

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

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

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

ORDINATION CANDIDATES FUND.

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

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

AUSTRALIAN BOARD OF MISSIONS.

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

C.M.S.

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

Mitchell River Mission.

Brisbane, St. John's Cathedral, W. Aux. ...	£7	10	0
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Medical Mission.

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

Japan Mission.

Brisbane, St. Paul's, Taringa, Cuba Develop. ...	£1	3	2
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New Guinea Mission.

Mrs M. E. McConnel ...	25	0	0
Miss O. Hall ...	2	2	0
Misses Hall ...	3	5	3
Mr Rutter ...	2	0	0
Brisbane, St. Andrew's, Lutwyche (student) ...	1	15	6
(child) ...	1	5	0
Beaudesert, St. Thomas' (Mr Flint's stipend) ...	4	9	0
Roma, St. Paul's ...	1	7	0
Ipswich, St. Paul's (child) ...	5	0	0
" " ...	2	13	0
	£48	16	9

Yarrabah Mission.

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

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For the Diocese of Brisbane.

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Brisbane, 1st December, 1921.

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ORMONDE	14,853	11th Feb.	21st Feb.
ORVIETO	12,130	11th Mar.	21st Mar.
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The Church Chronicle.

Vol. XXXI.]

BRISBANE, DECEMBER 1, 1921.

[No. 377]

Archbishop's Engagements for December.

- 1—Diocesan Council.
Welcome to Bishop Le Fanu.
- 2— 8 p.m.: Preside at G.F.S. Annual Meeting.
- 3—3.30 p.m.: Sunday School Children's Demonstration at Exhibition.
- 4— 11 a.m.: Preach Sandgate.
7.30 p.m.: Preach St. Mary's, Kangaroo Point.
- 5—Southport School Speech Day.
- 7—Church of England Grammar School Speech Day.
- 8—Warwick Ruri-Decanal Chapter.
Warwick Girls' High School Prize-giving.
- 9—Toowoomba Boys' Preparatory School Speech Day.
Attend Public Welcome from Toowoomba citizens.
- 11—St. James', Toowoomba.
- 12—Glennie Memorial School Prize-giving.
Glennie Preparatory School Prize-giving.
- 13—Public Welcome at Oakey.
Oakey Confirmation.
- 14—Rosewood Confirmation.
- 16—Kangaroo Point Confirmation.
- 18—Ordination at St. John's Cathedral.
- 19—Confirmation at Clayfield.
- 25—11 a.m.: Preach at Cathedral.

Preachers at the Cathedral for December.

- 4—9.45 a.m., Canon Batty; 11 a.m., Canon Batty; 7.30 p.m., Rev. T. St. J. Pugh.
- 11—9.45 a.m., Canon Batty; 11 a.m., Canon Batty; 7.30 p.m., Coadjutor-Bishop.
- 18—11 a.m., Rev. G. S. Hanbury; 7.30 p.m., Canon Batty.
- 25—11 a.m., The Archbishop; 7.30 p.m., Canon Batty.

Bishopsbourne,
Brisbane,

November 17th, 1921.

My Dear People,

My first word must be one of gratitude to you for the wonderful welcome you have given to me. I am thinking not only of the public welcome held last night, but also of your presence in such great numbers at the Enthronement ceremony yesterday morning, and of the letters, messages, words, telegrams, resolutions, which I have received. All this leads me to say that I thank you from my heart, and to tell you that I start on my work immensely encouraged by your reception of me.

And secondly, I want to assure you that without any backward looks of longing after New Guinea (which it has been a genuine sorrow to me to leave), I want and mean to throw myself heart and soul into the work of this Diocese and Province. To this end it is my desire personally to visit as speedily as possible all the parishes throughout the Diocese, and see every parish priest in his own place, and to get to know as many of his people as I possibly can. I shall not rest

content till I have been to all the Churches in Brisbane and neighbourhood and in the country as well. This will take time, for it will be impossible for me to be always travelling. There are duties such as Diocesan Council meetings, School Council meetings, preparation time for Synod, visits to Sydney for the meetings of the Australian Board of Missions, which preclude my going without a break through this programme which I have set before myself; but I do not want to spare myself.

Thirdly I express my longing that this should be a Diocese which shall put Missions in the forefront. You have chosen me, who was a purely Missionary Bishop, and you would not expect me to be other than dead in earnest about Missions, and I hope too that you would not wish me to be otherwise.

