buy his clothes; he therefore has a right to be listened to when he asks that other people shall make sacrifices for Missionary work.

#### CHILDREN.

The children have not been forgotten in connection with the Exhibition. The Hon. the Minister for Education, following the example of his brother Ministers of Education in other States, has readily acquiesced in making provision for visits from the State School children to the Exhibition during school hours. They will be admitted free of charge, provided that they come as schools accompanied by their teachers. The pageant by children from St. Margaret's School will be of interest to all other children. The various curios will find no keener admirers than the children. On Sunday, not in the Show Ground itself, but in the Exhibition Building where the organ is, there will be a Children's Rally with the Archbishop, which it is anticipated will exceed any other children's service held in that building. The Diocesan Sunday School Committee and the clergy, who have strong objection to the children being taken away from their Sunday Schools on a Sunday, have shown how they regard this Rally as of importance by suspending that objection and encouraging the children to attend the Missionary Rally. Not only the metropolitan Sunday Schools have notified their intention of being present at that service but as far as from Booval the Sunday Schools are coming. All honour to Booval for its enterprise. On the Saturday afternoon of the Exhibition a special train is being run from Ipswich to bring children and other visitors to the Exhibition. Ipswich Church people are to be congratulated upon this enthusiastic action. It is hoped that the effect of the Missionary Exhibition upon the children's minds will be to make the coming generation more Missionary spirited than our own.

Special trams will run each day to the Exhibition entrance.

#### MISSIONS SUPPORTED BY THE AUSTRALIAN CHURCH. YARRABAH.

The Yarrabah Mission was founded on the 17th June, 1892, by the Rev. J. B. Gribble, F.R.C.S. There is a pathetic history attached to its foundation. Mr. Gribble had been the friend of the aborigines for many years previously, and had suffered many things on their behalf in his travels throughout Australia. He ultimately reached Yarrabah, then known as Bellenden Ker, and almost despairing of rousing either the Christian Church or the State to care for the aborigines, he threw himself down on the ground under a tree and offered his life as a sacrifice for the blacks there. Losing faith in man he put his whole trust in God. God's ways are mysterious and so often beyond our understanding, for Mr. Gribble having reached the place where white man would not interfere with him in his care for the blacks, his health broke down, no doubt as the result of the strain of his sufferings on their behalf in other parts of Australia. Denied support by Church or State, he still did not lose faith, and when his health compelled him to leave Bellenden Ker penniless and friendless to enter the general hospital in Sydney for medical treatment, his last words to his son Ernest were "Carry on until I return." Mr. Gribble, senior, never returned, but died in Sydney at the early age of 46, a martyr who gave his life for the aborigines of Australia. His son, who until then influenced by his father's suffer-

ings, had determined never to be a Missionary, took charge of Bellenden Ker in October, 1892, and carried on, subsequently being ordained Priest and building up the Mission until to-day it is one of the things of which the Church need not be ashamed, and is a monument to an unflinching faith in God on the part of the Rev. J. B. Gribble and his son, the Rev. E. R. Gribble.

From Yarrabah sprang the Mitchell River Mission and the Forrest River Mission, in which last place the Rev. E. R. Gribble is now carrying on a gallant battle with the help of James Noble and his wife, Angelina, both full-blooded aborigines.

#### FORREST RIVER.

This Mission, in the far North-West of Australia, is the successor of a Mission attempted by the Church in West Australia nearly thirty years ago but which had then to be abandoned—the Missionaries of those days being attacked by wild natives. The Rev. E. R. Gribble, however, on leaving Yarrabah, could not rest until he was working again amongst the aborigines. He was given in the interval a beautiful parish in New South Wales, but here he could not settle down, feeling that his life's work was amongst the blacks. With his wife and son he settled amongst the wild blacks of North-West Australia, obtaining from the Government a large reserve of land for their use. He is supported in his work by James Noble and his wife Angelina, full-blooded blacks, who themselves are wonderful. James Noble came with Mr. Gribble from Yarrabah, and may be remembered some fifteen years ago taking service and preaching in Holy Trinity, Woolloongabba. He is also of so commanding a character that he was able to stand in the main streets of Sydney, outside the Town Hall, and hold a crowd of white people at mid-day listening to him, a full-blooded aborigine, preaching the Gospel. In the comparatively few years Mr. Gribble has been at the Forrest River Mission he has done wonders. Natives have been Christianised, becoming devout communicants, and taught to work and to work well. There is no idleness on the Mission, it being a hive of industry, every native learning to work; recently they fenced in twenty acres to start cotton growing. Their cleanliness, natural politeness, general health and physique are remarked upon by the few travellers who reach the Mission. They have brought a considerable amount of land under cultivation and have 300 head of cattle, which, however, is small compared with the capacity of the reserve which has feed and water for five thousand. If the Church rose to her responsibility she would provide enough cattle to make the Mission self-supporting. Mr. Gribble and members of his family live under the most self-denying conditions. They have no chairs—that used to be the case with Mr. Gribble at Yarrabah when he was a much younger man. There two kerosene boxes nailed together made his chair. On the occasion of a recent visit by Mr. Batchelor there was neither china nor crockery, only enamel-ware, from which most of the enamel had been worn off; wheat sacks covered the Missionaries when they went to bed, and indeed there was little accommodation available. It is the only Mission of the Church of England in West Australia, although the Roman Catholic Church has five, one having been founded by the famous Bishop Salvado half a century ago, and the Presbyterian Church has three.

It might have been thought that where two other denominations have eight Missions to aborigines and the Church of England only one, the latter would have been

well supported, but the contrary was brought home to us in Brisbane when the Missionary Exhibition Committee received a radiogram from Mr. Gribble saying that owing to the lack of support by the Church he was unable to spare James Noble to come to the Exhibition in Brisbane.

