

costumes showed great originality, and the Guild scored a well deserved success. Mr Jas. and Miss Hutchinson were responsible for an excellent coin evening, at which there were between 50 and 60 present. The consensus of opinion is that the Bellringer's Concert programme was far ahead of last year, the gymnastic display particularly standing out. The departure of Mr W. Q. Palmer who has been of so much assistance at Granville is regrettable, but we must not grudge him his well-deserved lift. We also congratulate Mr Victor Jones, our ever reliable lay reader at St. Thomas', on his appointment to the Headmastership of the Boys' Grammar School; we feel confident that his interest in the Church will not diminish. Good progress is being made towards the acquisition of a pipe organ there. We look forward with pleasure to the visit, at the end of this month, of the Rev. A. G. Luscombe, who is to give a lantern lecture on Friday, 26th, and will also be with us on the following Sunday.

Roma, St. Paul's (Rev. A. F. EVA.)—The confirmation was held on Wednesday, August 20th. The first Communion on the following Sunday was a most impressive service. Before the service began there was dedicated to the honour and glory of God, and in memory of John Greenan, 6th Field Company Engineers, A.I.F., a fine brass altar cross, the gift of Mrs Mailey and Miss Greenan. The Hodgson concert and dance in aid of the portable organ fund proved most enjoyable and profitable. One more function and the portable organ will belong to the Parish. By the transfer of Mr A. D. Leyland (manager of Q.N. Bank) to Innisfail, it became necessary to elect another people's warden. Mr Thomas Dimmock (H.T. Roma State

School) was unanimously elected. It was with very genuine regret that the Parochial Council said good-bye to Mr Leyland, who was making such a good warden. The sub-committee appointed to get estimates, etc., for the memorial window in appreciation of the work of the Rev. A. E. Henry have the matter well in hand. Any who wish to share in this memorial may send their cheques to the wardens. It has been decided to put in a stained glass window over the altar. The annual sale of work will be opened by the Mayor and Mayoress in the Parish Hall and grounds on Friday, October 10th, at 3 p.m. The recent rains have ensured a wonderful spring.

St. Andrew's, Toogoolawah (Rev. K. A. WATTS, Th.L.)—The event this month, for which we have all been working, was the confirmation and Bishop Le Fanu's visit. Confirmation classes take up a lot of time in country parishes and are very important, and for the time, other visits have to be given up. Five regular classes a week, with other odd candidates to fit in and interviews added to the regular services, does not leave much time for anything else really. The Bishop's visit was most encouraging; what was particularly pleasing was the large number of communicants at 8 a.m., who came to pray for the candidates, and also the number of outside parishioners who came in to the services. The Bishop's words to the candidates: "God wants me for myself; it is a wonderful thing to be wanted," should long remain in their memories and ours. First Communion will be held at Linville on Sunday, September 28th, 11 a.m.; Toogoolawah, Sunday, October 5th, 8 a.m.; Colinton, Sunday October 12th; Caboonbah, Sunday, October 26th, 11 a.m.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	...	£34	4 0
Assessments	...	123	2 7
		£156	6 7

HOME MISSION FUND.			
Mrs A. Hart	...	1	1 0
Mr E. G. Grey	...	1	1 0
Brisbane—All Saints', Wick. Ter.	...	13	8
St. Augustine's, Hamilton	...	8	6
Norman Park	...	1	17 6
Beaudesert—Rathdowney	...	2	1 0
Woodhill and Veresdale	...	5	8
Cleveland, St. Paul's	...	5	0
Clifton, All Saints'	...	12	6
Esk—St. Martin's, Coominya	...	12	0
Howard—St. John's, Pialba	...	1	0 2
Ithaca—St. Barnabas', June q.	...	6	9 7
"September q.	...	3	9 3
Oakey—St. Jude's, Gowrie Little Plains	...	16	3
St. Lambert's, Dymaroo	...	1	0 0
		£18	13 1

WHITSUNDAY OFFERTORY.			
Brisbane, St. Philip's, Thompson Estate	...	4	0 5
Howard—St. Matthew's	...	1	11 8
Christ Church, Urangan	...	13	4
		£26	5 5

CHRISTMAS DAY OFFERTORY.

Brisbane, Christ Ch., Milton £10 18 8

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Charleville—St. Alban's, Cunnamulla	...	4	14 6
Thargomindah	...	1	10 0
Howard, St. Matthew's	...	1	11 5
Maroochy—St. John's, Nambour	...	4	0 0
Roma, St. Paul's	...	2	10 0
		£14	5 11

AUSTRALIAN BOARD OF MISSIONS.

"Anon" Communicants' Appeal	...	10	0 0
Miss Hall (box)	...	3	6 0
Mrs T. Jones (sale of paintings)	...	19	0
Mrs T. Jones	...	10	0
Miss R. Hicks	...	5	0
Mrs E. W. Taylor	...	4	0
Miss Jones	...	5	0
Miss Taylor	...	5	0
Brisbane—St. Michael & All Angels'	...	16	10
New Farm	...	3	12 6
Envelopes	...	1	8 9
St. Philip's, Thompson Estate	...	1	1 7
St. Paul's, Taringa	...	2	4 0
W. Aux.	...	15	4
St. Bartholomew's, Bardon	...	1	0 0
Childers, Christ Church S.S.	...	1	1 0
Ipswich, St. Thomas'S.S.	...	5	0
Maroochy—St. George's, Eumundi	...	5	1
Tiaro, St. Philip's S.S.	...	4	8 9
Warwick, St. Mark's	...	£32	12 10

New Guinea Mission.

Mrs A. B. Stark	...	5	10
Miss Hall	...	2	2 0
Miss N. Haussmann (stipend)	...	10	0
Brisbane—St. Mary's, Kangaroo Pt., S.S. (boy)	...	1	3 6
Holy Trinity, F. Valley, G.F.S. (girl)	...	5	0 0
St. Andrew's, Lutwyche, S.S. (student)	...	1	3 8
Drayton, St. Matthew's (child)	...	1	6 6
		£11	11 6

Yarrabah Mission.

Brisbane—Holy Trinity, F. Valley, G.F.S. (stipend)	...	1	5 0
Christ Church, Milton, S.S.	...	15	2
		£2	0 2

Forrest River Mission.

Mrs E. W. Taylor	...	1	0 0
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Medical Missions.

Brisbane—Christ Church, Milton	...	9	2
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Melanesia Mission.

Miss N. Haussmann	...	10	0
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Mitchell River Mission.

Mrs Finkell	...	10	0
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For the Diocese of Brisbane.

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Brisbane, November 1st, 1924.

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AUSTRALIAN GIRLS' ANNUAL	7/6 "	
OUR LITTLE DOTS ...	3/6 "	
THE COMPANION ANNUAL ...	6/11 "	
CHATTERBOX ...	6/11 "	
THE PRIZE ...	3/6 "	
HERBERT STRANG'S ANNUAL FOR BOYS	6/11 "	
MRS. STRANG'S ANNUAL FOR GIRLS	6/11 "	
MRS. STRANG'S ANNUAL FOR CHILDREN	6/11 "	
MRS. STRANG'S ANNUAL FOR BABY	4/11 "	
OUR DARLINGS ...	4/6 "	
SCHOOL BOYS' ANNUAL	4/6 "	
SCHOOL GIRLS' ANNUAL	4/6 "	
CHILDREN'S TREASURY	3/3 "	
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The Church Chronicle.

Vol. XXXIV.] BRISBANE, NOVEMBER 1, 1924. [No. 412

Archbishop's Engagements for November.

- 1—2.30 p.m., Confirmation at Geham.
- 2 { 11 a.m., Confirmation at Crows Nest.
2.30 p.m., Confirmation at Goombungee.
Preach Crows Nest in the evening.
- 3—Confirmation at Cooyar.
- 5—Confirmation at Bulimba.
- 6—Meeting of Diocesan Council. Start for Bundaberg.
- 7—Confirmation at Bundaberg.
- 8 & 9—Maryborough.
- 10—Confirmation at Barambah Settlement, 4.30 p.m.;
Confirmation at Murgon, 8 p.m.
- 11—Confirmation at Proston, 8 p.m.
- 12—Leave Murgon for Pomona.
- 13—Confirmation at Cooroy, 3 p.m.; Confirmation at
Pomona, 7.30 p.m.
- 16—Dedication Festival at Southport School Chapel;
opening of new organ.
- 18—Anzac Day Commemoration Committee, 8 p.m.
- 19—G.F.S. Annual Business Meeting, 8 p.m.
- 20—Leave for Goulburn.
- 22—Dedicate Chapel of Community of Ascension.
- 23—Preach Goulburn Cathedral.
- 26 { Meetings of A.B.M. in Sydney.
- 27 {
- 30—St. James', Toowoomba.

Bishopsbourne, Brisbane,
October 17th, 1924.

My dear friends,

I write two or three days before starting for Rockhampton to attend the Provincial Synod, which is to be held there on October 22nd and 23rd. The Provincial Synod of Queensland is held once every three years, in Brisbane, Rockhampton and Townsville in rotation. This year it is Rockhampton's turn, and in 1927 we shall welcome Provincial Synod in Brisbane. We are entitled to send four clerical and four lay representatives from this Diocese in addition to myself, all of whom are actually going. This is far more satisfactory than doing what is allowable and what is sometimes done, i.e., appointing as substitutes clergymen or laymen who do not actually belong to our Diocese. The four clerical representatives are Bishop Le Fanu, Canon Garland, Rev. J. B. Armstrong and the Rev. Walter Thompson; and the lay representatives are Mr Abraham, Mr Collinson, Mr Cossart and Mr Gall.

Sunday, October 26th—the Sunday after my return from Rockhampton—will be the Cathedral Festival. Our Cathedral was consecrated on October 28th (St. Simon and St. Jude's Day), 1910. I well remember attending the consecration service on that day at 10 o'clock in the morning. Bishop Stone-Wigg preached the sermon on the occasion, and the Primate of Australia was the preacher at night.

On the afternoon of Sunday, October 26th, the new

Church at Norman Park, named the Church of the Transfiguration, is to be dedicated. It is built on a magnificent site, a site which dominates a great part of our city.

To my great regret the meeting which Mr Needham was to have addressed in the South Brisbane Technical College Hall on Tuesday, October 14th, could not be held. A telegram came from him on the Friday before to say that owing to a delay in connection with one of the boats he would not be able to arrive in Brisbane until Wednesday, October 15th. We did our best to let it be known that the meeting could not be held, but if any made their way to the hall, not having heard of the postponement of the meeting, I offer them my apologies.

A meeting of the Southport School Council was held on October 15th, at which it was resolved to call for tenders for the new building, pictures of which have been shewn in the newspapers and elsewhere. The intention of the Council is to proceed with the erection of the building without any delay.

When I became Archbishop of Brisbane I accepted the post of Visitor to the Community of the Ascension in Goulburn, a post which had been accepted by my predecessor before he knew that he would be going to Salisbury. The Superior of the Community has kindly asked me to dedicate the new chapel of the Community on Saturday, November 22nd, and this, with the Bishop of Goulburn's permission, I am going to do. I am to preach in Goulburn Cathedral on Sunday, November 23rd, and to attend a meeting of the Australian Board of Missions in Sydney on November 26th and 27th.

Confirmations during October have been many, and it has been a great joy to hold them. It was particularly a pleasure to hold the first Confirmation in the new Chapel of the Church of England Grammar School on October 14th, when 28 boys of the school received the laying on of hands.

Any who care to refer to the list of my engagements for November will see that I shall be travelling considerably and fulfilling many engagements.

The month of November is one in which we bring prominently before people the Missionary cause. I trust that all clergy of the Diocese will see that this is done. As St. Andrew's Day (November 30th) falls on a Sunday, I shall be glad if addresses and sermons delivered on that day may be concentrated on Missions. I know that that day is also Advent Sunday, but the fact of St. Andrew's Day being a Sunday is an opportunity for Missions which is too good to be missed. Missionary efforts, of course, will not produce much good if confined to preaching. There must be intercession. For many years St. Andrew's Day, or the eve of St. Andrew's Day, has been kept as a day of intercession for Missions throughout the Church of England, and it has been clearly noticed how great progress there has been since this began to be done.

Yours sincerely,

GERALD BRISBANE.

DIOCESAN COUNCIL.

OCTOBER, 1924.