Fourthly, my aim, transcending every other aim, is that you, I, all of us, may be loyal and devoted servants of our Lord Jesus Christ. That must necessarily be the aim and object of our whole lives. By the extent of our internal love for Jesus, far more than by any works that we do, we shall be judged: so

Fifthly, I ask you to continue your prayers for me, which I am sure that you have been offering up. You will let me assure you that I have been praying for you, the people of this Diocese, and now that I really am your Archbishop I shall do so to a still greater extent. Let there be then this atmosphere of mutual prayer—all of you for me, because I cannot bear the burden faithfully without it, and I for you.

Your faithful friend and Bishop,

GERALD BRISBANE.

Editorial Letter.

Somewhere in
Australia.

I hope readers will pardon the intimacy! but it is impossible to write Editorial Notes while away from Q., and absurd to use the magisterial "We." How can anyone write about his own State when the vast movements of ecclesiastical and civil life within it are hidden behind a veil of arrogant Southern reticence. And one's simple journeyings are so insignificant an item in the Commonwealth's daily account that "We" is incongruous. If I had a motor to carry me, or even a top-hat to wear, it would be different. But I am only a Queenslander 'hefting' an old bag about. I realise my littleness. I am not a "We."

No Southerner I have met admits that there is anything that counts in Q. The proud conductor when we changed trains at Wallangarra at once let me know I was in N.S.W.—not in Q. When I dared to uphold Q. he held me up with his glittering eye and argued with me. In my nervousness I managed to produce no better defence of Q.

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than that it took ten days to travel through it and two
days only to get through N.S.W.

I read the morning papers regularly during my stay in
Sydney and discovered only two bits of information about
Q. Just figure to yourself. Of all the immense tract from
Cape Yorke to Tweed Heads and Brisbane to Boulia, and
of all its activities, a leading Sydney paper, in four days,
told me only as much news as can be contained in a column
of the *Church Chronicle*. The two paragraphs were about
(1) Oil, (2) Rats. I may have missed a notice; but if I
have it has been because it was squeezed into an ignoble
corner.

But I did not sit down to write about the ignorance of
Southern journalists as to the Sunny State which is going
to rule the destinies of Australia,—but to comment on one
or two matters.

What is the attitude of the working man towards the
clergy? Going second-class, I had to stand criticism from
eleven working men—mostly shearers from the North.
Their own behaviour and language was excellent. But
manifestly when they found they had a Parson among them
they were very sad. There is no blinking this fact. I felt
they might make things warm for me. My only hope was
to get them talking. They told me their experiences; gave
me their view of life. They made my journey human,
vivid, friendly. I was the sad one at parting—sad to think
that any man of any profession should, in public convey-
ances or assemblies, have to face the scorn, the antipathy,
the contempt meted out to the clergy. The situation can
be collared, but the strain of breaking through the barrier
is very heavy.

I consulted some friends of a higher social grade—lest
I should publish an error. Alas! they only too readily
corroborated. Like Queensland in Australia, and quite as
wrongly, there is a general impression that "The Parson
does not count."

Sitting at breakfast [most delightful of all meals! I
wish people would 'breakfast' one another as was the use.
Oh! the nineteenth century for mine. It ought to have
been eternal.] I discussed with a business man who has
been ten years in the East—in all the East, from Abyssinia
to Japan—the question of World-Finance. A big question
for a poor Queensland Parson. But, gentle reader, my
part was the listening part. It is well for us who preach
to sit, so to speak, in the pew sometimes. My friend began
with the Jap.

Japan has many factions. There is the advocate of
things old. There is the Navy man, the Army man, the
Business man, the Proletariat man. The advocate of things
old stands alone. The Navy and Army don't agree. All
hate the Business man, because he is acquiring power in
the State. The Proletariat is lending coy ears to Bolshevik
blandishments. Internally things are not united. But a
crisis involving Japanese integrity would unite them all.
Japan must find an outlet for surplus population, and in
self-defence or for self-expansion aims at dominating the
Pacific.

The Navy man cleaves to England. Englishmen are
generally more liked than Americans. Japan wants to
exclude foreigners altogether.