#### TORRES STRAITS.

Fifty-two years ago Missionary work was begun here by the London Missionary Society, and since that time treachery, cruelty and sorcery have gradually disappeared, and now in place of such things we have a Christian people living in our Northern gateway.

These people are a mixture of Aboriginal, Papuan and Polynesian.

The Great War caused such a tightening of funds that the London Missionary Society felt it could not go on and do justice to the natives, so asked Bishop White to take over the work, and the A.B.M., by providing men and money, enabled him to do this in 1915, when the Revs. J. J. E. Done and G. A. Luscombe were sent to take charge. Previous to this, however, our Church had a Mission at St. Paul's, Moa Island, where Deaconess Buchanan laboured so devotedly for three years. The work was begun here in 1908, and with the opening of the Training College in 1917 St. Paul's naturally became the spiritual centre of the whole Mission.

Two men have been ordained deacons from this college, and news has just come that two more students will be sitting for their deacon's examination in December.

Another event of great importance is the sending of Satraika (Shadrach), a native of Mabuig Island, to be Evangelist and Teacher at Cowal Creek, on Cape York Peninsula.

The following quotation from the current issue of the *Carpentarian* will be interesting as showing the value of this native Evangelist's work:—"A medical officer who visited Cowal Creek some time before the Church undertook any work there, visited the Mission there in August, not six months after its inauguration. He was very much struck with the change that had come over the natives; their features seemed to have changed; they no longer showed an expression of hopelessness as they had done previously, he saw some signs of intelligence and a desire to improve themselves. He remarked upon the cleanliness of the natives and the signs of industry that he saw. Satraika impressed him. He showed the qualities of leadership which he had not seen when Satraika was training under him in the hospital; especially he noticed his determination that he should be obeyed by the Cowal Creek inhabitants."

The Islands of Moa, Mabuig and Darnley have branches of the Mothers' Union, and various islands have their branches of "Heralds of the King." All these islands are aboriginal reserves, and except in three cases, have Government Aboriginal Schools. The three exceptions are St. Paul's, Dauan and Boigu, where the Church has Mission Schools.

The people are naturally religious and take great pride in fostering the Church's work. They build their own Churches, usually very substantial buildings, and for the last few years have been helping to support the two native deacons and the Training College. Each family is assessed at 5/- per year, and by this means a fairly substantial sum is assured.

The people are all self-supporting, but not well off. The Church has to provide salaries for the Missionaries, find boats, keep them in repair, and feed and pay the crews.

#### NEW GUINEA.

Small beginnings make great endings. In 1891 two clergymen from Australia landed at a spot on the North-East coast of Papua (British New Guinea) to begin what is known as the New Guinea Mission. The people were entirely savage and cannibal. Most of them had never seen a white man. Perhaps none of them had ever heard the Name of God. For five years these two pioneers worked before they found it possible to baptise anybody; then in 1896 they baptised two young men, the first fruits. Now there are perhaps seven thousand or eight thousand living Papuan Christians and about one thousand being prepared for baptism, and those who have died in the faith and fear of God must not be forgotten. Those pioneers longed for the day to come when the Papuans might teach religion to their own people. At first it seemed as though that day never could come, but now there are about eight ordained Papuan clergy and about sixty Mission teachers who give all their time to the work, and some fifty or sixty lay readers. The language was unknown and had never been committed to writing. The pioneers had to pick it up as best they could. Now the whole Bible has been translated into two languages and the Prayer Book into three, and hymns and prayers and services into two other languages, so that when I was Bishop of New Guinea I used to hold Confirmations in four native languages and celebrate the Holy Communion in five. The people were dominated by a great, sometimes an almost overwhelming fear of evil spirits, sorcery and darkness. Now they have, many of them, a deep sense of the presence and the protecting love of Jesus. In the early days of the Mission the people of a village called Boianai threatened to come and put to death the white Missionaries and the native villagers who were harbouring them. I received last week a letter from the Bishop of New Guinea who remarked that at Boianai on the previous Sunday there had been 384 communicants at seven o'clock in the morning. The account of what has happened in New Guinea is the best commendation of the New Guinea Mission.

#### A FINAL APPEAL.

As this is the last publication of the *Church Chronicle* before the Missionary Exhibition, I would like to make a final appeal to all Church people and others in connection with this effort. This Exhibition can only be a success if everyone is determined to do their utmost for it. In the course of my travels among many hundreds of Parishes in Australia, I find that the Parishes that support Missions are never in want themselves. The Sale of Work is being held to try to raise some very practical help so as to allow us to extend our work. The Exhibition should create an unusual amount of interest. The curios are not made purposely for the Exhibition as in many museums, but have been actually in use, and should this opportunity be missed, the chance of seeing these things may never occur again.

ALLEN J. BATCHELOR,  
Organiser.

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



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## Round the Parishes.

### BRISBANE.

ST. AUGUSTINE'S, HAMILTON.

At present moment the result of the organised Direct Giving Sunday stands at £625 12s. 7d., and it will probably increase to at least £650. The money is to be devoted to the reduction of the debt on the Church.

TOOWONG.

At the Parochial Council meeting held in September it was decided that certain men of the Council would god-father some of the boys at the forthcoming Confirmation, get to know them better, and afterwards go to Communion with them.

The Wardens of Taringa report an increasing income from the Hackney scheme.

The preacher at the 10 a.m. Eucharist at St. Paul's, Taringa, Sunday, November 4th, will be the Very Rev. Archimandrite Machaivelis, Acting Bishop of the Greek Church in Brisbane.