SOUTH BRISBANE BRIDGE LANDS.—The Treasurer reported with regard to the South Brisbane Bridge lands that negotiations had been concluded, and that the Committee entrusted with this matter had agreed to give the 20 feet required to the South Brisbane Council without compensation. He moved that the following Sub-Committee be appointed to make arrangements regarding the new buildings to be erected, and the raising of the necessary funds: The Coadjutor-Bishop, Mr J. Allen and Mr S. C. Whittred.

REPORT OF FINANCE COMMITTEE.—The report of the Finance Committee, dated 1st of October, 1924, was read and received. The report contained the following recommendations:—

1. *Kelvin Grove.*—That the Treasurer be authorised to raise a loan of £800 for the Wardens of Kelvin Grove for the purpose of building a new rectory.

2. *Pinkenba Loan.*—That a loan of £75 from the General Purposes Fund, on the ordinary terms, be made to the district of Pinkenba towards the improvement of the present building used for a Sunday School and for services.

3. *Toogoolawah Loan.*—That the Treasurer be authorised to raise a loan of £600 for the Wardens of Toogoolawah for the purpose of building a rectory.

These recommendations for loans were all adopted on the motion of the Treasurer, seconded by Mr Whittred.

PROVINCIAL SYNOD.—On the motion of Mr Whittred the Archbishop was empowered to fill any vacancies of Diocesan representatives in Provincial Synod. The Archbishop thereupon said he would invite the Rev. J. B. Armstrong and the Rev. W. Thompson to fill the two vacancies in the clerical representation, and he would make a further appointment in the event of Mr Allen not being able to attend.

REV. W. H. W. STEVENSON re CLOSING OF GARDEN FERRY AND INCONVENIENCE TO ST. JOHN'S COLLEGE.—The Rev. W. H. W. Stevenson, of St. John's College, brought up the matter of the closing of the Garden Ferry by the City Council, and the serious inconvenience on this account to St. John's College. It was resolved that a letter be sent to the City Council asking that body to seriously consider reopening the ferry before the beginning of next term. On the motion of Mr Whittred, the Coadjutor-Bishop, the Rev. W. H. W. Stevenson and Mr Gall were requested to draft a letter, to be sent accordingly. The Archbishop undertook to bring the matter up at the next meeting of the University Senate.

The preliminary Sunday School Examination this year, which was due for the first Sunday in October, had in many cases to be postponed on account of the rain, which, though pleasant to the country, somewhat disorganised the examination plans. The number of papers returned is about 1,300, an increase over last year, but the indications are that many more children would have sat, as is shown by the fact that 3,287 examination papers were applied for, a number largely in excess of the applications of any previous year. It is gratifying to the Committee to receive from some of the clergy and Sunday School superintendents appreciation of the papers set.

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary.

- NOVEMBER 1.** All Saints' Day. W.
 Mattins—Lesson 1: Wisdom v. 1-16
 2: Revelation xix. 6-10
 Evensong—Lesson 1: Ecclesiasticus xlv. 1-15
 2: Revelation vii. 9-end.
- NOVEMBER 2.** Twentieth Sunday after Trinity. G.
 (Commemoration of All Souls.) (B.)
 Mattins—Psalms 114, 115
 Lesson 1: Ezekiel I.
 2: St. Luke 13; or I. St. Peter iii. 8 to iv. 6
 Evensong—Psalms 124, 125, 126, 127
 Lesson 1: Ezekiel iii. 4-21; or xiii. 1-16
 2: St. John xv; or I. St. John iii.
- The Revised Prayer Book has a Special Collect, Epistle (Thessalonians iv. 13-18) and Gospel (St. John xi. 21-27) for All Souls' Day. The Collect is:
 Almighty Eternal God, Who wouldst have all men to be saved: Be merciful, we beseech Thee, to the souls of Thy servants who have departed from the world in the confession of Thy Name, that they may be joined to the company of Thy Saints, through Jesus Christ our Lord. Amen.
- NOVEMBER 9.** Twenty-first Sunday after Trinity. G.
 Mattins—Psalms 116, 117
 Lesson 1: Ezekiel xiv.
 2: St. Luke xiv. 1-24; or I. St. Peter iv. 7-v. 11.
 Evensong—Psalms 128, 129, 130, 131
 Lesson 1: Ezekiel xviii. 1-4 and 19-end; or xxxiii. 1-20
 2: St. John xvi.; or I. St. John iv.
- NOVEMBER 16.** Twenty-second Sunday after Trinity. G.
 Mattins—Psalm 118
 Lesson 1: Ezekiel xxxiv. 1-16
 2: St. Luke xiv. 25 to xv. 10; or II. Peter i.
 Evensong—Psalms 132, 133, 134
 Lesson 1: Ezekiel xxxiv. 17 to end; or xxxvii. 15 to end.
 2: St. John xvii.; or I. St. John v.
- NOVEMBER 23.** Sunday Next before Advent. G.
 Mattins—Psalms 145, 146.
 Lesson 1: Ecclesiastes xi. and xii.
 2: St. John xix. 13 to 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.
- NOVEMBER 30.** Advent Sunday. V.
 (St. Andrew, A. & M.) (R.)
 Mattins—Psalms 1-7
 Lesson 1: Isaiah I. 1-20
 2: St. John iii. 1-21; or I. Thessalonians iv. 13 to v. 11
 Evensong—Psalms 46, 48
 Lesson 1: Isaiah II.; or I. 18 to end.
 2: St. Matthew xxiv. 1-28; or Revelation xiv. 13 to xv. 4.

The Festival of St. Andrew is observed as a Day of Intercession for Missions. The Archbishop calls attention in his monthly letter to the importance of prayer for Mission work at this time.

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SUNDAY SCHOOL CONFERENCE.

The Sunday School Conference for the metropolitan area was held in Christ Church Parish Hall, Milton, on the 4th ultimo, the Archbishop presiding. After the recital of prayers and the Creed, Mr A. Dahl, who at much effort to himself had managed to be present, gave a model lesson, the class being made up of scholars from Christ Church, Milton.

"DEVOTIONS IN SUNDAY SCHOOL"

The Rev. J. M. Teale said he had been asked to speak, not on children's services or eucharists, but the "Devotions" at the commencement and the close of Sunday-School. He said he imagined children's devotions to be of primary importance, and with that idea in his mind he naturally thought he should be able to get some information that he could use and put before those present from books dealing with Sunday Schools, but neither in Brisbane nor in Melbourne could he procure any book on the subject. He divided his paper into three divisions—1. Discipline; 2. Opening Devotions; 3. Closing Devotions.

Discipline.—He strongly suggested that before any devotions were commenced there must be absolute silence; and this could best be attained by the superintendent quietly waiting for a few seconds, facing the children—there should be no need for the superintendent to utter a word, at least when the children understood what a few minutes' silence demands of them.

Devotions.—Having got silence, and not before, the superintendent should give the command, "Stand." There should be no looking about, but every child should stand square, upright and still. The devotions should then start with the words, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." This should be followed by a hymn. "And here," said Mr Teale, "may I say a word or two in regard to children's hymns." He said some Sunday Schools in the Diocese used what is called the "Diocesan Children's Hymn Book," issued and compiled by six of the clergy of the Diocese a few years ago. The book, he thought, was well adapted for the kindergarten, but many of the hymns were too childish for those outside the kindergarten. He said the subject of hymns was a very important one, and strongly suggested that the children should be taught to sing the hymns used at the Church's services. When the hymn was finished then should follow the Apostle's Creed. A superintendent should always be on the alert to detect any mispronunciation and correct it after devotions. After the Creed the superintendent should say, "Let us pray." Here, too, the superintendent should see that every child is kneeling, and kneeling upright, and not begin any prayers until that position is attained. That done, then should follow the Lesser Litany and the Lord's Prayer, after which will follow the Collect for the day, followed by some simple prayers.

Devotions—Closing of School.—"The same remarks as discipline should apply to the closing devotions," said Mr Teale. He emphatically urged that the parish priest should catechize the whole school on the lesson given, or some portion of the lesson that had been learned. The catechizing over, then should follow the Lord's Prayer, the short prayers for Missions, the departed, Sunday Schools, the Grace, and if a priest was present, the Blessing. The children must be taught to realise the presence of our Lord in the Church, and that can be brought about by observing apparently quite trivial outward expressions, but which none the less are of great importance in moulding the mind

of the child and implanting a deep sense of reverence. These little acts will help to create a "religious atmosphere."

In the course of the discussion the opinion was almost unanimous that the best service for the children was the Holy Eucharist. On the question of the hymn book the difference of opinion was more marked, but most of those who spoke considered it better for the children to use in Sunday School the books which in later life they would use in Church service. The Archbishop, in summing up the discussion, said, "We must in Sunday School train the children to come to Church as part of their Sunday School life, and make them acquainted with the books that are in use in the Church service. In Hymns Ancient and Modern there are quite a sufficient number of children's hymns; he agreed with the feeling of objection to a special book for children; he believed that the children came to love the Holy Eucharist service more than any other; recently, when he was at Cunnamulla, he had attended a Children's Eucharist, and never had he seen children enjoy a service so much, and a service which had impressed him so." He was noting all suggestions, and they would come up before the Diocesan Sunday School Committee.

CHILDRENS' ATTENDANCE AT CHURCH.

The Rev. R. W. Shand said it had often been said the right place for children on a Sunday was the Sunday School; if they were brought to Divine worship they were only a nuisance and hindered the elder folk, who wished to concentrate their mind on their devotions. He asked the question, "Was it true that children should not take their part in the worship of the Church," and if so what was meant by our Lord's words, "Suffer little children to come unto Me and forbid them not, for such is the Kingdom of God." He said he thought everyone would agree with him that children, and little children too, could worship in Church and understand the mysteries of God far better than many grown-up people. The average child's mind was pure and the heart was clean and therefore could see God and understand Him better, for had not the child the feeling of God always with him, whereas when he had advanced in later years he had not the same feeling of the Divine presence. The child talks of God and of Heavenly things. To prevent a child with such ideas from attending Church was a crime against God and against the child. A woman had once said to him that she had never allowed her children to attend Church until they were ten years old, with the result after they grew up they were seldom seen at Church. They did not understand what worship meant and God was someone who lived in Heaven, miles and miles away. If they had been taught when they were young they would have learned the meaning of the word God. If the children were to attend Church they should be taught to attend the service which they could understand best, and there was no better than the Holy Eucharist.

One reason why the Churches to-day had small congregations was that the people were not taught to attend Church when they were young; another reason was that the Lord's Own Service was denied them. He said Mattins were very beautiful and very helpful, but he contended that the child could not grasp the full meaning and beauty of such a service. In the Holy Eucharist the imagination had full play, and they learned to love the service. The Church to them was their Mother, and they came to worship their Saviour, whom they knew they would find there. He strongly advocated that the only way to make the children love Divine worship was for them to be taught to attend the Holy Communion, for such a service was a real thing

to them. Very often parents were opposed to children coming to the Holy Eucharist, but the children were insistent in their desire to attend. Can we imagine any child desiring to attend Mattins or any other service even though their parents were opposed to it?

"AROUSING THE INTEREST OF CHURCH PEOPLE GENERALLY."

The Rev. Harold Osborn said many people sent their children to Sunday School only to get rid of them on a Sunday afternoon. He knew parents who objected to those Sunday Schools where the children were taught secular songs, because such parents sent their children to school in order that they might receive religious teaching. He suggested that we should make the Sunday School a more attractive place. In a properly equipped Sunday School there was always a place for everyone. He gave as an instance one of the greatest Sunday Schools in Australia—a Methodist Sunday School at Moonta—where they had 200 teachers and 800 children attending the School. In this School they practised what is known as the "Rainbow System" and which, Mr. Osborn added, "I am now practising in my Sunday School at Lutwyche." He strongly advocated the introduction of the Badge system into every Sunday School, at least it had worked with great success at Lutwyche, and he thought if it had proved successful at Lutwyche it could do so in other Sunday Schools. At some expense he had a badge struck, and almost every scholar in the school set his or her heart on the winning of this badge. So great was the competition for this badge that he had really found difficulty in awarding it. Every child in the

Sunday School could win a badge, but of course it was not easy, and this he found made them all the more eager to try and win it. The conditions of the badge were only known to the winner and himself, but he certainly required them to come to morning service. He found often that perhaps the same person would win the badge two years running. To solve this difficulty, a boy winning a badge who already possessed one would have a bar attached to it, and in the case of a girl, she would be given a silver chain on which to wear the badge. The parents and the congregation both showed an interest in this badge system, for the winner always received the badge at the principal morning service, coming up to the chancel steps to receive it. A few years ago the years of decision for religion were the years 16, 17 and 18. We, to-day, are losing our scholars of that age. At St. Andrew's, Lutwyche, we have 30 boys and girls who have not missed a Sunday's worship for three years. Five or six badge wearers are to-day in our Sunday School and three of them are young men. To interest Church people generally he thought there should be social life in the Sunday School, such as Christmas-trees, etc., and not altogether isolate the Sunday School from the Church. Parents are not as a rule indifferent, but the congregation is often indifferent. "The congregation of to-day," he added, "is the Sunday School scholar of yesterday. Children after passing through a Sunday School should ultimately become Sunday School teachers and not think when they have been confirmed that they are finished with Sunday School."