Finance of the World. Who is going to dominate? My
informant said *England*. "In fifteen years we shall have

any competing nations financially just where we want
them." "How?" I enquired. His answer was a quota-
tion from a commercial magnate in New York. [The
magnate actually talked to a man who actually sat next
me at breakfast. The Editor of the *Church Chronicle* has
never been so near to a magnate in his life.] He gave me
the magnate's name, but I have not so good a memory for
magnates as for missionaries. The words are, "The British
Empire has all the corner lots of the world. Just now there
is a slump in the building trade. When it revives Britain
will go up top."

Well! Well! This is strange copy for the *Church
Chronicle*. It will fill up two columns and relieve brain
pressure in the Printer. Perhaps, too, it is good sometimes
to glance at the questions which occupy the minds of the
intelligent layman.

Let us be loyal to the British Empire, for it can be a
weapon in the Hands of God.

THE EDITOR (*in partibus infidelium*).

Owing to the Christmas holidays it will be necessary to
print the January issue of the *Church Chronicle* a week
earlier than is usual. Contributors will see the necessity
of forwarding copy so that it may reach us not later than
Monday, December 13.

SWEAT OR SWINDLE?

"In the sweat of thy face shalt thou eat bread."

The current craze for unearned increment in the shape
of "winnings," extracted *somehow* from more or less willing
pockets, drives one back to the consideration of the
elementary principle of the Creator's will as to how His
creatures are to acquire wealth. Normally it is by some
form of labour which involves the expenditure of mental or
physical energy—in a word 'sweat,' and the work which
produces it. Short cuts to wealth by *somehow* acquiring
other people's 'increase' are neither divine nor human.
The God-man was once tempted to acquire His Kingdom
by a process which would have eliminated the "agony and
bloody sweat," and He turned it down. His followers are
often tempted to acquire wealth by the prospect of 'win-
ning' it without working for it, and all too often fall in.
It may be that it is done for a good object, but the motive
is thoroughly bad if the appeal for financial support is an
appeal to selfishness rather than to the Christian motive of
self-sacrifice. The old problem of raffling a bottle of 'stuff'
to the glory of God is only 'solvable' by saying, "We won't
do it."

There seem to be three points of view with regard to this
matter, represented by the practise of three branches of the
Christian Church. One approves and practises gambling
methods of raising money for Church purposes, the second
disapproves but very often practises them, the third dis-
approves and does not use them. (1) and (3) are consistent
and are both honest about it, but what shall we say about
No. 2? Is it either consistent or honest? If gambling be
honest use it, and have "two up" after Evensong next
Sunday evening; if it be dishonest or questionable let us
turn it down absolutely, and we shall not suffer either in
self-respect or public esteem, and we can still go on preach-
ing the two-fold Gospel of Christian living: work and
sacrifice.

*"Neither will I offer burnt offerings unto the Lord my
God of that which doth cost me nothing."*—HUGH LEA.

SAVE THE CHILDREN FUND.

An international effort to preserve child life wherever it is menaced by conditions of economic hardship and distress.
No political or sectarian bias.

Under the patronage of the International Committee of the Red Cross
Affiliated to International Union of the Save the Children Fund, Geneva

26 Golden Square,
Regent Street, London, W.1.,
September 15th, 1921.

My Lord Archbishop,

I venture to address your Grace once again on behalf of the work of the Save the Children Fund in Europe and Asia Minor only because of the increasing urgency of the situation. Latest reports from Russia indicate that the situation there could hardly be worse, and unless something is done, and done speedily, millions of little children will succumb to starvation. I have a very lively sense of the great help Australia has already given to our work, and only a knowledge of the warm-hearted generosity of her people impels me to ask if once again your Grace would appeal to the Churchmen in Australia on behalf of the suffering children of Europe, and particularly Russia.

I have cabled to the Prime Minister of Australia to the same effect, but I feel that a special appeal from your Grace will be the means of reaching persons who otherwise might not feel moved to respond. Dr. Nansen has been appointed High Commissioner by the Geneva Conference to co-ordinate relief work in Russia, and has allotted us the Province of Saratov, in the heart of the famine area. We have undertaken to feed at least a quarter of a million starving Russian children, and a large consignment of food-stuffs is already on its way.



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

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

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WE PAY CARRIAGE.

McWHIRTERS'
THE VALLEY — BRISBANE

But to enable us to carry on during the winter we ask for the whole-hearted support of the Dominions as well as the mother-country.