The Holy Communion is now celebrated every Sunday morning at St. Paul's at 7 a.m., instead of the fourth and fifth Sundays only.

CATHEDRAL PARISH—DUNWICH AND PEEL ISLAND.

His Grace the Archbishop paid his annual visit on Tuesday, October 16th. He was met at Cleveland by the motor boat and crossed with the visiting Chaplain to Peel Island, where he held a service in the Church at the Lazaret and visited several of the patients. He then crossed to Dunwich, where he administered Confirmation in St. Mark's Church at 4 o'clock. In the evening a service was held in the Victoria Hall, at which His Grace delivered an address, which was listened to with great attention by a large congregation composed of members of the staff and inmates. Next morning His Grace celebrated Holy Communion at 7 a.m. in the Church, and later on confirmed a female adult candidate in the hospital ward. He returned to Brisbane in the afternoon of October 17th.

It is proposed to place a font in the Church in memory of the late Rev. Harold Green, who was formerly visiting Chaplain to Dunwich and Peel.

BEAUDESERT.

As a result of the recent Fete, the parish debt has been reduced by three hundred pounds, which was in excess of the most sanguine estimates.

The Rector writes that the assessment scheme seems to be an accomplished fact and that at last there will be an effective financial organisation throughout the parish.

A Kindergarten Class has been formed in the Sunday School. The outside districts seem to be going ahead, and the attendance at the services is increasing.

A troop of Boy Scouts has been started in the parish, and the boys have just got their uniforms.

GYMPIE. WIDE BAY.

The Rector has now been in office for two years, and he says a word in appreciation of the co-operation of his fellow-workers. The Church properties are all being repaired and repainted, and it is hoped that the new Church at Imbil will be ready for dedication in March.

It is confidently hoped that the Mission which was recently held at St. Andrew's will deepen and invigorate the spiritual life of that part of the parish.

PITTSWORTH. THE DOWNS.

Canon Gradwell has been spending nearly a fortnight in the parish in his capacity as Organising Secretary for Home Missions.

The Rev. R. A. Burnett has been visiting the parish with the Travelling Missionary Exhibition.

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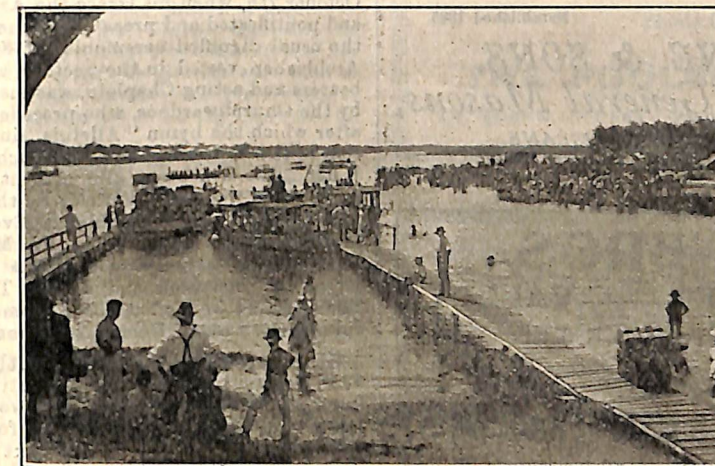
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T. C. TROEDSON, Director.

## News from the Parishes.

All Parish Notes must be posted so as to reach the Editor not later than the first post on the 15th of the month. Otherwise insertion cannot be guaranteed.

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.

### 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. HEALY-WILSON).—SERVICE LIST.

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Nov. 4—Allora	Allora	Spring Creek	Allora
11—Allora	Glengallan	Goomburra	Allora
18—Allora	Spring Creek	Hendon	Allora
25—Allora	Goomburra	Glengallan	Allora
Rev. John Hope, of Olifton, will preach at Allora on Nov. 4.			
Nov. 1—Women's Guild, Allora, 2.30 p.m.			
3—Girls' Guild, Allora, 2.30 p.m.			
6—Women's Guild, Glengallan, 2.30 p.m.			
8—Women's Guild, Spring Creek, 2.30 p.m.			
15—Evangelical, Wonga, 8 p.m.			
Nov. 1—All Saints, Allora, 7.30 a.m.			
2—All Souls, Allora, 7.30 a.m.			
30—St. Andrew, Glengallan, 11 a.m.			

The Glengallan Women's Guild will hold a Fete and Sale of Work in Glengallan Woolshed on Saturday, December 8th.

THE MISSIONS.—We hope to give a full report of the visit of Rev. F. Maynard in the next issue of the Chronicle. ST. DAVID'S SUNDAY