The discussion which followed brought out several ideas.



THE SUNDAY SCHOOL CONFERENCE.

Photo by "Brisbane Courier."

Quite a number advocated a badge system, and on the other hand some speakers said it would be found that children only came because they thought they would win a badge, or at least have a chance of winning one. Another speaker advocated awards, such as a Bible and Prayer-book, or if the child had both of these, then a badge could be given. This would all make the Sunday School worth while and would make it progressive and attractive. A woman teacher suggested that teachers should visit the parents.

"THE PREPARATION OF TEACHERS."

The Rev. Cecil Edwards said he supposed "the Preparation of Teachers" meant the organization of a preparation class or Teachers instruction class. Some may consider that it is not necessary, especially if you have a syllabus to go by such as the syllabus by which the Diocesan Committee now gives us lessons Sunday by Sunday. Surely that is full enough and good enough for any teacher and one cannot improve upon it. Personally I consider the best teachers that I have think it an advantage and a necessity to have a preparation class, even if there is a syllabus. It is a very great help so far as our own Sunday School is concerned. Some of the teachers come a considerable distance as they think it is of the utmost importance that they should attend this class of instruction. The better the teachers the more they value the instruction. If the teachers are keen, they will make time to attend the class. If they are not keen, the Sunday School is better without them. The object of the class is of course to prepare the teachers for their work on a Sunday so that they may be able to give the best possible teaching to the boys and girls. It is quite possible to waste this golden opportunity by want of knowledge or by not having the facts marshalled so that you can present them to the children. Then of course the question arises, How often should the class be held? Once a week, once a fortnight, or once a month? Well, I think to ask teachers to come out once every week is too much, asking them to come once a month is too little, they are apt to forget the lessons; the real ideal, I think, is to ask them to come once a fortnight and at that instruction to give them two lessons. Arrangements must be made for engagements of both teachers and the priest. The actual instruction should last about one hour—less duration would make it not worth giving up an evening to attend the class. As to the place to hold this class of instruction, it could be held in either of three places—the Church, the parish hall (if there is one), or the rectory. If there is a room large enough in the rectory, better hold the class there in preference to either the Church or hall because of the different atmosphere and freedom to speak, and of course dictation is much more interesting than writing on a blackboard. At our Church we hold the class on a Friday night and have an average of 17 teachers attending out of a possible 20. We begin the instruction with prayer and then announce the subject of the lesson with general observations in salient points. I proceed with dictation, pausing for illustrations and inviting criticism so as to draw out ideas from the teachers and give opportunity to correct wrong theology or impressions. They have special instruction for teaching children under the age of 9, and I always take care to keep conversation to the lesson and discourage gossip and irrelevant talk. It is really a little social gathering. I think all my teachers will agree with me that it is a really happy gathering we have every second Friday night.

In the subsequent discussion that followed it was pointed out that Sunday afternoon was not always suitable for a teachers' meeting because the priest was frequently engaged in baptisms at that time in any case and could be at only one centre. On the other hand teachers expressed the opinion that as they were at Sunday School they could give the time for the meeting immediately afterwards. The Rev. W. E. C. Barrett (Rector of Sherwood) said he had a teachers' instruction class every Friday night and it was always well attended; it was held at the house of the superintendent of the Sunday School, and it proved most successful.

THE ARRANGEMENTS OF THE SUNDAY SCHOOL.

The Rev. W. H. W. Stevenson, in the course of his address, said that there was only one hour once a week set apart for Sunday School, and therefore everyone should make the fullest use of that one hour. We want the children to be interested in their Sunday School, and we want the teachers to make the best use of it; therefore we should have everything as new and attractive as possible, so as to make a good impression. The old way was that anything would do, any kind of building, broken, unsuitable material, torn Bibles and Prayer Books, and then people wondered why the children took no interest in their Sunday School. Of course, too, many Sunday Schools were forced to hold their Sunday School in the Church—this was not recommended, as the conditions were unfavourable. Where a Church possessed a parish hall, Sunday School was held under decidedly better conditions. The long, heavy forms used in parish halls were most unsuitable for Sunday School work. He strongly advocated that each class of children should be placed in a hollow square; chairs were the best for their use, or at the least short forms, which could be moved easily. The teacher should be seated on a chair, not on a form with the children, have a table in front of her or him, and should have a blackboard, maps, pictures, photographs and models. The hollow square arrangement prevented a child getting behind its teacher and interfering with discipline by attracting the attention of the class to his antics. The comfort and attractiveness of the building were of extreme importance. The ideal would be a large assembly hall with a number of class rooms, so that classes could be divided from each other and not disturb and distract each other, but the best should be done under existing conditions to make the building and the Sunday School as attractive as possible. Classes should be small; and he suggested as a maximum 8 children in a class—small classes are always much easier for a teacher to manage and generally the children learn better than when they are not so large. He strongly condemned children being given torn hymn books and Bibles. If the Sunday School were too poor to provide decent books, then the children should be asked to bring their own, but on no account should they be allowed to use torn and dilapidated books. He suggested that maps, pictures and photographs should adorn the walls of the Sunday School; and, for instance, the Creed could be hung in a conspicuous place, for it is well known a child learns by the eye as well as by the ear. Teachers from their own magazines and illustrated papers should make a collection which would be useful for their Sunday classes. All this would go to help make the Sunday School more attractive. In America lantern slides were used during Sunday School. At Holy Trinity, South Brisbane, he noticed a board on which the number on the roll, the actual attendance and the day's contributions were put Sunday by

Sunday. This appealed to the *esprit de corps* of the children and the congregation. Care should be taken to look up children who have been away for some time. He quoted as an instance the case of an American Sunday School where, if a child was away for a few Sundays running, a card was sent to the child, which had written upon it words to the effect, "We missed you last Sunday," and a picture of the class with one chair empty. Of course all this meant expense, but nevertheless it was a good idea and was well worth trying. If the child found that he were missed and an interest taken in him he would be all the more eager to attend. Then the business or organising side of the school should be attended to, and there should be many officials used, elder scholars who might thus be retained. He found that if the elder scholars were given some work to do they were not so eager to leave Sunday School. Some people would ask, is it worth while for one hour's work a week; and the same people would say, it is waste of time to have so much equipment for such a short period; but he thought it all worth while, as the Church of to-morrow is the Sunday School of to-day.

In the course of the discussion which followed a question was raised by a superintendent as to whether Churchwardens ought to charge the Sunday School funds for the use of the parish hall for Sunday School. The general opinion expressed was that, instead of the Churchwardens seeking to make money out of the Sunday School, Church people should be prepared to contribute to Sunday Schools in order to make them efficient. It was suggested that a member of the Diocesan Committee should visit the metropolitan Sunday Schools to suggest improvements and criticise methods. As to the use of books, discussion showed that children should be encouraged to provide their own Prayer and Hymn Book and bring them to Sunday School, one teacher saying that an additional mark given for bringing the books was found to produce good results.

WORLD CONFERENCE ON FAITH AND ORDER.

The Archbishop of Brisbane has received the following letter from the Bishop of Willochra:—

Bishop's House,
Gladstone, S. Australia,

My Lord Archbishop, 29th September, 1924.

During the first nine months of the present year, Diocesan subscriptions to the World Conference on Faith and Order have been received from the Dioceses of Melbourne, Wangaratta and Goulburn. I should be very much obliged if the other Dioceses that have seen their way in the past or may see their way in the future to contribute as Dioceses would kindly send in their subscriptions for this year as soon as possible to Mr. C. R. Walsh, Diocesan Registrar, Diocesan Church House, George Street, Sydney, in order that we may have an adequate sum to send for 1924.

Yours very faithfully,
GILBERT,
BISHOP OF WILLOCHRA.

THE TUFNELL HOME.

The Sister-in-charge of the Tufnell Home, Nundah, wishes to thank the following people for their very generous gifts in aid of the linen fund for the children. We still need more:—Mrs Heaslop, £5/5/-; Miss Nevill and Olive Dixon, 10/-; Mrs Flower £1/1/-; Mrs J. Lane, £1; Mr Allnutt, £1/1/-; Mrs Burnett-Lawless, £1; Miss M. P. Bell, 10/-; Anonymous, 4/-; total, £10/11/-.

Mr Lloyd George on "How America gained by the War."

(From the London "Daily Chronicle," 5/3/1924)

Mr Lloyd George, accompanied by Mrs Lloyd George, received an enthusiastic welcome from nearly 3000 people in the Dome at Brighton last night.

He spoke in connection with the annual assembly of the National Council of the Evangelical Free Churches. Sir Alfred Sargeant presided.

There was a remarkable scene at the conclusion of the speech. The audience burst into wild applause, and the cheering continued for some minutes, the people demanding an encore speech. The scene was almost unparalleled, and Mr Lloyd George had to rise and bow his acknowledgments.

AMERICA GOT MOST OUT OF THE WAR.

The country that got most out of the war, said Mr Lloyd George, was the United States of America. How? I am not talking of the gold they have got. It is not very much use to them. The United States of America got Prohibition out of the war. (Loud and prolonged cheers).

I saw a little of it. I went there with the usual European prejudice against it, hearing that it was demoralising America, and that there was more liquor than ever. It is not true, not in the least. There are some men who get it. I believe, thank God, it is very bad. (Laughter). Some of them have been poisoned already, and the others are getting frightened for fear it will be their turn next.

Some are drinking from swagger, some because they are not going to be interfered with, and some because they like it. (Laughter). But that generation will disappear.

DISTILLERY'S NEW ROLE

The vast majority are not drinking. What is still more, the others are getting less than they ever did, and wherever I went, when I heard people saying this was a monstrous law, I turned round and said, 'I suppose it will be repealed soon.' 'Oh, no,' they said. 'But you would vote for repeal?' 'Oh, no; I don't think I would now.'

Driving through a town, I said, 'That is a fine building.' They said, 'That is an old distillery.' I said, 'I suppose it is empty.' 'No,' they said, 'it is full of woollen goods.' (Cheers). I drove along again, and said, 'What is that?' 'That is another.' 'Empty.' 'No, motor cars for workmen.'

ONLY GAOLERS UNEMPLOYED.

Mr Lloyd George, in relating the social improvements which he had been informed had been brought about by Prohibition, said the gaolers were the only unemployed class in America, while the children in America had never had such a time since the days of Eden. (Laughter).

As an afterthought he added: I am not sure whether there were any children there, but if there were not, well, they are making it up by establishing a garden of their own in America. (Loud cheers).

I have heard men laugh at Prohibition, and treat it as a great joke, said Mr. Lloyd George. Believe me, the children of America are laughing at Prohibition, and they regard it as the merriest joke of their little lives.

I am not advocating Prohibition, he went on, that would be politics. I am just giving you a few facts.

The Church Chronicle.

Vol. XXXIV.] BRISBANE, NOVEMBER 1, 1924. [No 412

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.

SUNDAY SCHOOL CONFERENCE.

THE ARCHBISHOP'S ADDRESS.

I should like in my opening words to express my gratitude in the name of the Church to the Sunday School teachers for the work they do. There is self-sacrifice involved in giving up your Sunday mornings or afternoons, or sometimes both, for this work. Sometimes the children seem not to respond to what you do in their interests, so that you are inclined to ask yourselves, "Is it worth while. Am I doing any good?" I ask you to reflect first how irreparably the Church of England would suffer if her Sunday Schools could not carry on for lack of teachers, and secondly to remember that God asks not for visible results so much as for the faithful performance of the work that he gives us to do.