Therefore I venture to address your Grace in the confident hope that in your own way and time you will do what you can to enforce our appeal.—Yours faithfully,

WEARDALE, Chairman.

[The last contribution of Archbishop Donaldson to the *Church Chronicle* was the dispatch of this letter to the Editor.

Lord Tennyson spoke of Nature as

"So careful of the type she seems
So careless of the single life."

Nature, to conserve the type, subordinates everything to the children. The family of the Grace of God can do no less.]

Reviews.

LITURGICAL REFORM.

We have received a very interesting and useful little pamphlet by Canon Norman, of North Queensland, entitled "Liturgical Reform for Australia."

The construction and re-construction of liturgies and services is a difficult art, requiring real knowledge of principles; more than an acquaintance with the ancient forms; and a true instinct for the permanently acceptable, as distinct from the temporarily pleasant elements in their composition.

As with theology, so is it with this art; the more ignorant a man is of the subject, the more sure he is that he could solve the troublesome problems. We met a lady the other day who had a doctrine about God that did away with all the mystery and difficulties of the Trinity. We were interested; but alas, it turned out that she had never even heard of the philosophic problem of the One and the Many. So the man-in-the-street can always tell you what the services should be like and how they should be conducted, what ought to be added and what abolished. Protestantism very largely let the man-in-the-street have his way, with the striking result that the man-in-the-street throngs the altars where a vested priest celebrates mysteries in an unknown tongue, and passes contemptuously the buildings where a person in a frock coat harangues alternately God and the congregation in homely speech.

In truth the liturgical art is a difficult one, and we may be thankful indeed that those who compiled the Prayer Book of the English Church were possessed of real genius for the work. The passions and prejudices of the Reformation period marred the perfection of their work, however; and now, though these baleful and irrational spirits still hover round us and raise the dust sometimes, reasonable men are increasingly willing to judge matters on their own merits, not prejudicing the examination by enquiring: Is it like the Roman Catholics, or is it like the Salvation Army?

Canon Norman has treated the subject with the care that its importance demands, and with the ability that we should expect from him. The need for a re-arrangement of the present Order of Holy Communion has been increasingly felt of late years, as the understanding and love of the Holy Mysteries has grown. There is as much need for a due order in such a Rite as in a dinner. It is not enough that everything necessary comes in somewhere. If when half way through the soup we were suddenly presented with the pudding, and the coffee came before the meat, the certain

result would be that we should be less satisfied, even if we managed to consume it all. The disorder in the English Eucharistic Office is not as bad as that, but some prayers and ideas are seriously out of their place, and this makes attentive and intelligent devotion unnecessarily difficult, and is a perpetual source of irritation to those who appreciate this flaw in what from a literary point of view is an exquisitely beautiful work of art.

It will be seen that we have made no attempt to review the pamphlet. To do so it should be compared with the other liturgies in use in the Anglican Communion. When the time comes for us to effect the necessary liturgical reforms we need not slavishly follow the Use of any other country, but learning from the experience of the Scottish and American Churches, and guided by the recent reforms of the South African Church, Australia should be in a position to construct a liturgy that shall approach very closely to the ideal.

The re-construction of the Office set forth in the pamphlet is certainly on sound lines. Opinions will differ as to the success of the treatment in detail; we would like to think that it will be widely perused and discussed and compared with the new South African Liturgy in particular. We recommend it to the attentive consideration of the Guild of Servants of the Sanctuary and to the C.E.M.S.

CREDO. Poems of Faith. By EVA M. MANNING.

[Published by Robertson & Provan, Toowoomba.]

This booklet contains poems chiefly of a devotional and reflective kind. We recognise some, and presume most of them have seen the light in magazines. They range from tender melancholy to real strength, arranged in order of thought, though not necessarily of composition. They express a soul's progress, beginning with response to the stimulus of nature, affection and human love, and rising to absorption in the life of others and a communion in the love of God.

Vaughan, Herbert, Christina Rossetti and T. E. Brown have all led us along this way, and Miss Manning shows us fresh flowers in the fields. We would criticise her wisdom for echoing so nearly the Anima Christi [*c.f.*, "Alchemy of Love," *transformme*], her occasional uncertainty of rhythm, and here and there a suspicion of bathos. We know how difficult it is to end well. We feel it keenly even in Wordsworth's wonderful sonnet on *The Sonnet* when we get to "Alas! too few."