SCHOOL.—We welcome Mr E. Anderson, who has volunteered to fill the place of superintendent, and Mr R. Braunhalz, who has joined our staff of teachers. Mr H. Stewart, who for two years held the post of superintendent, has left us, and we take this opportunity of thanking him for the very good work he did for the school and scholars. GOOMBURRA.—Mrs Ford has volunteered to act as collector of Chronicle subscriptions, and we thank her very much and accept her offer very gladly. ALLORA, ST. DAVID'S.—We thank the members of the Girls' Guild for a gift of a dozen purificators and Mr Alex Brown, who has carved a very handsome stand for the font ewer, which will be placed in position and blessed during the Missions. The Rector desires to thank the following parishioners for gifts of kind:—Mr H. Pacholke (corn), Mr F. Stewart (chaff), and several others for eggs, honey, bacon and ham. CHILDREN'S CONCERT.—Mrs U. P. Sapsford is, in conjunction with Mrs Bassett, staging "Cinderella" on November 19th. We expect a crowded house, and will report the concert in next issue. The proceeds are to go to Sunday School funds.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—The Sunday School Festival, which took place on Sunday, September 30th, was an inspiring day. The sung Eucharist at 11 a.m. and the Children's Service at 3 p.m. were glorious services, and the children sang beautifully. Many of the children brought Christmas gifts for Missions, and the retiring collections for the relief of sufferers in Japan amounted to a substantial sum. We are grateful to Canon Batty and to Mr. A. J. Batchelor for their helpful words at the Children's Festival. A Coin and Gift Evening in aid of the Parish Stall at the forthcoming Missionary Exhibition was most successful. A Concert and display of Fancy Dancing by the pupils of Miss Thelma Robertson is to be held on Wednesday, October 24th, the proceeds being for Missions. During the Missionary Exhibition there will be a daily celebration of Holy Communion at 7 a.m. On All Saints' Day, Thursday, November 1st, there will be Holy Communion at 6, 7 and 10 a.m. On All Souls' Day, Friday, November 2nd, there will be Holy Communion at 7 a.m. and a Requiem for Departed Missionaries at 9 a.m., at which the Archbishop will be the celebrant and will give an address. A service of Intercession for Spiritual Healing is held on Wednesdays at 7.30 p.m. and is well attended. The Sacrament of Confirmation will be administered by the Archbishop on Friday, November 9th, at 8 p.m. On Sunday, November 4th, there will be the Service of Adult Baptism, followed by a sung Eucharist, at 11 a.m. The Communi-



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Fancy Canisters, and 6 lb. Decorated Canisters

canta's Appeal for Missions will be launched during November. St. Andrew's Day, Friday, 30th, there will be special intercession for Foreign Missions. The Holy Communion will be celebrated at 6, 7 and 10 a.m., and the Heralds of the King will attend a Children's Service at 8.45 a.m. We record with great thankfulness a large increase in the attendance at the Children's Eucharist each Sunday at 9.30 a.m.

**St. Colomb's, Clayfield (Rev. D. MORGAN JONES).**—We have to record a very happy and successful Dedication Festival, held on October 7th, when his Grace the Archbishop celebrated at 7.30 a.m. and pontificated and preached at the sung Eucharist at 11 a.m., when the usual dignified ceremonial of St. Colomb's was followed. The Archbishop vested in the rectory, and led by Cross-bearer, Candle-bearers and acting Chaplain, was met at the west door of the Church by the Churchwardens, who preceded his procession to the chancel, after which the hymn "Alleluia, sing to Jesus," was sung in procession to the E.H. tune, and the Eucharist was sung to Woodward in E flat. His Grace was also present at the Children's Eucharist at 9.30, which was sung entirely by the choir of boys and children's voices. In the evening solemn Evensong was sung by the Rector and the sermon preached by Fr. Maynard, Rector of All Saints'. The festival was continued on the octave, concluding with solemn Evensong, procession and solemn Te Deum sung before the Altar. The Old English Fair is now a memory, but was eminently successful and the Free-of-Debt Drive Fund has benefited by over £400.

**St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).**—The Patronal Festival was well kept at Groveley on Sunday, September 29th. We were all pleased to have our old friend Archdeacon Osborn with us for the morning service. We are very much alive just now; our next big item is the Spring Carnival on Saturday, October 20th. Samford and the Highland Settlement had their first Sunday service on September 29th. On Sunday, October 14th, the Vicar is to celebrate Holy Communion at Upper Kedron, this being their first celebration. On the second Sunday in each month there will be Holy Communion at Upper Kedron and afternoon service at Samford and the Highlands. Enoggera is going along steadily; preparations are in hand for the Christmas-time concerts. Archdeacon Osborn paid us a visit on Sunday evening, September 29th, and gave us an interesting address on the coming Missionary Exhibition. Our prayers are desired for Mr I. Robinson who is ill in hospital; also for rain, which everybody is in need of just now.

**St. Peter's, West End (Rev. J. M. TRALE).**—There has been a change in the personnel of our Sunday School staff. It is with keen regret that we had to say "good-bye" to Miss Rohweder. She was always a most regular and faithful teacher. We thank her for the good work she has done in the Sunday School. We welcome two new teachers—Mrs Clark and Miss Beyer; we can still do with another lady teacher. Who will offer? We have sent out to the parishioners 500 of the Communicant Appeal Forms; it is to be hoped there will be a ready response. A retiring collection was taken at the services on Sunday, September 30th, for the Japan Relief Fund—the sum of £3/1/- was received. This in no way interfered with the ordinary offerings, which, in addition to the one for Japan, amounted to over £4. A marriage of much interest to a number of people in the parish was celebrated, after the due publication of banns, on Saturday, October 6th, the parties being Mr W. K. Calvert and Miss Gladys Woodrow. We wish them every happiness in their new life. Eight candidates entered, although only six sat, for the Sunday School Examinations; we are anxiously awaiting results. Our Cricket Team is making good so far; they have secured the first three matches. We are in need of the following ornaments for the Church: an Altar Book—the present one is a disgrace for so sacred a purpose; a small Prayer Desk; a Font Ewer, i.e., a Jug made of brass or copper, etc., to hold the water for Holy Baptism—it is not a dignified proceeding for the Priest to be seen coming from the Vestry with a water bottle in his hand with which to replenish the Font. Anybody who would care to present any of the gifts, please consult the Vicar before doing so, since there are ornaments and ornaments.