You have certain difficulties to contend with, for frequently you have to supply what ought to have been given at home, but what has not been given at home. What opportunities do parents sometimes miss when their little children ask such questions as they do! Little children come gradually to grasp their environment, to recognise persons, to distinguish objects. Their mind reaches out further and further, and the process does not stop when the visible horizon has been reached. They see the earth, the sky, the line where earth and sky meet, and they reach beyond and say, "What is behind them?" Here is an opportunity frequently missed for letting God and the things of eternity be near. Small children have intense interest in the supernatural. Earth is not enough. They want to know about God, the angels, heaven; but the opportunity is missed. You teachers, of small children especially, have to supply this.

Again, you have to correct much teaching that is amiss about doctrine and conduct. Little children are taught at home wrong ideas of God. They are taught an absolute untruth when a well-meaning parent says, "God won't love you if you do that." And you have to remedy a neglect, officially condemned more than three centuries ago, the neglect to carry out the plain injunction in the Prayer Book in the charge delivered at Baptism to sponsors. There is urgency about it. "Ye must remember"—"so soon as he shall be able to learn"—he is to be taught what is the spiritual environment into which baptism has brought him, what obligations it imposes in belief and practice, to what privileges it admits him. And again, "Ye are to take care that this child be brought to the Bishop . . . so soon as he can say . . . and be further instructed in the Church Catechism." Whatever our private views may be about the value or otherwise of early Confirmation, our Church seems to favour it. The children are to be brought to the Bishop. That is the Prayer Book's expression—not "come forward," at least, that is not the expression the Prayer Book uses. And "so soon as he can say," etc. May I warn you of the risk you would run in repelling children who might seem to you to be over-young when they say they want to be confirmed. The war experiences of hundreds of Chaplains tell of the

disappointing result of the system of waiting until boys come forward of themselves at the age of fifteen or sixteen for Confirmation, since so many never come at all. A value of early Confirmation is the habit of Communion formed. Let them be taught Christian habits, the habit of worship. Many children are taught next to nothing about worship and are trained in a habitual neglect of the very idea of Sacraments. Can we be surprised when, having introduced them to the Sacraments for the first time at an age when their habits have been formed, they revert in many instances to the religion without Sacraments in which they have been brought up. Let them be taught the habit of Prayer. Do not take it for granted that they say their own prayers at home. Let them be taught to expect Confirmation and Holy Communion as a matter of course, and to look forward to them. The Catechism says, "They are to be taught the Creed, the Lord's Prayer and the Ten Commandments." So your teaching should aim at being dogmatic, devotional, practical. Dogmatic; that is, teach the eternal truths of the faith and let not too much time be given to exhortation. A right belief conduces to a right practice. The Catechism says, "They are to be taught the Creed." And devotional; that is, teaching about prayer and worship, and love for God as Father and Jesus as Friend. It is easy for children to learn to love Jesus. They are to be taught the Lord's Prayer. And practical; that is, Christian habits, and habits make character. By being taught plainly that certain things are sinful, they will be taught to cultivate a sense of sin in the right way, without being priggish, unnatural, or what we call introspective. Children have tender consciences, and it is good that they should have, and that they should remain tender. The Catechism says, "They are to be taught the Ten Commandments," and the Ten Commandments declare very plainly what things are sinful. "And to be further instructed in the Church Catechism"—the Catechism with its scientific system. I am old-fashioned enough to believe that it is good to know the Catechism off by heart and that it will stand us in good stead.

And make friends with the children, not favourites but friends. Some teachers I think unduly fear this; but without some personal touch possibly nothing may be done at all. Many middle-aged men and women are true to the Church and Sacraments because they received the education of the spirit from some teacher who loved them. Without it they would have been lost to the Church. And we must grow in the art of prayer ourselves, for we can only lead our boys and girls by the way we ourselves are treading.

OUR RELIGION.

IX.—WHAT IS THE BIBLE?

The Bible is the handbook of the Church and it is a handbook such as no other institution has ever had, or ever could have, because it is a book which is in itself a library composed of books written by very different persons at very different times. The bond which unites these various books together is that every one of them tells something of the dealings of God with mankind.

Considering the many errors which exist to-day with regard to the Bible it is necessary to remember that in the case of both the Old and the New Testaments, the Church came first and the Bible afterwards. The Jewish Church was, as we should say, a going concern hundreds of years before a word of the Old Testament was written down,

while Christians had lived and died in the faith before the New Testament was composed. The Church is thus the maker of the Bible and hence also its keeper and interpreter. It is because the Christian Church is the heir through faith of the Jewish Church that it retains not only the title deeds, the law and the prophets, but also the family portraits, Abraham, Isaac and Jacob. The possession of deeds and portraits is not of much use without the real inheritance and it is to the possession of the living faith by a living Church that these alike testify. Apart from the Church, scripture has no ground or support. Without the Church it cannot be rightly interpreted, hence the Apostles' declaration that no scripture is of private interpretation. The old dictum, "the Church to teach, the Bible to prove," has in it a permanent truth.

The Bible is not only a handbook, it is also an inspired handbook, and when we call the Bible inspired it is well to have as clear an idea as possible of what we mean. Inspiration means "breathing in" and is the work of the Holy Spirit of God. But spirit speaks to spirit just as deep calls to deep and so to be accurate we must say that it is the writer rather than the book who is inspired. The Holy Spirit, like all good workmen, uses the tools which are at hand and taking human beings as He finds them, stirs them to do the work he wants done. He takes them with all their human qualities and limitations, without which their message would probably never reach those for whom it is intended. Apart from the testimony of the Church it is probably its wording which supplies the supreme test of inspiration. "I know that the Bible is inspired," said a sturdy evangelical, once head of the London Fire Brigade, "because it inspires me." Many can say the same and it is thus that the inward conviction of the Christian corroborates the outward testimony of the Church. Though the Bible has been dissected, analysed, refuted and proved absurd, it is still with us as strong as ever.

The Bible has two chief uses for us to-day:—1. Historical. It teaches us how to profit by the failings of the past. It shows how in the Providence of God certain courses of action lead inevitably to certain results. It gives us in most vivid language the very words and acts of our Saviour when on earth. It pictures accurately the infant Church in its difficulties and triumphs.

2. Devotional. It leads us to see the hand of God in all the workings of the world as well as of the soul. It shows us that it was "for us men and for our salvation" that the Son of God came down from Heaven. As we read it leads us to worship.—W. F. H. N. ELDERSHAW.

PRESENTATION TO CANON GARLAND.

We print a photograph of the cross, chain and ribbon presented to Canon Garland by the Greek Orthodox community of Brisbane last month. The presentation was made by Mr Charles Freeleagus, President of the Hellenic community of Queensland, in St. Barnabas' Church at a celebration of the Eucharist which was attended by a large number of Greeks who took an understanding part in the service. Out of compliment to them an ancient icon and another were upon the altar, and after the service was concluded many of the Greeks took the opportunity of kissing the icon. Another link was fur-

nished by the Greek Orthodox Vestments worn on the occasion by Canon Garland, which had been used in the Holy Sepulchre and had been bestowed upon him by the Patriarch.

Several years ago Canon Garland had the Order of the Holy Sepulchre conferred upon him by his Beatitude the Patriarch of Jerusalem, and at that time the Patriarchate, owing to poverty, was able to provide only a cross of small size. For some time past the Greeks in Brisbane have desired to give a cross of the full size with the usual chain, and this found expression on the present occasion.

The Order of the Holy Sepulchre is said to have been founded by the Empress Helena in the early part of the fourth century, and for centuries it was bestowed only upon royalty. In the present day it is still very sparingly bestowed and only upon those who have shown some special devotion to the Holy Sepulchre. The gift of the cross carries with it little particles of the True Cross. The significance of the bestowal of the Order and of the presentation of the larger cross in Brisbane is the evidence it affords that from the Patriarch downwards to the humblest member of the Greek Orthodox Church, acts of friendship from the Church of England are more than appreciated. Incidents of reciprocity are frequent in England, but this is the first occasion on which there has been such a unique demonstration in Australia.

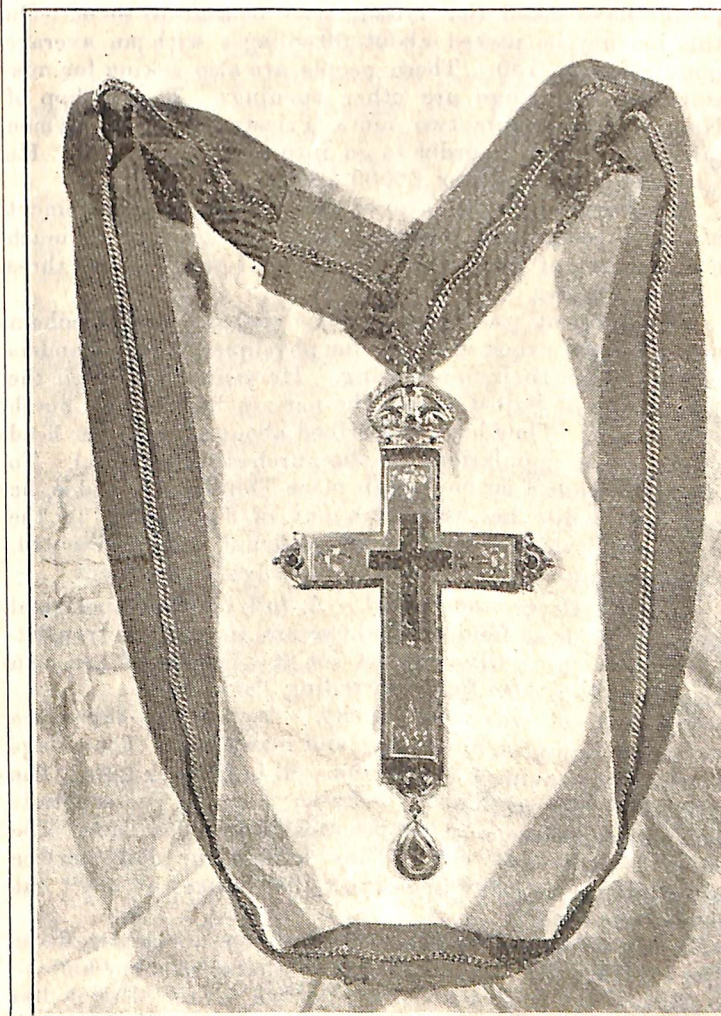


Photo by "Brisbane Courier."

A.B.M. NOTES.

The Rev. J. S. Needham spent a few hours in Brisbane on his return from his tour of the Mission Fields. He arrived by the Townsville mail train on Wednesday, 15th, and left again on Thursday, 16th, for Sydney and Melbourne.

Although his time was so limited he was able to attend the Florin Afternoon at the residence of Mrs. Barker, arranged by the Women's Auxiliary of the A.B.M.

In a brief summary of his trip he said that the things he saw were interesting, but there were also many distressing things.

He travelled 160 miles per whale boat, 800 in the Whitchurch, about 100 in a small motor boat, and 2300 in the McLaren-King. After leaving Yarrabah he visited Yule Island, the headquarters of the Roman Catholic Mission to New Guinea, where he had an insight into the work. Then he was fortunate in finding a conference of the L.M.S. Missionaries at Port Moresby. His next call was Samarai and our Mission Stations on the east coast of New Guinea. He attended the Annual Conference, was present at a number of Confirmations, and witnessed a Baptism of 60 people in the Alligator River, and visited all but one or two of the smaller stations.

The Rev. John Hunt, who is over 60, took a 2½ days journey inland to the hill country amongst the cannibals and people who have never seen white people, and held a service for heathen people and 650 attended it. These people have asked that missionaries be sent to them. On this journey he passed about 60 villages with an average population of 150. These people are also asking for missionaries and there are other openings. The Bishop of New Guinea wants two more Priests and two laymen (already offered) in order to go into these open doors. He will also need another £2000 a year.

Mr. Needham spoke also of the economical management of the Mission, and suggested that the need of so much economy might have been the cause of the Bishop's three serious illnesses.

Torres Strait was the next place visited. Mr. Needham was specially struck with the fine physique of these islanders and also with their fine singing. He visited nearly all the islands and at Saibai found the natives building a Church of concrete. They have subscribed about a pound per head of the whole population for the purchase of material. To illustrate what a cosmopolitan place Thursday Island is, he said that while he was there out of 60 patients in the local hospital there were 23 nationalities represented. There is a fine opening for work amongst these aliens.