We are fain to commend highly many of the poems for their feeling, sympathy and God-consciousness. Let us steal one:

A.N.Z.A.C., 1915.

There is a lake that the trees half-cover,
Tucked in a mountain side,
And over its shimmer the wild birds hover,
Calling for summer-tide;
And you rowed there, in the days of clover—
Many a race with the oar you won—
But those sweet days are shattered and over,
My son! My son!

There is a boy whom the gold sand covers,
In the land of the Crucified,
And over its shimmer an angel hovers
Watching till Easter-tide.
Your boat is here—and the field's in clover,
But all the laughter of life is done.
And yet—thank God that you went over,
My son! My son!

ANZAC DAY MEMORIAL VOLUME.

We have received a copy of an Anzac Memorial Volume just issued, containing extended and authorised reports of the principal sermons and addresses delivered on Anzac Day throughout Queensland in commemoration of our heroic dead who fell, first at Gallipoli and subsequently in the several arenas of the Great War, 1914-1918.

The book also contains the immortal story of the Landing on Gallipoli, as well as a brief history of the movement in Queensland, which has secured for future years the solemn commemoration of Anzac Day.

The book will serve not only as a reliable handbook and guide for future celebrations, but must prove a sacred memento with all who remember with love and affection all those who fought for Empire and Commonwealth and human freedom in the Great War, and particularly those who made for us the great sacrifice.

Compiled by H. J. Diddams with the approval of the Anzac Day Memorial Committee of Queensland. Price, 2/6 per copy, Church of England Book Depot; all booksellers.

FAITH HEALING.

There were amazing scenes at Notting Hill Gate Congregational Church during the Mission of Pastor Jeffreys, a Welsh evangelist. Mrs Murray, from Stanford-le-Hope, carried thither her son, aged 11, who was suffering from tuberculosis of the spine and legs. After prayers the boy, who had never stood in the last three years, declared he was confident that the Lord intended to heal him there and then. Thereupon the boy stood up and walked from the platform up the aisle. The mother nearly swooned with joy. Obeying her son's request, she removed his bandages and went and bought boots, in which the boy pushed his own carriage to the station.

FINNEY'S SILK HOSIERY The Ideal Christmas Gift

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

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

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

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The Drapers of Queensland
BRISBANE

ST. MARTIN'S HOSPITAL.

STANTHORPE PARISH EFFORT.

The Vicar of St. Paul's, Stanthorpe, the Rev. J. D. Anderson, is to be congratulated on the splendid response to the appeal made on behalf of St. Martin's War Memorial Hospital. Although the appeal was made during the week the Town Memorial for returned soldiers was in full swing, yet the sum of £687 was given towards St. Martin's, and there is yet more to come in. The following is a list of subscribers:—

£100 each to furnish a War Memorial Ward from St. Catharine's School, Ladies' Guild (Stanthorpe), Mr. L. Tullock, and Mr. E. Walker.

£25 each for Memorial Chair or Cot from Messrs. R. P. Allnut, T. Thatcher, Stanley Hannaford, A. H. Martin, T. A. Rogensen, Dr. L. B. Elwell, Mrs. E. C. Jardine, and Mrs. S. E. Allnut.

10 guineas from Mr. F. T. McDonagh.

£10 from Mrs. I. J. Hannaford.

£5 from Messrs. R. Ruegg, J. C. McGrygor, J. E. McGrygor, T. A. Cuzier, Sing Sing & Co.

£2/10/-J. Robertson.

1 guinea—W. Kilgron, W. C. Wilmot, Dr. C. D. Hurworth.

£1—H. S. Pratt.

10/-A. H. Hocking, A. M. Brunckhurst.

£30/11/8—Street collection.

£4/2/6—House Badges.

CHURCH OF ENGLAND SUNDAY SCHOOL EXAMINATION.

The Diocesan Sunday School Committee have issued the following report of the preliminary examination, in which all obtaining 70% marks and upwards have passed with credit and are required to sit for the Honors Examination. Those obtaining 50% marks have passed. (Abbreviations: S., Senior; I., Intermediate; J., Junior.)

BOOVAL.—I.: A. Knott 55, W. Brown 50. J.: M. Pyle 88, T. Knott 85, L. Richards 65, J. Green 63, E. Shelton 62.

DALBY.—I.: I. Hanscomb 65, E. Knowles 58. J.: J. Walker 90, M. Keys 85, Z. Frieoh 80, W. Martin 63, D. Knowles 58, C. Coles 56, E. Geisel 52.