**Christ Church, Childers (Rev. A. E. ATKINS).**—Place, date and hours of Service for November Sundays:—

	4th	11th	18th	25th
Childers	7 9 7.30	7 11 7.30	7 11 7.30	7 10 7.30
Cordalba	11	9	9	7.30
Goodwood	3	—	—	—
AppleTreeOk.	—	—	3	—

Severe drought conditions continue. By contrast with last year both Bazaars were a financial success. Cordalba did best by comparison. Last quarterly meeting of Christ Church choir, held at Mrs Woodroffe's, appointed a sub-committee to purchase material for surplices, etc. Notice of Service boards are to be erected im-

mediately at both Churches. We hope to issue a parish magazine next year. Miss Neale, late of East African Mission Field, will visit the parish to lecture on December 1st.

**Dalby (Revs. F. KNIGHT and E. OERTON).**—A very successful Bazaar was held in the Parish Hall on Thursday and Friday, September 28th and 29th, in aid of the Church Building Fund. The stalls were all well furnished, but there was very little left on the second afternoon. The proceeds amounted to about £350. A Concert was held at Warra during September, arranged by Mrs Cooke and Mrs Burghardt, with very satisfactory results. The Church at Jandowae has had a great loss by the death of Mr. Joseph Cantrell, the Rector's Warden. Our sympathy is given to Mrs Cantrell and her children in their great sorrow. The quarterly services were held at Cecil Plains on September 30th. These services are greatly appreciated, and we hope that when better times come a big effort will be made to build a Church there.

**Crows Nest (Rev. J. C. FLOOD).**—SERVICE LIST.

Sundays.	7.30 a.m., H.C.	11 a.m., H.C.	3 p.m., H.C.	7.30 p.m., H.C.
Nov. 4—Crows Nest	Pinelands	Pechey	Crows Nest	
11—Crows Nest	Geham	Pechey	Crows Nest	
18—Goombungee	Haden	Goombungee	Pinelands	

25—  
Dec. 2—Crows Nest  
Wednesday, Nov. 21—7.30 p.m., Evensong, Virginia.  
Wednesday, Nov. 28—7.30 p.m., Evensong, Anduramba.  
Thursday, Nov. 29—7 a.m., Holy Communion, Anduramba.  
Friday, Nov. 30—St. Andrew's Day, 7.30 a.m., H.C., Crows Nest.  
Baptisms.—September 16th, Arthur John Dearing, Haden; 23rd, John Albert Reithmuller, Highfields; 30th, Gwendoline Beckman, Anduramba; October 7th, Allan Bertram Adams, Reginald Dukes, and Marjorie Evelyn Sperling, Pinelands.

The Black Cat Bazaar, organised by the ladies of the St. George's Guild, on Thursday, Sept. 27th, in the Empire Hall, Crows Nest, was a great success. Some £52 were handed over by the Ladies' Guild to the Churchwardens for Church funds. Considering the dryness of the season this result was highly satisfactory, and the Ladies' Guild are to be congratulated on their efforts, and the thanks of the Church are due to them for their labours. The Church people at Virginia held a Social Evening on Tuesday, September 25th, in aid of the Church Car Fund, and realised £4 14s. The Church at Haden is organising a Social in the Haden Hall on Friday, October 19th, to pay off the debt on their organ and other Church funds; and the Church people of Goombungee have engaged this hall on one night during the November full moon for a Social in aid of their Church funds. We wish them all success in their efforts. The Australian Board of Missions will show the Missionary film, "The Heart of New Guinea," at Crows Nest, in the Empire Hall, on Friday, November 16th, and at Geham Church on Saturday, November 17th.

**Parish of Harrisville.**—In last month's issue it was announced that the Women's Guild at Muddapilly intended having a Sale of Work on the 20th. Since then, however, it was decided to postpone the effort indefinitely. Not only is it that money is scarce, but the great problem of water and feed for cattle and horses holds the farmers constant and close attention. We are sorry that we have to record the departure of Mr and Mrs Bowers and family from this little parish. Mr Bowers is Synod Lay Representative, and also a member of St. John's and St. Aidan's Parochial Councils. The family have been known for regular and constant attendance at Church worship, and will be missed by us all. Mr Bowers has also been a good worker, and regularly attended the meetings of both Councils. To the Rector of Ipswich we heartily commend this family. There was quite a number of people at St. Aidan's 11 o'clock Eucharist on Sunday, 7th ult. At the conclusion of the service Padre was asked by the President of the Women's Guild to make, on behalf of the Guild, a presentation to Mrs Bowers of a pair of silver serviette rings. The presentation took place outside the Church, and Mr Bowers feelingly responded explaining, *inter alia*, that his wife was very ill in Ipswich that very morning. We trust that ere these notes appear in type Mrs Bowers will be feeling much stronger. Holy Baptism: Otilda Katherine Mosley at All Saint's Church on Sunday, October 23rd, at 8 p.m.

**St. Matthew's, Howard, with St. John's, Pialba (Rev. O. WARREN TOMKINS).**—The big Spring event was the Pink Fair at Howard. It was held out in the open opposite "Brooklyn" during the afternoon and evening of October 13th. It was organised and run by a host of willing workers. Col. Rankin erected the stalls and illuminated the grounds with electric light at his own expense. About five hundred people attended, including Mr. E. B. Corser, M.H.R., and Mrs. Corser. The proceeds will probably amount to about £100. A children's choir now leads the singing at Pialba

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Church. By a new arrangement a special 'bus runs from Torquay to St. John's, and an increase in the attendance at the Morning Services is noticeable.