Mitchell River was visited. A full blooded aboriginal girl, age 16, is so fond of Shakespeare that she is translating it into the native dialect for the benefit of her own people. She is also fond of reading Tennyson.

Cowal Creek was visited next. A year ago this place had a few humpies, much dirt and many dogs. The village now is clean, having a street and well built bark huts. The residents are aboriginals. Sataika, a young Torres Strait native is in charge, and has practically no supervision. The people cannot read yet. They attend the daily service conducted by Sataika and know the services by heart but are not baptised.

The new Mission in the vicinity of the Lockhart River was visited. Mr. Henry Rowan is the missionary and he is assisted by a Torres Straits native. This Mission has only been opened a few months and already there are 40 aboriginals attending the services and instruction.

Mr. Needham also visited the Cape Bedford Mission which for many years has been carried on by the Lutheran Church. This Church has asked the A.B.M. to take the work over.

The Foreign Mission Office, Church House, gratefully acknowledges receipt of gifts for Christmas boxes for the various Mission Stations from the following:—St. John's School; Yeronga Sunday School; All Saints', Booval; St. Alban's, Goodna; St. Paul's, Ipswich; Maryborough Sunday School; St. Paul's W.A., Maryborough; St. Andrew's, South Brisbane; St. Andrew's, Indooroopilly; Chelmer; the Ladies' Guild Union Church Maleny; Pittsworth; Oakey; Kangaroo Point; Nundah; Sherwood; Gatton; St. Peter's, Wynnum; Allora; Clayfield; St. Matthew's Guild, Spring Creek; W.A., Kingaroy; Kingaroy Herald; the W.A., Howard; Mesdame Crombie, Marks and family, Lovelock and family, Hines, H. M. Stevens, Misses Wilson, Jones, Eden, Warland, Hall, Hirst, N. Haussmann, Mr. Hogan, M.T.C., Anon.

Letters of appreciation and thanks for gifts received have been received from the Rev. J. Done, Torres Strait, and also from Deaconess Hatton, Moa Island.

MISSIONS IN DANGER.—I have just returned from a tour in New Guinea and Carpentaria filled with the thought of the wonderful success of the Missionary Work in those parts, and the many calls for advance are sounding in my ear. But I regret to say that there is a real possibility of retrenchment in all the Missions of the Australian Board of Missions. Unless the financial position improves, not only may Missionaries be kept back, but some may have to be withdrawn, and the Mission Stations closed. This is unthinkable.

The Bishop of New Guinea—"whose praise is in all the Churches"—will be asking the Board to enable him to extend the work in his Diocese. To refuse his request will be heart-breaking. This will have to be done unless £10,000 is received before the end of the year. If this amount is not forthcoming the Budget for 1924 cannot be met and a further deficit will be added to the financial embarrassment of the Board. Last year for the last quarter of the year a little short of £8000 was received. We really must get £10,000 before December 31st, 1924.—I appeal to all Church people for generous help.

(Signed) JOHN S. NEEDHAM, Chairman, A.B.M.

SEAMEN'S INSTITUTE.

WHAT IS THE MEASURE OF OUR DEBT TO THE SAILOR?

The movement for building a permanent Seamen's Institute to take the place of the present rented premises, and in recognition of the service rendered by the mercantile marine during the Great War, should have the heartiest and most cordial support of every citizen who realises the benefits derived from the success of the issue for which our own country stood. There is no undertaking more worthy. To the descendants of a seafaring nation no words should be needed to commend an appeal like the one now being made. There is no man or woman who has not daily cause for gratitude to the sailors who carry our food and merchandise across the seas at the hazard of their lives, to the sailors who faced and overcame the submarine peril at a time when our very existence was at stake.

The Committee who represent the Community have matters well in hand, and the plans are now completed. It is the intention of the authorities to commence the building

shortly, as they have full confidence that further substantial help towards the necessary building will be forthcoming. £20,000 is required to complete the whole scheme, and towards this over £10,000 has been raised. Of this sum £2,800 has been paid for the site at Petrie's Bight. It now rests with the great community of land dwellers to see this project through.

No theme is better calculated to take a thrill through the fibre of a Britisher than that of "Our Sailors"—the navy and the mercantile marine. These men have been strangely modest in putting forth any claims to public recognition. Their silent service is the more appealing. The wide clean spaces of the ocean, its mute mystery and its profundity seems to have stolen into their fold and stilled all petty clamourings for individual benefits. The greater, then, is our responsibility to those whom we owe so much.

Donations for this cause will be gratefully received by the hon. treasurer, Commander Weatherill, or the hon. secretary, Miss Bruce-Nicol, Seamen's Institute Building Fund, No. 71 Wharf Street.

The following amounts have recently been received for the fund:—The Peaks, Marbango, £1; Harold Cramping, Chinchilla, £1; N. S. Johnston, £1; Mrs A. B. Stark, Manly, £1; Mrs Bell, Strathdee, £1; Warrego Masonic Lodge, £1/1/-; Moreton Central Sugar Mill, £1; Heather Masonic Lodge, £1/1/-; J. Gooding, A.B., 5/-; Miss Lucy Miles, Charters Towers, £1/1/-; Sandgate Masonic Lodge, £1/1/-; Silver Cross Lodge, £1; L. O. Micklin, £1; Capt. J. Wallace, s.s. "Argyllshire," £2; proceeds of Seamen's Institute ball, held on Aug. 30th, £130/7/8; proceeds of entertainment arranged by Misses Hillcoat and Ashwin on Oct. 1st, £9; Rev. C. Leake, £1; per Rev. N. A. Marshall, river chaplain of the Seamen's Institute, Calcutta, being the amount collected at the Little Institute Church from the congregation, composed of "blue water" sailors, £1; officers and crew, s.s. "Burwah," £3; Mrs Bager, Surat, £2; Torres Straits Lodge, £2/2/-; proceeds of dance organised by the L.H.L.G. at Tenerife House on 2nd Oct., '24, £21/19/5; proceeds of dance organised by the L.H.L.G. at Tenerife House on 10th Oct., '24, £17/0/5; Livingstone Shire Council, £1; Mr G. E. Nathan, £5; Dr. J. A. Cameron, £1/1/-; donations from s.s. "Kanowna," "Wyreema" and "Levuka," £20/0/10; Capt. Smith, s.s. "Esperance Bay," £2/2/-; Gibson & Howes Ltd., Bingera Plantation, £5.

NOTES FROM THE SUNDAY SCHOOL CONFERENCE.

The Archbishop's Address, which we publish as our leading article, should be read and pondered over by all who care for the future of the Church. There is no question as to the value which His Grace puts upon the work done in the Sunday School.

* * *

A striking feature at the Conference was the number of priests of Australian birth or education who were keen about the spiritual welfare of the rising generation and who showed a knowledge and training which would not easily be excelled in any English Diocese. The Rev. R. W. Shand is Australian born and educated; the Rev. Harold Osborn, Australian born and educated, with the addition of an English University training; the Rev. Cecil Edwards, educated and trained for the priesthood in Australia; the Rev. W. H. W. Stevenson, Australian born and with Theological and University training in Australia; the Rev. Victor Whitehouse, Australian born, educated and trained for the priesthood in Australia; the Rev. Raymond Free, Australian born, and educated and trained for the priesthood in Australia; the Rev. O. J. Armstrong, Australian educated and trained for the priesthood; the Rev. C. H. McKie, Australian trained for the priesthood. It cannot be said that Australians are not giving of their best to the priesthood; it may be said they are not giving enough of them.

The Sunday School Committee is to be congratulated on the commendation of the Syllabus of Diocesan Lessons which, according to the statements made by teachers, seems to have met the needs of our children.

The Diocesan Sunday School Committee has not confined its efforts to the metropolitan area. It held a conference this year at Toowoomba, which was reported in our columns last month; another conference is to be held during the coming month at Ipswich; while negotiations were opened for a conference in the Wide Bay area, the last suggestion from that Rural Deanery being that it should be held at Bundaberg.

* * *

Notwithstanding the indifference of so many to the importance of Sunday School work, there is great encouragement to be taken from the attendance at the Sunday School Conference, especially of the younger type of teacher who surrendered tennis, cricket and other Saturday afternoon outings to sit in a hall for six hours to discuss the welfare of our Sunday Schools.

Thanks were expressed to the Rev. Victor Whitehouse for the arrangements made for the comfort and advantage of members of the conference, and to Mrs Whitehouse and her workers for the preparation of the tea. The social gathering of teachers and clergymen in the tea interval is not the least important part of the conference. The attendance at a corporate Evensong helps teachers who might think they were one of a few only, to realise that there is a large body of devoted teachers carrying on the same work.

THE CHURCH IN ENGLAND.

Extract from a letter received from an Australian Priest now in England, dated August 10th, 1924:—

"Here in England undoubtedly the greatest force is the Anglo-Catholic Movement, which, taken as a whole, is quite sound and sane, though it does include an extreme (and noisy) Romanising section. But it also includes practically all the scholarship of the English Church; and a movement, whose leading spirits are Gore, Frere, Darwell-Stone, Kidd, to mention just a few, cannot go very far wrong. Altar-lights are universal; practically also are Vestments and Sung Eucharists. Incense is so common as to provoke no comment, and the Reservation of the Sacrament is permitted by most Bishops, and definitely encouraged by some. . . . The Churches are full and doing good work. We have an average of 200-300 communicants every Sunday: 10-20 at the daily Eucharists and about 1000 present at Evensong on Sundays. At City Churches—like All Saints, Margaret Street, and St. Alban's, Holborn—where the ceremonial is most elaborate, it is almost impossible to get in, even on week-days—and as the sexes are separated, and half one side of the nave is crowded with men only, it cannot be ascribed to hysterical women. Really, in Church matters, Australia is quite 50 years behind the times."

Letters.

The Editor is not responsible for any of the opinions expressed in this column. He wishes to make the *Church Chronicle* a medium for free discussion, but cannot undertake to publish long letters *in extenso*, or to introduce subjects which he considers objectionable or lacking in general interest. Letters must be accompanied by the name of the writer, not for publication, but as a guarantee of bona fides.

Sir,—A year ago the electors of Queensland rejected prohibition by a decisive majority. There are, however, few who are satisfied with the present state of affairs. Most of us, whether we believe or not that prohibition ought to be tried, feel that some reform or other is necessary. The Prohibition League still continues, and has a definite policy. Mr O. A. Piggott, who holds the Archbishop's licence as a lay reader, is ready to explain the present policy of the League to Anglican congregations. Parish priests who wish to invite him to do so should communicate with him at the headquarters of the League, Edward Street, Brisbane.—I am, Sir, etc., G. L. HUNT.

GIRLS' FRIENDLY SOCIETY.

Branch Secretaries, Associates and Members, *please note*—

1. The Annual Meeting for Branch Presidents, Secretaries, Associates and Members of the Council will be held in the Cathedral Schoolroom on Wednesday evening, November 19th, at 7.45. His Grace the Archbishop has promised to preside. Reports of the year and Miss Way's report will be read and officers elected for the ensuing year.

2. The Annual Festival will be held this year on Saturday afternoon, November 22nd, at Bishopbourne, by kind permission of the Archbishop. His Grace cannot be there himself, but has promised to address us, and the certificates gained at the Industrial Exhibition will be distributed by the Rev. V. H. Whitehouse.

3. It is hoped that Thursday, March 5th, 1925, will be observed as a day of continuous prayer for the G.F.S. by branches all over the world, in connection with the jubilee of the Society. Arrangements about our share in this will be announced later—but please bear in mind the date.

EXTRACTS FROM MISS WAY'S REPORT OF HER VISIT TO BRISBANE DIOCESE

I do not feel that I was able to do very much while in the Diocese, but I do not think that I shall ever forget the kind welcome I received from all the branches, particularly Chinchilla, at Ipswich, and the most pleasant gathering at Brisbane.

I wish there had been more opportunity of introducing the G.F.S. to the general public; for that reason I welcomed the meeting called by the National Council of Women.