GIN GIN.—J.: A. G. Cooke 99, E. M. Richards 98, E. F. M. Rohan 97, J. Ross 96, M. Richards 89, L. G. Richards 80.

HAMILTON.—S.: T. Stevenson 50. I.: G. Edmondson 73, M. Just 70, M. H. Jenkinson 70, T. P. W. O'Keeffe 61, E. White 52, F. M. Beattie 50, G. W. Coombs 50, J. Muller 50. J.: J. W. O'Keeffe 91, N. Kemp 84, M. E. Ellison 72, J. Walsh 70, R. Mark 70, J. M. W. O'Keeffe 63, P. Fraser 62, N. Stevenson 58, L. E. Martin 57, E. I. M. Shakespeare 57, E. Heath 50. BREAKFAST CREEK.—J.: A. Murrell 72, M. Johnson 70.

IPSWICH.—S.: J. K. Beiers 98, E. Perrett 83. I.: A. L. O. Perrett 98, M. J. Sumner 93, D. Hayne 83, E. Lobb 82, E. Coles 80, E. Flint 75, H. Kellaway 70, N. J. L. R. Gatterker 70, P. England 70. J.: M. E. Sumner 76, H. Henrickson 70.

INDOOROPILLY.—I.: M. Julius 70, F. Donaldson 70, I. A. Donaldson 70, D. Bleakley 70, M. Bain 57. J.: M. Bryce 83, C. Pratt 80, T. Bumson 79, R. Strong 71, S. Redhead 70, R. M. L. Carr 70, M. Bleakley 65, M. Daitritch 53.

ITHACA.—S.: V. Nicholson 96, G. Morris 80, P. Marshall 70. I.: H. Sorensen 97, M. Knott 86, A. Dexter 77, J. Harden 76, G. Finter 75, E. Wynne 70, M. Reid 70, R. Rutherford 62, I. Brampton 62, D. Williams 60, W. Winton 60, F. Rutherford 60, T. Trenfield 59, H. Murrell 59, E. Smith 57, E. Moore 54, L. Mogridge 50, J. Forayth 50. J.: R. Coombe 94, A. Wynne 90, D. Meyer 90, N.

Murchie 87, E. Morris 87, O. Murchie 82, M. Edwards 79, M. Wynne 77, A. Carlisle 76, M. Green 74, A. Rutherford 60, G. Carlisle 56, G. Dexter 50. BARDON.—I.: A. Plumridge 89, R. Bouel 84, I. Jenner 81, S. Vinnicomba 77, B. Powell 77, R. Clauson 72, H. Stephenson 71, M. Meston 70, N. Boundy 63, P. F. Bell 62, T. Ganley 53, J. McBurnie 52. J.: T. Plumridge 95, K. Cowan 86, M. Gale 86, N. Chadwick 85, B. Powell 75, U. McWhinney 70, J. E. Wilson 70, J. Ganley 62.

LUTWICH (St. Andrew's).—S.: L. Twine 81, E. Watson 78. I.: D. Edwards 58. (St. Mark's) S.: M. Gorton 84. I.: J. Fotheringham 77, D. E. C. Aiken 71.

MARYBOROUGH.—S.: R. Livingstone 98, E. E. Harland 98, D. J. Davies 92, R. Ladner 76, A. Bennett 58, G. Dickinson 56, P. McWatters 53, A. M. Hunter 51. I.: E. H. Smith 86, G. Champ 84, O. Robinson 70, S. A. Harrap 61, A. Appel 60, V. M. Hunter 59, N. Mansfield 52, E. Hurford 51, R. W. Bessel 51, L. King 51. J.: O. Begick 93, V. Lynche 92, E. O'Brien 84, E. Hewett 82, M. Hewitt 81, N. Millard 73, J. Pizzey 70, J. Braddock 56, D. Anderson 50, M. Haupt 50, C. Stiler 50. (St. Paul's, Maryborough) I.: P. C. Auriaac 98, W. Tereday 74. J.: T. Granzin 90, H. Anson 88, J. Jeffers 80, I. Denman 70, H. Tereday 60.