**St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).**—His Grace the Archbishop will give Confirmation at St. Paul's on Wednesday, November 21st; and on Thursday and Friday, 22nd and 23rd, Miss Neale, as a deputation from the A.B.M., will speak on behalf of Missions. The Women's Guild is arranging a Stall for these evenings and gifts for it will be appreciated, as Missions should have our fullest support. The Girls' Guild held their annual meeting last month, and most of the office-holders were re-elected. After giving their usual £50 to the Hall Fund there was still a good credit balance. The Choir Concert is to be held on November 7th, so keep that date free. Every communicant in the parish is asked to give as God has prospered him. In common with the rest of the State we are feeling the effects of the dry spell, but it will not last for ever—it should be really an instruction to us all.

**Roma, St. Paul's (Rev. A. F. EVA).**—The "good season" has scored a miss. The absence of rain and the hot winds have spoilt many a crop. Thanks to the assistance rendered by Mr. Mansfield (of Lutwyche parish) the painting of the Church and Rectory fences has been completed. The Tennis Club had the third court ready for Bishop Le Fanu to declare open. This court occupies the last piece of vacant land in the Church block. The grounds present quite an animated appearance now on Saturday afternoons. The visit of the Bishop was enjoyed by all. The Church was full for the Confirmation on Saturday night and the services on Sunday. None of those confirmed is ever likely to forget this first Communion. It was a very impressive service. The anthems on Sunday were well rendered. Miss E. Timbury made the most of her solo. The Bishop took the usual Sunday afternoon trip, which gave him at 65-mile run to and from Yalebone. The parish car is making it possible to keep in touch with the outlying parts of the parish. The response through the Embertide envelopes has improved this year—£27 has been received. The Annual Sale of Work organised by the Women's Guild, notwithstanding the "failure of the season," proved most successful. The nett result was £366, which has enabled the Wardens to reduce the debt on the Church by £200 and ensured the payment of the £180 interest for the year. The members of the Women's Guild deserve great credit for the thorough way in which they have worked. It is also pleasing to note the increased interest parishioners outside the town boundary are taking in this annual effort to reduce the building debt. It is generally realised that while the interest bill is so heavy, other work cannot be tackled. The Parochial Council decided that as soon as the money for the steps for the main entrance to the Church was available the steps should be put in. The money is in hand and the work is now in the hands of the builder. As it was impossible to prepare properly some of the candidates in the remote parts of the parish, the Rector intends asking for another Confirmation, and will prepare any others who wish to be presented. November will be observed as the Missionary month. The altar vases for the Confirmation were arranged by the Misses Hibberd. The profusion of white flowers skilfully arranged added very considerably to the glory of the service. The parish lost a very keen Churchman by the death of Mr. Watkins. Mr. Watkins, as station-master, was respected and appreciated by all who worked with him. As a member of the Parochial Council his opinion was always good common sense. In the departure of Mrs. Watkins the Women's Guild lost a good worker. The sympathy of all went out to Mrs. Watkins in her sudden bereavement. During their stay in Roma Mr and Mrs Mansfield interested themselves in all the Church work under weigh. A sudden return to Brisbane was regretted by those who had made their acquaintance and also upset the idea of starting a kindergarten in connection with the Sunday School.

**St. Andrew's, Toogoolawah (Rev. K. A. WATTS, Th.L.)**—The Sunday School Examination was held on the 7th. Unfortunately the number of children who sat was not as large as it should have been owing to sickness, but some of the Yarraman children did the papers this time. An old member of the Church in this district (Miss Scott of Wowan, originally of Taromeo) passed away on September 20th and was laid to rest in the private cemetery at Taromeo. Mrs. Luck of Blackbutt died suddenly on the 3rd October. We extend our sympathy to the relatives of both these ladies. There are still a few *Chronicle* subscriptions to come in; will those who have not paid do so as soon as possible. There was an idea of postponing our A.B.C. Fair until after rain had come, for it was felt that few people had much money to spare, or the heart to spend it if they had, but the majority decided to carry on and be content with whatever the result should be. It more than doubled our outside expectations! for when the balance-sheet comes out we

believe it will show a profit of between £120 and £130. Marvellous, truly, and a great encouragement to the Women's Guild and all who helped them to make it the undoubted success it was, both in the afternoon and evening. The children's ball, also for the rectory, added another £60 8s. to that fund, and was one of the prettiest yet seen in Toogoolawah. The younger members of the Church—and some of the older ones—worked for weeks beforehand making peach blossom, which with pale blue butterflies made an effective setting of the multi-coloured costumes of the children. We are most grateful to all who worked so hard to make both these functions a success. Our thanks are also due to Mr and Mrs W. R. Butler, who arranged a tennis tournament at Staghurst on the 13th October, which was much enjoyed by everyone present and brought in still another £15 to the Rectory Fund. We have decided to leave the Children's Operetta and the play, "Nothing but the Truth," in abeyance until rain has come.

**St. Mark's, Warwick (Revs. W. P. GLOVER and C. GRANT LANE).**—October has been rather a busy month in our parish. Many of our Sunday School scholars sat for the examinations held on Sunday, October 7th. Confirmation was held on October 9th, when some fifty candidates were presented for the laying-on of hands. The Conference of Downs Sunday School teachers took place on Wednesday, October 10th. The Archbishop (Dr. Sharp) presided, and Canon Garland, chairman of the Diocesan Sunday School Committee, was also present. The conference proved both helpful and encouraging to many of us who had the opportunity of attending. The Downs Clergy Conference was held on October 11th. The day began with a full choral celebration of the Holy Eucharist at 7 a.m. At night Dr. Jarman gave an inspiring organ recital at which many of the clergy who had attended the conference during the day were present. Everyone seems to be working hard to make the Spring Fair, to be held at the end of November, a huge success.

## ANGLICAN CHURCH MISSION.

Headquarters: ST. LUKE'S, Charlotte Street, Brisbane.  
Phone Central 3070.