From my visit to the country I feel sure that there should be a closer link with headquarters in Brisbane. I wonder if it would be possible for the branches that can't possibly get to Brisbane for Associates' gatherings to have a town representative. Everywhere I found quite lively, useful G.F.S. branches, but I doubt if the aims of the G.F.S. were comprehended in many. I suggest that every branch be provided with a copy of "The Handbook of Instruction for G.F.S. Members." [These have now been sent for from England.]

I think also more definite instructions as to how to start and carry on a branch would be useful . . . I should like to see the G.F.S. more officially recognised:

It should appear in the Diocesan Year Book.

It should present a report to Synod.

It should publish news of its work, for choice, in the Bishop's official Diocesan Paper. Every branch should take a copy.

Big supplies of *modern* literature ought to be kept in stock and circulated or sold at branch gatherings.

There is such a lot of really excellent work going on, and the G.F.S. is so obviously on the increase, that the Diocesan organisation needs to be specially alert.

I only addressed about fourteen meetings while in Brisbane, but I think on the whole it was a useful time.

—F. A. WAY.

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News from the Parishes.

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

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. HELY-WILSON).—SERVICE LIST.

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Nov. 2—Allora	Allora	Spring Creek	Allora
9—Allora	Glengallan	Goomburra	Allora
16—Allora	Spring Creek		Allora
23—Allora	Goomburra	Glengallan	Allora
30—Allora	Allora	Henden	Allora

1 (All Saints')—H.C., 8 a.m.

Girls' Guild, Allora, 2.30 p.m.

4—Women's Guild, Allora, 2.30 p.m.

13— " Spring Creek, 2.30 p.m.

12— " Goomburra, 2.30 p.m.

11—Inver-ramsay, 8 p.m.

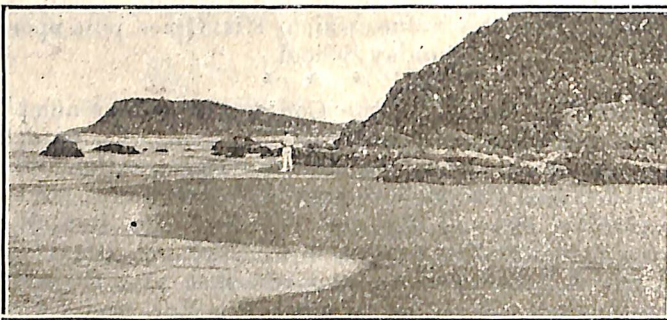
6—Talgai West, 8 p.m.

ALLORA, ST. DAVID'S.—Mesdames Sapsford and Bassett are busy coaching the children, and hope to produce the pantomime "Snow White," in aid of the Sunday School funds, on November 21st, in the Central Hall; and on November 28th the Company will travel to

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THE RANGE OF POPULAR SEASIDE RESORTS INCLUDE:—Tewantin, Noosa Heads, Coolum Beach, Maroochydore, Caloundra, Redcliffe, Noosa, Woody Point, Sandgate, Cleveland, Southport, Burleigh Heads, Currumbin, Coolangubra

Secure a Copy of "FROM NOOSA TO THE TWEED" and for further information apply to the **Government Intelligence and Tourist Bureau**, Queen Street, Brisbane.

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T. C. TROEDSON, Director

Warwick. The Rector desires to thank the following: Mr Laver Smith for gift of meat; and several others for gifts of eggs, corn, cream and preserves; and Mrs H. Wilson for vegetables. Working Bee—A number of the members of the Allora Local Committee met and did good work in topping the trees in the Church ground.

GLENGALLAN, ST. ANDREW'S.—The Archbishop honoured us with a visit on October 8th and unveiled a marble memorial tablet, erected by Mr W. B. Slade, together with a chancel screen and tables of Commandments, in memory of his wife. The Rectors of Warwick and Clifton were also present, and a large number of people from all centres. The parish bazaar was a great success, and we hope to report financial results in next issue. It was opened by Councillor Muir, chairman of Allora Shire, and managed by Mr Laver Smith, with Mr S. A. Willmington assisting as cashier, and these gentlemen, together with the members of the various guilds and schools, are to be congratulated.

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

7.30 a.m.	11 a.m.	2.30 p.m.	7.30 p.m.
2—Boonah	Boonah (M.)	Mt. Alford	Boonah
9—Boonah	Boonah	Cannon Creek	Boonah
			Maroon (8)
16—Boonah	Mt. Alford	Boonah*	Boonah
23— "	Maroon	—	Boonah
30—Boonah	Cannon Creek	—	Boonah

* Children

1st—All Saints' Day.

1st, 15th and 29th—M.C.L., 2.30.

4th—C.E.M.S., 8 p.m.

6th—G.F.S., 8 p.m.

The violet fête was a huge success; with an army of keen workers and the weather on its best behaviour it only needed the attendance of the public to ensure the desired result. They came in great numbers and generous mood, finding all sorts of ways of leaving their money behind them for the benefit of the Church which they desired to help. Mrs Bell kindly performed the opening function and in an interesting speech stated that she well remembered the first bazaar in Boonah, contrasting it with this one, which she declared eclipsed all previous efforts. Certainly a tremendous amount of good work has been put into the effort, but as everything had been tackled with the best of good-will and with the satisfactory sum of £230 as the result, no one minded being a bit tired. A novel feature this year was a slippery slide given by Mr Colin Philp, and which proved a great attraction to the youngsters. It is also worthy of record that for the first time the stalls were constructed of sawn timber, held together by bolts and nuts, which augurs well for future years, when their erection will be a much easier affair than the saplings hitherto used. We will mention no particular names of especially good workers, for though ability differed, willingness seemed to pervade everyone, and to all our sincere thanks are due. We were disappointed of Canon Gradwell's expected visit and regret that the cause of his non-arrival was sickness; the Coadjutor-Bishop however came to us and his visit was greatly appreciated. We are now looking forward to the Archbishop and Confirmation.

WEDDING.—Leonard Richard Maudsley and Beatrice Lillian Hooper (in the Cathedral), September 27th.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—The date of the Confirmation has been changed to Monday, November 17th, at 8 p.m., and the first Communion of the newly-confirmed will take place on the following Sunday at 7.30 a.m. A tablet to the memory of the Rev. J. Spooner, parish priest for over twenty years, is to be unveiled on Sunday, November 2nd, at 11 a.m. The fête is to take place on Friday and Saturday, November 28th and 29th, and will be opened at 3 p.m. Several efforts, very successful both socially and financially, have been held to raise funds for the various stalls. The Missionary appeal to communicants is to be issued at the beginning of November. The parish troop of scouts has decided to parade on the third Sunday in each month at the 9.30 a.m. Eucharist, and a Scouts' Guild will meet on the preceding Wednesday at 8.30 p.m. The troop hopes to admit cubs at the beginning of next year. Steps are also being taken so that a troop of girl guides may be formed next year. The scouts are making arrangements for a Christmas camp at Stradbroke Island, to begin on Boxing Day.

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.

Advent Sunday, which is also the Feast of St. Andrew, there will be celebrations of the Holy Communion at 6.30, 7.30 and 9.30 a.m.

St. Michael and All Angels, New Farm (Rev. WALTER THOMPSON, M.A.).—The wet weather on our Festival Sunday somewhat hindered us, but we had a happy time. The Rev. H. Goldsmith celebrated at 6.30, and the Rev. W. H. W. Stevenson preached at 11, and the Rev. Cecil H. Edwards at 7.30. The C.E.M.S. organized a meeting of boys, and a branch of the C.E.B.S. was formed, and promises to be successful. The cricket team won their first match of the season against All Saints'. Widespread regret was felt at the early death of Mr Victor F. Panton, who for many years resided in New Farm, and was a regular communicant, and won by his true and faithful life many real friends, and was for a time Rector's Warden, and though he resided at Graceville since his marriage he always came to us for the chief festivals of the Church. Much sympathy is felt for his relatives in their loss.

St. Andrew's, Lutwyche, and St. Mark's, Albion (Rev. A. HAROLD OSBOEN, M.A., and Rev. C. J. ARMSTRONG).—During the last month there has been great activity in the parish, for two very successful fetes have been held, one at St. Andrew's and the other at St. Mark's. The one at St. Andrew's was opened by the Member, Mr Ohas. Taylor. Although not a member of our community, he has always taken a great interest in the parish and he has always liberally supported us. Although on several occasions he has contributed directly and indirectly to the Permanent Church Fund he (at the opening of the fete) made a further promise of £10 towards the fund. The grounds were gloriously illuminated on Friday and Saturday. On Saturday afternoon Mr Bond (the Mayor of Windsor) opened the fete. Altogether about £350 was cleared for the building fund. The fete at St. Mark's was also a great success. Mr A. L. Patrie (the Member for the District), who is the Father of Parliament, opened the fete. He was partly responsible for the purchase of the very fine site on which St. Mark's stands. Apart from the contribution towards the fete fund, he promised the Rector a new stone font for St. Andrew's. The grounds again were beautifully lighted up by the same firm as at St. Andrew's, namely, Amico Ltd. We are indeed grateful to this firm, who have done so much for us. It is confidently expected that over £200 will be cleared, and so the debt on the enlarged hall will be wiped out. The Boy Scout troop is a great success, and it held a very inspiring enrolment service in the Church on the first Sunday in October; the troop is now full. The three cricket teams are going strong and are all linked up with the Church of England Church Union. The parish is putting great effort into helping the Tufnell Home that is so struggling, and over £20 has already been given. There is to be a concert to raise funds for the same purpose, and the G.F.S. at St. Mark's and St. Andrew's are going to invite the Home to a Christmas-tree party in each hall. We are not forgetting our Carpenter Missionary, and so we are sending him a fine hamper for Christmas with plum pudding etc., which we hope he will enjoy. On December 3rd the last Confirmation in St. Andrew's old Church will be held and fifty candidates will be presented. November 30th (St. Andrew's Day), the fifty-eighth anniversary of the Church, will be a big day in the parish. It is expected that there will be a very large number of communicants at the 8 o'clock service, when every communicant is asked to make his Communion. The different parish organisations will act as hosts at the breakfast, to which all present at that service are invited.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—On St. Michael's eve His Grace the Archbishop was the preacher at solemn evensong at St. Colomb's, and on the feast itself Bishop Le Fanu

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celebrated the Holy Communion at St. Michael's School, and in the evening the Rector sung solemn evensong there, Canon Garland being the preacher. The first Sunday in October was kept at St. Colomb's as the Festival of Dedication; there were three well-attended early celebrations of the Holy Communion; and at 11 o'clock Sung Eucharist (Stainer in F), when the Church was crowded to the doors. At this service Canon Batty (Sub-Dean of St. John's Cathedral) unveiled the crucifix which the parishioners have erected in memory of Sister Helena. He also preached the sermon. It is a pleasure to record that the offerings at this service exceeded the previous year. A children's flower service was held at 3 in the afternoon, the flowers afterwards being sent to the hospital. At 7.30 solemn evensong was sung, ending with the hymn, "For all the Saints," sung in procession to Vaughan Williams' stirring tune (English Hymnal), and solemn Te Deum, sung before the altar. Canon Jenkyn (Rector of St. Andrew's, S. Brisbane) was the preacher. On Thursday, October 9th, the Rev. Canon Batty gave his instructive and interesting lecture, entitled "The Bible," dealing with its history and inspiration. Quite a number of questions were asked, which were effectively dealt with by the lecturer.