MA MA CREEK.—S.: A. Neale 100, M. Philp 100, H. Robson 82, V. P. M. Scott 80, L. Kajewski 50. I.: E. Kajewski 85, G. M. Scott 80, C. Kajewski 75, M. Kajewski 70, H. Reiman 70, M. Whiteway 60. J.: A. M. Kajewski 70.

NEW FARM.—S.: E. E. Phillips 88, P. D. Bowers 88, I. D. Hayden 88, V. E. Keeble 70, E. Cottrell 57. I.: B. Magill 89, A. Costello 80, D. R. Phillips 75, R. Mann 63, F. N. Beard 61, L. Skillbeck 58, V. Skillbeck 60, E. Mitchell 55. J.: I. Costello 83, J. Turton 80, R. Cobb 80, V. Phillips 78, V. McSwaine 60, R. Doolan 55, D. White 52, L. Doolan 51, J. A. Roche 50.

PITTSWORTH.—S.: A. N. McIntyre 95, J. E. Greenwood 95, F. M. O. Berge 89, G. Searle 85, A. Wearne 83, M. Morrison 73, K. Jeffreys 73, T. G. Green 70, L. Collins 63. J.: E. Cummins 93, R. G. Searle 91, F. C. Keefer 85, P. Cummins 82, S. Comford 80, A. Freeman 79, E. Carter 77, N. Sims 74, M. Green 71, G. Greenwood 70, P. M. Jeffreys 61, E. Arnold 53, M. Fuller 50.

SHERWOOD.—S.: E. Mullen 70, E. Jesser 50. I.: B. Pratten 60, T. Robson 60, R. Haas 60, R. Foote 55.

SOUTH BRISBANE (St. Andrew's).—S.: J. S. Needham 93, L. Lidgate 90, B. Taylor 80, M. Needham 80. I.: S. Needham 83, G. Wood 77, L. Barton 77, L. Roberts 76, C. Hanson 73, A. Scott 70, W. Beattie 70, A. Austin 70, T. Percival 63, E. Nicholls 53, M. Kearns 52, J. Wright 50, A. Green 50. J.: G. Needham 98, W. Donyer 90, G. M. Percival 85, J. Beattie 82, T. Constable 81, S. Scott 81, A. Maddock 80, D. Austin 80, M. Clark 76, W. Scott 65, I. Soden 53, T. Saunders 53, W. Crosthwaite 52, G. Grawford 50.

THOMPSON ESTATE.—I.: G. Molesworth 98, M. Woodward 94, E. Petersen 87, E. O. Barnacle 75, C. Power 74, M. W. Kinnear 71, C. Maguire 71, C. A. Davies 70, A. Thomson 62, B. Doig 59, F. Smith 58, S. B. Rohl 57, E. West 52. J.: B. Dowling 92, J. H. Smith 91, B. Barnacle 90, M. Carlisle 89, H. G. Bond 89, J. Thatcher 81, T. Hornby 74, O. E. V. Gillespie 71, M. Davies 70, R. A. Smith 63, G. Keates 63, V. Doig 58, A. Handlin 57, H. Irwin 56, T. Woodgate 50.

TOOWOOMBA (St. James').—S.: D. Hodgson 100, A. Dray 75, M. Walter 70, R. Corbert 58, P. Warnecke 57, S. Ollier 50. I.: O. Ollier 76, C. Ollier 72, G. Landerson 71, N. Cross 70, M. Lawson 63, S. Ollier 63, F. Harders 60, F. Hodgson 60, F. Smith 53, W. Cathcart 50, J. Enright 50. J.: N. Tomlinson 93, V. Yeates 93, A. Hamilton 90, J. Hall 82, L. Corbett 80, I. Harders 80, S. Hardy 86, A. Hardy 75, M. Beaufoy 75, J. Aland 63, J. Leadbeater 60, E. Warnecke 58, S. Dines 53, E. Linwood 50. (St. Alban's, Toowoomba) S.: P. Cullum 90, W. Webb 62, W. Dowling 60. I.: E. Langton 92, D. Meagher 82, E. Nuss 78, K. Richardson 72, G. Orford 70, J. Compagnoni 65, S. Cullum 64, G. Gatfield 60, E. Murphy 60, E. Meagher 50. J.: J. Gatfield 82, G. Meagher 77, E. Meagher 70, N. Thistlewood 64, R. Carter 56, K. McPhail 52, W. Akers 50, D. Orford 50.