The 28th Annual Festival of the Mission was observed at Headquarters on Sunday, 14th October, in the usual hearty fashion, beginning with Corporate Communion at 8 a.m., Breakfast 9 a.m., Matins at 11 a.m. Our Director, Bishop Le Fanu, gave the address at 11. Offertories for the day amounted to £229/6/6. Many letters of congratulation were received from country members, and we were pleased to have with us Mrs. Bird from Pittsworth and Mr. Walter Palmer from Maryborough. The social gathering was held on Tuesday, 16th, when about 150 Mission friends assembled, and a very enjoyable programme of music was arranged by Mr. Raymond Borger and the Mission Band.

## Official Notes.

### CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	...	£76	17 4
Assessments	...	155	16 8
		£232	14 0

### HOME MISSION FUND.

Miss M. P. Bell	...	1	0 0
R. S. Hews & Co.	...	5	0 0
Beaudesert—Rathdowney	...	1	6 6
St. John's, Mundoolun	...	2	2 4
Tambourine	...	8	8
Brisbane—St. John's Cathedral	105	2	6
St. Mary's, Alderley	...	18	3
St. Barnabas', Ithaca	...	3	18 9
St. Philip's, Thompson Estate	...	10	0 0
St. Mary's, Kangaroo Point	...	9	5 4
St. John's, Bulimba	...	1	0 0
School Church, Morningside	...	16	6
St. Thomas', Toowong	...	4	4 6
St. Paul's, Taringa	...	16	0
St. Peter's, West End	...	3	0 6

Christ Church, Milton	...	2	15 0
St. Michael and All Angels,	...	...	...
New Farm	...	9	14 3
St. Martin's, Rosalie	...	3	2 0
Holy Trinity, F. Valley	...	5	2 4
St. Francis', Nundah	...	2	0 8
St. Andrew's, Lutwyche	...	2	5 0
St. Mark's, Albion	...	5	8 8
St. Paul's, East Brisbane	...	7	0 10
St. James', Kelvin Grove	...	18	0
St. Alban's, Wilston	...	1	4 6
Upper Kedron	...	16	0
Bundaberg—St. Mark's, Goobur-	...	1	0 0
rum	...	...	...
Charleville, All Saints'	...	7	9
St. Alban's, Cunnamulla	...	16	0
St. John's, Wallumbilla	...	3	9
Holy Trinity, Taroom	...	10	0
Clifton, All Saints'	...	1	10 0
Drayton—St. Paul's, Umbiram	...	3	7 6
Harristown	...	2	0 9
Gatton, St. Alban's	...	1	5 0
St. Stephen's, Ma Ma Creek	...	1	7 6
Gin Gin, St. Mary's	...	4	0 7
Gayndah, St. Matthew's	...	13	9
Harrisville, St. John's	...	3	3 0
Howard, St. Matthew's	...	16	3
Christ Church, Urangan	...	1	11 0

Ipswich, St. Paul's	...	11	1 10
St. Luke's, Redbank	...	1	6 6
St. Thomas', North Ipswich	...	3	10 6
All Saints', Booval	...	4	0 0
St. Alban's, Goodna	...	6	0
Mt. Crosby	...	2	5 0
Kilcoy, St. Mary's	...	5	11 7
Mt. Mee	...	1	0 0
Sheep Station Creek	...	9	8
Maroochy—Kenilworth	...	10	3 0
Oakey, St. Augustine's	...	2	10 9
St. Anne's, Jondaryan	...	7	6
St. Lambert's, Brymaroo	...	1	0 0
Southport—	...	...	...
St. Margaret's, Nerang	...	2	3 6
Toogoolawah, St. Andrew's	...	3	2 3
Harlin	...	1	0 0
Toowoomba, St. James'	...	30	10 6
Warwick—St. James', Pratten	...	1	8 0
Junabee	...	1	8 6
St. Andrew's, Swan Creek	...	1	1 0
Wynnum, St. Peter's	...	18	8
St. Paul's, Manly	...	2	15 6

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## WHITSUNDAY OFFERTORY.

Brisbane—St. John's, Bulimba...	2	1	7
Clifton, All Saints'	2	1	0
Drayton, St. Matthew's...	2	8	3
Goondiwindi, Holy Trinity	3	16	0
Toowoomba, St. James'	20	6	5
	<b>£30</b>	<b>13</b>	<b>3</b>

## TURNELL HOME.

Brisbane—Holy Trinity, F. Val., M.U.	£1	0	0
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## ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Brisbane—St. Matthew's, Sherwood	3	7	8
Clifton, All Saints'	2	2	9
Mitchell, All Saints'	3	4	0
Roma, St. Paul's...	5	1	7
Southport, St. Peter's	3	10	0
Toowoomba, St. James'	1	19	9
	<b>£19</b>	<b>5</b>	<b>9</b>

## ORDINATION CANDIDATES FUND.

Per Rev. Canon Campling	15	0	0
Church Pub. Company	55	0	0
Rev. F. R. Bishop Bursary Fd.	1	1	0
" T. E. Bird "	1	1	0
" C. H. Edwards "	1	1	0
" T. C. Elint "	1	1	0
" T. G. Gillman "	1	1	0
" C. G. Lane "	1	1	0
" P. A. Micklem "	1	1	0
" C. H. Massey "	1	1	0
" J. De la Perelle "	1	1	0
" A. E. Taylor "	1	1	0
" J. Taylor "	1	1	0
" G. Wells "	1	1	0
Brisbane, St. John's Cathedral...	28	11	4
Holy Trinity, F. Valley	15	11	1
Holy Trinity, Woolloongabba	22	13	11
St. Andrew's, South Brisbane	11	15	2
St. Augustine's, Hamilton	12	14	1
St. Colomb's, Clayfield	6	11	1
St. Michael and All Angels', New Farm	5	5	11
St. Mary's, Alderley	13	9	
All Saints', Chermide	10	5	
St. Barnabas', Ithaca	3	9	9
St. Alban's, Wilston	1	6	6
St. Paul's, East Brisbane	4	9	10
St. Matthew's, Sherwood	5	0	0
St. Francis', Nundah	4	14	4
St. Peter's, West End	4	5	11
Norman Park	1	5	11
Cleveland, St. Paul's	4	0	0
Clifton, All Saints'	2	9	9
Gatton, St. Alban's	1	9	0