St. Matthew's, Groveley, with St. Mary's, Enoggera, and Samford (Rev. J. P. PARKER).—We failed to send in notes for last month's *Chronicle*, consequently we have to report in this issue the dedication of St. Paul's Church at Samford. Bishop Le Fanu bravely tackled the trip over the Range on August 31st in the parish car. Needless to say, Lizzie jibbed at the steepest pinch; that is an accomplishment which she reserves for occasions when someone simply must be taken to any certain place in time that is strictly limited. We remember our Good Friday experience, so no doubt also does Mr Steer; at other times she behaves splendidly. However, her ruse failed on this last occasion, for the Bishop very kindly strolled out of earshot while a few adjustments were made. After that all went well, so much so in fact that the Vicar received a warning the following day about speed limits and other useless things. The furnishing of the Church was not quite complete—it isn't yet for that matter, though more nearly so. The addition of very nice Altar-rails, in keeping with the other furniture, makes a big difference to the general appearance. Best of all the Church is beginning already to acquire an atmosphere of reverence and devotion, largely due I think, Samford people will admit, to the start given it, firstly by Canon Campling, then by the Bishop. Furthermore, we always appreciate most the things we have had to work for, and Samford has worked and is working for that little Church. The opera, "The Enchanted Palace" (Somerville), ran three nights at Groveley and one at Alderley. A four nights run is not bad on top of the pleasure of preparing. The Society is now working on "Bohemian Girl" (Balfé). Ambitious? Well, why not! There is no desperate hurry and the practices are good fun—besides, we are getting away from blackfellow music. To return to serious matters. We would remind parishioners that Confirmation classes are in full swing; the Confirmation is drawing near—December 3rd; it will be at St. Matthew's. All unconfirmed parishioners should read about Confirmation in their own Bibles and ask themselves why they are not confirmed. Having done that, ask the Vicar. Classes are: St. Mary's, Tuesdays, 7.30 p.m.; St. Matthew's, Thursdays, 7.30 p.m.; Upper Kedron, Sundays, 2.30 p.m.; St. Paul's, service days as announced. During the month the Vicar took a Sunday off. We are grateful to Rev. A. G. Thomson from Holy Trinity for officiating during the Vicar's absence, also to Canon Jenkins for preaching the Festival sermon at St. Matthew's.

St. Peter's, West End (Rev. J. M. TRALE).—On 6th October, Bishop Le Fanu administered confirmation to nine candidates. On the 11th a successful fete was held in the grounds of the West End State School. We are hoping when all accounts have been settled that we shall have a clear £100; if that be so, then the rectory debt will be reduced to £188. Many thanks to all who worked so hard to bring about so successful an issue. On the 18th of this month Miss Murphy will stage a "Children's Pantomime" in aid of the rectory funds. We are quite sure it will be a huge success. We have at last got the litany desk, and a very fine piece of furniture it is. The Altar Servers have decided to give a sanctuary lamp—this will greatly add to the beauty of the sanctuary. The Vicar is hoping to take three weeks holiday—including the following Sundays, November 30th, December 7th and 14th. Canon Batty has kindly undertaken to supply the Sunday services.

St. Paul's East Brisbane (Rev. GEORGE NEAL).—The week's festival in connection with the dedication of the new Church was entirely a happy time and we were all much cheered and helped by many who came to visit us. The services during the week were well attended and our thanks are due to the several Clergymen who

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preached—the Archbishop, Bishop Le Fanu, Mr Edwards, St. J. Heard, O. J. Armstrong, J. T. Perry and Canon Batty. The Social Evening was wildly successful and there was not even standing room. Several gifts have been made to the Church since the last *Notes* appeared—a handsome pulpit light from Mr Studholme, an embroidered white silk burse and veil from Miss Pritchard and a hymn board in memory of Archie Carey who fell in France, from his mother and sister. The Church is much indebted to Mr Medhurst who has made and painted a Church notice-board which tells beautifully and truthfully the times of service and other useful information. A piano has been obtained for the hall on the time purchase system, for which some goodly number of pounds is required; should anyone feel simultaneously musical and generous the Rector will be glad to hear from him—or her. The Annual Fête is to be held in the old Church grounds on Saturday, Nov. 8th. It will be opened by Bishop Le Fanu at 2.30 and will continue until 10.30, needless to say we are hoping for a very successful day, which can be accomplished if everyone does their bit.

Christ Church, Yeronga; Moorooka, Salisbury, and Sunnybank (Rev. A. W. GILBERT).—YERONGA.—The fete on behalf of the Church Building Fund was opened by Mr Elphinstone on 11th October; and although the attendance was not as good as it might have been, the financial result was satisfactory. The receipts amounted to £100, and there will be about £20 to come. We wish to thank the stall-holders, members of the Guild, Parochial Council, Wardens, and all who worked so energetically. The members of the Guild gave a very pleasant afternoon at the Vicarage to Miss Eileen Chapman in honour of her approaching marriage to Mr Lionel Kenyon, and presented her with a handsome brass bowl. A Shower Afternoon was given by Mrs Gilbert at the Vicarage to Miss Isabel Scriven in honour of her approaching marriage to Mr J. J. Birmingham. Both brides are very popular in the district, and we wish them every happiness and blessing. The Wardens and Parochial Council are very busy just now in making a systematic canvass of Church members in order that the Hackney scheme of finance may be placed on a sound basis. Mr Elphinstone when opening the fete referred to the circular, dealing with the scheme, that had been just sent out, and expressed the hope that Church people would adopt it, and that fêtes and sales of work would not be necessary in the future. The Wardens are having plans drawn up for the laying out of the Church grounds, and we expect work to begin in the course of a few weeks.

MOOROOKA.—The response to the direct appeal on behalf of the Building Fund has so far been successful, but some Church members have not yet intimated what they are willing to do. Mr Carthew has very kindly undertaken to be responsible for morning service on the second and third Sundays. We hope Church people will appreciate his efforts. Canon Garland very kindly came out and gave a lecture on his experience with the Light Horse in Palestine, and his impressions when visiting the various places of interest in the Holy Land. The lecture was illustrated with lantern slides, and was much appreciated. The lecture was followed by a short programme of music, recitations, etc., drawn up by Miss Ivy Gnatz and Mr Pegg. We are grateful to the Canon and all who helped to make the evening a very pleasant one.

SUNNYBANK.—The Archbishop paid his first visit to Sunnybank on 5th October, and preached at the afternoon service and also dedicated the new Font. After the service afternoon tea was served, and His Grace had an opportunity of meeting the parishioners at this end of the parish. Unfortunately the day was very wet and some who live at a distance were unable to come. Mrs Dyer, who has always been such a staunch Church worker, has left for a visit to Rockhampton; we hope to soon hear that she intends to return to Sunnybank and resume her good work on behalf of St. Barnabas.

SALISBURY.—After leaving Sunnybank the Archbishop motored to Salisbury and had tea with Mr and Mrs Bradbrooke and about twenty other Church workers. Mr Bradbrooke presented His Grace with an address of welcome, and said how much pleasure his visit gave them. Evensong was held at 7.15, at which the Archbishop preached, and the little building that is doing duty for a Church was crowded to the utmost. The allotment recently given for a Church building was inspected, and His Grace suggested that they obtain plans from the Diocesan Registry which would give them an idea as to what amount they would require to raise before adopting any definite plans. Mr Hoare of Yeronga and Mr Gubbins of Salisbury very kindly undertook the motor service for the afternoon and evening, and we would like to thank them; without their help it would not have been possible to visit the two places in the time available.

Crows Nest (Rev. J. C. FLOOD, M.A.).—SERVICE LIST.
Nov. 2—Crows Nest 7.30. 11. 2.30. 7.30.
9—Geham, 8.30 Highfields Geham Crows Nest

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Nov. 16—Crows Nest Pinelands Virginia Goombungee
23—Goombungee* Haden Goombungee Crows Nest
30—Crows Nest Geham Pechey Highfields
Dec. 7—Pinelands* Crows Nest Anduramba Pinelands
14—Haden Goombungee Haden Crows Nest
*8 a.m.

BAPTISM.

Sept. 21—William Bruce Kahler, Geham.

FUNERAL.

Oct. 6—Mrs Norton, Toowoomba.

After the Confirmation services, classes will continue to be held in preparation for first Communion at the following centres:—Crows Nest, Monday, Nov. 10th, 3.30 and 8; Geham, Tuesday, Nov. 4, 3.15, and Saturday, Nov. 8th, 3.15; Merritt's Creek, Wednesday, Nov. 5th, 3.30; Pinelands, Thursday, Nov. 13th, 3.45; Goombungee, Thursday, Nov. 20th, 2 p.m., and Saturday, Nov. 22nd, 2.30 p.m.; Haden, Thursday, Nov. 20th, 3.30. It is important that all who have been recently confirmed should attend those classes. A few alterations and additions have been made to the usual rota of Sunday services to enable some of the outside Churches to have an early celebration of the Holy Communion and an occasional 7.30 Evensong; Goombungee, Geham, Pinelands and Haden having an additional early service, and Goombungee and Highfields an additional evening service during the next six weeks. To do this the night service at Pechey has been cut out, as the evening congregation had very nearly disappeared, and Crows Nest, where the congregations have been far below what they should be, lose one of their Evensongs. The 11 a.m. Holy Communion and 2.30 Evensong remain much as they were. On Saturday, Oct. 4th, Mrs Norton, of Muniganeen, Goombungee, passed away suddenly; she has ever been a regular attendant and keen worker for the Church. Our sympathy goes out to her family in their bereavement. The funeral took place at Toowoomba on Monday, Oct. 6th.

Dalby (Revs. F. KNIGHT and E. OERTON).—During the month a successful bazaar was held at Jandowae, resulting in a sum of about £50 being raised for the Church funds. Services on the second Sunday afternoon of each month are being held in the hall at Macalister. Kaimkillenbun is working hard for a bazaar in connection with Church funds, to be held on November 15th. Canon Oakeley paid a visit to Dalby on October 5th. Unfortunately the day was wet, and the afternoon service at Ducklo had to be abandoned, while only a very small number of people mustered to attend evensong. Canon Oakeley has promised to visit Dalby again before long, when we hope for a fine day. The bazaar held in the parish hall on September 25th and 26th resulted in a sum of £320 being placed to the credit of the General Church Fund.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Andrew's, Peacheater (Rev. G. L. HUNT).—Services for November:—2nd, 7.30 and 11 a.m., Woodford; 2 p.m., Stony Creek; 7.30 p.m., Woodford. 4th (Tuesday), Kilcoy, 7 a.m. (for All Saints' Day); 8 p.m., Yednia. 9th, 7.30 and 11 a.m., Kilcoy; 2 p.m., Sheep Station Creek; 7.30 p.m., Kilcoy. 12th (Wednesday), 8 p.m., Bellthorpe. 13th, 11 a.m., Bellthorpe. 16th, 11 a.m., Peacheater; 2.30 p.m., Stanmore; 7.30 p.m., Woodford. 23rd, 7.30 and 11 a.m., Kilcoy; 2.30 p.m., Villeneuve; 7.30 p.m., Kilcoy. 30th, 11 a.m., Mount Mee; 7.30 p.m., Kilcoy. December 4th (Thursday), 8 p.m., Yednia. 5th, 6 a.m., Yednia. 7th, 7.30 and 11 a.m., Woodford; 2 p.m., Neurum; 7.30 p.m., Woodford. Sermons were preached on 21st and 28th September at Peacheater, Stanmore, Woodford and Kilcoy by Mr O. A. Piggott, of the Prohibition League. The Girls' Guild held a coin evening at the rectory on 2nd October in aid of their funds. A coin evening, kindly given by Mrs Webb at her residence at Woodford, benefited the Church funds to the extent of £11. The Kilcoy annual fair will take place on Thursday, 6th November. Bishop Le Fanu will hold Confirmations as follows: Saturday, 13th December, 8 p.m., Woodford. Sunday, 14th, 11 a.m., Kilcoy; 3 p.m., Yednia.

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 on Sunday, Nov. 9th, and will also preach morning and evening. After the confirmation the Rector will go to Newcastle, N.S.W., to hold a mission there, and will be absent for three Sundays. During his absence the Rev E. H. Smith will be in charge of the parish. Thanks to the efforts of several ladies of the congregation, who handed to the wardens the sum of £35, the proceeds of "Home Functions," we have been able to effect the long deferred repairs to the rectory fence. Any balance will be used to paint one of the rooms in the rectory—badly in need of it. Later we hope to paint them all. Our *bele noir*, the blower, is still giving trouble, always

of course when most required, and a spirited effort is being made to replace it with a "rotary blower," and also to thoroughly overhaul the organ. At the Mission Coin Evening, as arranged by the Women's Auxiliary, a musical programme gave excellent entertainment. The gifts presented by the Sunday School children, together with two quilts worked for the mission, were exhibited. The new altar at St. Thomas', the front of which has been beautifully carved by Mrs Victor Jones, will probably be in position when these notes appear. Larger than the present one, it necessitates considerable changes in the sanctuary, which will greatly add to the beauty of the Church. It is hoped that everything will be in readiness for dedication by the Archbishop on November 9th. Mr J. R. Richards is now Lay Reader in place of Mr W. Q. Palmer, who has gone to Gympie.