Gayndah, St. Matthew's...	3	6	5
Goondiwindi, Holy Trinity	3	2	0
Gin Gin, St. Mary's	2	19	7
Harrisville—All Saints', Kalbar	13	9	
St. Aidan's, Muddapilly	15	0	
Howard, St. Matthew's	1	7	4
Ipswich, St. Thomas'	4	12	7
Laidley—St. Edmunds, Lake Clarendon	12	9	
Mitchell, All Saints'	2	0	8
Noosa Parish	1	0	0
Nanango—St. Michael and All Angels', Kingaroy	1	15	5
Roma, St. Paul's	26	10	5
Southport, St. Peter's	4	14	6
Stanthorpe, Amiens	10	6	
Zillmere, St. Matthew's	1	4	6
Wynnum—St. Peter's	4	12	0
St. Paul's, Manly	1	18	2
	<b>£281</b>	<b>0</b>	<b>4</b>

## CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.

Clifton, All Saints'	£4	0	0
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## AUSTRALIAN BOARD OF MISSIONS.

Miss M. P. Bell	1	0	0
G.S.H.	5	0	0
Mrs C. G. Handley	1	0	0
Mr S. Jones, Exhibition...	5	0	0
Beaudesert—Kingston S.S., gifts	10	0	
Brisbane—St. Peter's, West End	3	19	6
Christ Church, Milton	4	9	8
St. Barnabas', Ithaca	8	15	3
St. Matthew's, Sherwood	12	15	0
St. Michael & All Angels', N.F.	7	15	4
St. John's, Bulimba	2	0	4
St. Andrew's, Ind'pilly, G.F.S.	1	10	0
Clifton, All Saints'	3	7	2
Cleveland, St. Paul's	3	6	
Dalby—Church of the Apostles, Duckponds	17	6	
Drayton, St. Paul's, Umbiram	1	8	6
Goondiwindi, Holy Trinity	2	1	4
Ipswich, St. Thomas'	15	9	
Howard, St. John's, Pialba, Ladies' Guild	1	0	0
Kilcoy, St. Mary's	13	11	
Maryborough, St. Paul's, W.A.	1	16	8
Pittsworth—St. Andrew's, typewriter	18	16	2
" gifts	3	0	0
Southport, St. Peter's	2	10	11
Toogoolawah, St. Andrew's	1	7	9
Toowoomba	15	18	4
	<b>£107</b>	<b>12</b>	<b>11</b>

## Yarrabak Mission.

Brisbane—Christ Ch., Milton, S.S.	15	6
M.C.L. and H.K. Festival	1	15
Kilcoy, St. Mary's M.C.L., child	5	0
	<b>£7</b>	<b>11</b>

## New Guinea Mission.

Miss O. S. Hall	4	13	0
Brisbane, M.C.L. and H.K. Festival	1	15	9
Goondiwindi, Holy Trinity	1	11	0
Nanango, St. Michael and All Angels', Kingaroy	3	2	3
	<b>£11</b>	<b>2</b>	<b>0</b>

## Melanesia Mission.

Brisbane—St. Matthew's, Sherwood	£5	0	0
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## Forrest River Mission.

"Anon"	1	0	0
Brisbane, Cathedral Fete	105	2	6
	<b>£106</b>	<b>2</b>	<b>6</b>

## HICKSON MISSION.

Caboolture, St. Lawrence	15	0
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## BISHOP HALFORD'S ORDER OF WITNESS.

Brisbane—St. Matthew's, Sherwood	£5	0	0
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## JAPANESE RELIEF FUND.

Brisbane—St. Mary's, Kangaroo Point	2	16	6
All Saints', Chermide	9	3	
Sandgate, St. Nicolas'	2	14	0
St. Peter's, West End	3	1	0
Holy Trinity, F. Valley	5	16	5
St. Matthew's, Sherwood	5	9	11
St. Francis', Nundah	4	8	1
Holy Trinity, Woolloongabba	5	0	0
St. Alban's, Wilston	1	0	1
St. Barnabas', Ithaca	1	9	5
New Farm	1	14	6
St. Paul's, East Brisbane	1	14	4
St. Colomb's, Clayfield	1	12	2
Clifton, All Saints'	14	0	
Gatton—St. Stephen's, Ma Ma Ok.	10	6	
Gin Gin, St. Mary's	10	0	
Howard, St. Matthew's	5	3	
Ipswich, St. Thomas'	1	2	0
Maryborough, St. Paul's	8	1	3
Pittsworth, St. Andrew's	5	6	
Redcliffe	1	15	6
Roma, St. Paul's	2	17	5
	<b>£53</b>	<b>7</b>	<b>1</b>

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For the Diocese of Brisbane.

Registered at the G.P.O., Brisbane, for transmission by Post as a Newspaper.

Subscription 2/- per annum

By post within the Commonwealth 3/- per annum

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Vol. XXXIII.—No. 401.

Brisbane, December 1st, 1923.

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