Roma, St. Paul's (Rev. A. F. EVA).—The event of the month was the annual sale of work; the recent additions to the parish hall added greatly to the comfort of those in charge of the stalls. The Mayor and Mayoress declared the sale of work open, and a record crowd bought out several of the stalls early in the evening. As usual, Mr Lestelle turned the grounds into fairyland with his electric lights. The variety of games suited the tastes of all and the Town Band helped to liven the evening. The takings amounted to £280, of which £270 was profit. The Women's Guild is to be congratulated upon this satisfactory result. At their last meeting the members of the Guild said good-bye to Mrs Holliday, and showed their appreciation of her work by presenting her with a piece of their work. The children's Christmas-tree tea party, in aid of Christmas cheer for the various Homes and Missions, will be held on December 5th.

St. Andrew's, Toogoolawah (Rev. K. A. WATTS, Th.L.).—First Communion for the newly-confirmed have been held at St. Andrew's, Toogoolawah, and St. George's, Linville, and there will be celebration of Holy Communion at Caboonbah for the rest of the candidates on Sunday, October 26th. There is little to relate this month. We have been going on quietly. The concert in aid of the Rectory Fund on the 16th was well but not largely attended. It was a red hot night, but the performers were so well received that every item was encored. We hope next month to give the result of the Council meeting which is to bring us one step nearer the rectory building. We hope to decide on the loan and the plans. We offer our sympathies to Mr and Mrs Alf. Fox in their sad loss. Weddings.—October 1st—Charles Thompson to Ethel Gertie Kassulke; 8th—William Boreham to Elsie May Ireland. Our best wishes to the two happy couples.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Marriage Fees	...	£31 15 8
Assessments	...	68 7 5
		£100 3 1

HOME MISSION FUND.

A. C. Burrell	...	5 0 0
Miss J. Collins	...	10 10 0
Mr T. Thomason	...	1 5 0
Beaudesert—St. John's, Mundoolun	1 12 5	
Tambourine	...	7 11
Brisbane—St. Colomb's, Clayfield	5 13 2	
All Saints', Wickham Terrace	1 4 11	
St. Paul's, East Brisbane	6 5 3	
St. Augustine's, Hamilton	2 7 10	
Christ Church, Milton	3 4 11	
St. John's, Bulimba	14 16 1	
St. Martin's, Rosalie	3 12 0	
St. Mary's, Kangaroo Point	8 15 5	
St. Michael and All Angels', New Farm	9 6 7	
St. Thomas', Toowong	5 19 8	
St. Andrew's, South Brisbane	6 13 9	
Holy Trinity, F. Valley	5 8 6	
St. Peter's, West End	3 16 3	
St. Mary's, Alderley	17 0	
St. Alban's, Wilston	3 4 6	
St. James', Kelvin Grove	18 0	
St. Mark's, Albion	4 14 1	

St. Alban's, Auchensflower	...	2 2 2
St. Paul's, Taringa	...	19 0
St. Andrew's, Lutwyche	...	1 12 8
Bardon	...	1 3 2
Bundaberg—Christ Church	...	4 18 11
St. Mark's, Gooburrum	...	18 6
Charleville—All Saints'	...	18 9
St. Alban's, Cunnamulla	...	9 6
St. John's, Wallumbilla	...	11 6
Drayton—St. Paul's, Umbiram	...	3 1 0
Harristown	...	2 1 2
Gatton—St. Alban's	...	2 0 0
St. Stephen's, Ma Ma Creek	...	1 8 3
Gayndah—St. Matthew's	...	2 2 10
Wetherston	...	10 7
Gin Gin, St. Mary's	...	3 8 4
Gympie—Deep Creek	...	9 4
Bollier	...	11 0
Kandanga	...	3 6
Imbil	...	1 8 6
Harrisville, St. John's	...	3 3 0
Howard, St. Matthew's	...	18 6
Ipswich—St. Paul's	...	9 2 9
St. Thomas'	...	5 8 3
St. Peter's, Pine Mountain	...	6 0
St. Alban's, Goodna	...	18 6
All Saint's, Booval	...	1 16 0
Redbank and Dinmore	...	1 10 0
Kilcoy—St. Mary's	...	1 2 11
Sheep Station Creek	...	6 9
Mt. Mee	...	1 10 0
Killarney, St. Aidan's, Tannymorel	1 15 7	
Maryborough—St. Paul's	...	6 17 4
St. Thomas', Newtown	...	2 11 9

Maroochy—St. John's, Nambour	...	3 9 0
St. Mary's, Montville	...	1 1 6
Kenilworth	...	6 8 0
St. George's, Eumundi	...	9 6
Nanaago, St. Anne's	...	1 3 7
Oakey, St. Anne's, Jondaryan	...	17 0
Pittsworth—St. Andrew's	...	2 3 1
St. Augustines', Leyburn	...	1 2 6
All Saints', Yandilla	...	10 0
St. Michael's, Yarranlea	...	10 1
St. Paul's, Tummaville	...	16 9
St. Peter's, Milmerran	...	1 0 0
St. Mary's, Southbrook	...	1 11 6
St. John's, Springside	...	5 1
St. Philip's, Mt. Tyson	...	18 6
St. Alban's, Koorongarra	...	18 6
Brookstead	...	10 0
Kincora	...	9 0
Condamine Plains	...	1 0 0
Redcliffe, St. Mary's	...	11 0
Sandgate, St. Nicolas	...	7 11 10
Southport—St. Peter's	...	6 3 7
St. Margaret's, Nerang	...	1 18 0
Tiaro, St. Philip's	...	9 0
Toogoolawah—St. George's, Linville	1 5 0	
Harlin	...	11 8
Toowoomba, St. Luke's	...	12 18 1
Warwick—St. Andrew's, Swan Ck.	1 2 6	
St. James', Pratten	...	1 5 0
Wynnum—St. Peter's	...	1 16 0
St. Paul's, Manly	...	2 15 3

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Ipswich, St. Luke's, Redbank	5	8	
Warwick, St. Mark's	11	18	4
	£15	1	6

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Per Rev Canon Campling	20	0	0
Rev A. C. Flint	1	1	0
Rev C. D. Gillman	1	0	0
Rev R. St. George	1	1	0
Rev C. Bertram	1	1	0
Rev J. R. M. Hall	1	1	0
Rev E. W. Mead	1	1	0
Rev G. Neal	1	1	0
Rev K. A. Watts	1	5	0
Brisbane—St. Luke's Ch. Mission	17	0	
St. Paul's, East Brisbane	4	10	0
St. Mary's, Kangaroo Point	6	9	1
St. Michael and All Angel's, New Farm	6	17	5
St. Francis', Nundah	2	7	9
St. Thomas', Toowong	2	1	8
St. Alban's, Auchenflower	3	11	1
St. Alban's, Wilston	1	5	1
St. George's, Windsor	2	6	0
School Church, Morningside	10	10	
Holy Trinity, Woollongabba	18	0	6
All Saints', Ohermside	1	16	10
St. Colomb's, Clayfield	7	2	0
St. Andrew's, Indooroopilly	3	2	1
St. Peter's, West End	4	0	1
Ithaca-cum-Bardon	3	8	3
Holy Trinity, F. Valley	20	4	7
St. Bartholomew's, Mt. Gravatt	9	6	
Holland Park	11	6	
Norman Park	1	4	7
Bardon	1	10	3
Bundaberg, Christ Church	6	16	9
Boonah, Christ Church	3	12	3
Charleville—All Saints'	2	1	8
District	2	5	8
Cleveland, St. Paul's	2	14	7
Chinchilla, St. Cecilia's	16	2	
Drayton—St. Matthew's	4	9	9
All Saints', Cambooya	1	10	6
Gayndah, St. Matthew's	2	14	7
Gatton, St. Stephen's, Ma Ma Creek	10	9	
Gin Gin, St. Mary's	1	14	8
Ipswich—St. Paul's	8	8	7
St. Thomas', N. Ipswich	4	1	1
St. Alban's, Goodna	12	1	
St. Luke's, Redbank	10	0	
All Saints', Booval	1	4	9
Maroochy, St. John's, Nambour	7	1	11
Mitchell, All Saints'	1	17	2
Nanango, St. Michael and All Angels', Kingaroy	1	8	2
Oakey, St. Augustine's	2	17	8
Redcliffe, St. Mary's	2	4	6

Roma, St. Paul's	10	0	0
Toogoolawah, St. Andrew's	1	16	0
Wynnum—St. Peter's	6	0	7
St. Paul's, Manly	1	19	3
Zillmere, St. Matthew's	1	15	0
	£201	19	5

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Archbishop Sharp	3	3	0
Brisbane, St. Michael and All Angels', New Farm	3	7	11
Charleville—All Saints'	1	11	9
Holy Trinity, Taroom	1	11	10
St. John's, Wallumbilla	1	9	6
Christ Church, St. George	2	0	3
Brotherhood District	1	5	11
Chinchilla, St. Cecilia's	5	2	6
Mitchell, All Saints'	14	9	
Nanango, St. Anne's	1	0	0
Toogoolawah, St. Andrew's	4	0	11
	£25	8	4

ST. MARY'S HOME.

A. C. Burrell	1	0	0
J. Halsey	10	0	
	£1	10	0

DISTRICT NURSES' HOME.

A. C. Burrell	1	0	0
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TURNELL HOME.

Mr Edwards	5	0	
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Anon	1	0	
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Mrs T. Jones "gifts"	15	0	
Miss C. Jones "gifts"	2	0	
Mrs E. M. Taylor	2	0	
A Friend	5	0	
St. Margaret's, Albion	9	0	0
Miss White, "Aborigines"	2	0	0
Proceeds Coin Afternoon	6	7	6
Ipswich Girls' Grammar School	2	16	0
Boonah—Christ Church	11	18	4
Beaudesert, St. Luke's, Canungra	18	6	
Brisbane—Bardon	5	0	
St. Peter's, West End	5	7	0
Christ Church, Milton	13	3	
St. Martin's, Rosalie	18	9	
St. Francis', Nundah	17	3	
St. Michael and All Angels', New Farm	8	4	7
St. Andrew's, South Brisbane	11	4	
Christ Church, Yeronga, "gifts"	10	0	
St. Matthew's, Sherwood, S.S., "gifts"	1	13	0

St. Mary's, Kangaroo Pt., "gift"	1	5	0
St. Augustine's, Hamilton	2	0	
Cleveland, St. Paul's	6	1	
Charleville—Christ Ch., St. George	9	5	0
" " C.L.O.	1	1	0
" " Med.	1	1	2
St. Andrew's, Yeulba	10	0	
" " C.L.O.	6	2	
St. Faith's, Jackson	12	9	
St. John's, Surat	6	0	7
Drayton—St. Matthew's	1	9	0
St. Paul's, Umbiram	1	9	0
Dalby, Church of the Apostles, Duckponds	1	10	0
Gatton—St. Alban's	1	7	6
St. Stephen's, Ma Ma Creek	9	3	
Gympie, Kandanga	1	14	0
Ipswich—St. Paul's	9	8	11
St. Alban's, Goodna	5	0	
St. Matthew's, Dinmore	18	3	
All Saints', Booval, "gifts"	1	5	0
" " S.S.	7	0	
Maryborough—St. Paul's	1	9	9
" " W.A.	2	5	0
Murgon, Christ Church	3	12	2
Pittsworth, St. Andrew's	4	0	
Warwick, St. Mark's	17	17	10
	£120	19	11

Yarrabah Mission.

Brisbane—Christ Church, Milton	3	2	2
" " S.S.	5	4	

Charleville, Christ Ch., St. George, H.K. girl	10	0	0
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Nanango, St. Michael and All Angels', Kingaroy, S.S. boy	2	10	0
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Warwick, St. Mark's	1	0	0
	£16	17	6

Mitchell River Mission.

Mr W. H. Griffiths	10	0	
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New Guinea Mission.

Brisbane, St. Andrew's, Indooroopilly, W.A.	1	0	0
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Nanango, St. Michael and All Angels', Kingaroy, W.A. Nurse	6	18	6
	£7	18	6

Melanesia Mission.

A. C. Burrell, "stipend"	5	0	0
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A. C. Burrell, "house"	5	0	0
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Miss Wetherell, "house"	14	0	
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Brisbane, St. Andrew's, Lutwyche	2	1	8
	£12	15	8

India Mission.

"E.B." Catechist	3	0	0
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*"The Cross and the Sword," by Rev. G. R. Oakeley	3/6
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