TOOGOOMLAH.—I.: H. Tomkins 65, L. Simmonds 58. J.: M. F. Slaughter 70, P. Soden 66, D. Simmonds 62, A. Tully 56, L. A. Tapsall 50.

TARINGA.—S.: G. E. Moorcroft 52, A. Wyeth 50. I.: D. English 98, H. Wyeth 50. J.: M. Moorcroft 90, S. Dagliesh 77, D. Smith 70, G. English 64, M. Cogzell 51, A. Nosworthy 50.

WEST END.—J.: R. Robinson 70, J. Hayson 50.

YERONGA.—S.: W. R. Oleeland 94. I.: V. Hamm 81, B. E. Slater 80, U. E. Hill 56, D. O. Craig 56, G. A. Derrick 50. J.: R. M. Kemp 88, J. Hoare 91, P. Hoare 82, L. P. Craig 82, E. Slater 77, L. E. Summerson 62, A. M. Crichton 53, G. Aulezark 52.



Ceremony of unveiling the 'Cross of Sacrifice' at Clayfield.



The 'Cross of Sacrifice' dedicated by Archbishop Donaldson and unveiled by Major Wood at St. Colomb's, Clayfield, 23:10:21.

SUNDAY SCHOOLS.—The Sunday School Committee is issuing a syllabus of repetition lessons for Sunday Schools, which will be supplied free of charge to any of the Clergy or Sunday School Superintendents applying for them; applications should be addressed to Sunday School Committee, Box 47, Brisbane. The reports of examiners of the recent Sunday School Examination have been considered by the Committee, and a summary of them will be sent to each of the Clergy by post.

The Church Chronicle.

Vol. XXXI.] BRISBANE, DECEMBER 1, 1921. [No. 377

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.

ENTHRONEMENT OF THE ARCHBISHOP.

The Enthronement of the Right Rev. Gerald Sharp, D.D., as Archbishop of Brisbane, took place on Wednesday, November 16th. The ceremony commenced at 10 a.m., and before that hour the Cathedral was filled with a devout congregation.

A few minutes before 10 o'clock a procession entered by the North door. First came the cross bearer and then the choir, lay readers, and students of the Theological College, Clergy of the Diocese, Minor Canon Simmons, the Bishop of Goulburn with his Chaplain (Rev. Walter Thompson), and Bishop Halford with his Chaplain (Rev. Geo. Green). A second procession consisted of the Verger, Archdeacon Osborn, the new Archbishop's Chaplain, Rev. P. C. Shaw, the Sub-Dean, Canon de Witt Batty, Canon Campling, and Hon. Canons Oakeley, Jenkyn, Davies, and Garland, Churchwardens and the Diocesan Council and the Cathedral Chapter. Through the West door came the Registrar of the Diocese (Lieut. Gordon Gall), the Chancellor of the Diocese (Mr. Percy L. Hart), the Archbishop-elect, and Revs. W. H. W. Stevenson and P. C. Shaw. The Archbishop-elect knocked at the West door, was admitted and besought the Archdeacon to induct, install, and enthrone him.

After the opening hymn, the Registrar read the certificate of election, and the Chancellor the certificate of confirmation, and then the Archbishop-elect made the following customary declaration:—

"I, Gerald Sharp, chosen Archbishop of the Church and See of Brisbane and Metropolitan of the Province of Queensland, do promise that I will teach and maintain the doctrine and discipline of the Church of England as acknowledged and received by the Synod of the Diocese of Brisbane; and I do declare that I consent to be bound by all the Canons and regulations of the said Synod, which are now or hereafter may be in force; and in consideration of being appointed Archbishop of the said Church and See of Brisbane, I do hereby undertake immediately to resign the said appointment, together with all rights and emoluments appertaining thereto, if sentence requiring such resignation should at any time be passed upon me, after due examination had, by the tribunal acknowledged by the said Synod for the trial of a Bishop, saving all rights of appeal allowed by the said Synod."

Following this, Archdeacon Osborn conducted the Archbishop-elect to the episcopal throne and installed him in the name of the Lord Jesus Christ, placing in his right hand the pastoral staff. The psalm was, "The Lord hear thee in the day of trouble." After the doxology and prayer Bishop Halford, standing before the altar, blessed the Archbishop.

The Epistle, I. St. Peter, v. 1-4, was read by the Bishop of Goulburn, and the Gospel, St. Luke xxii. 25-30, by Bishop Halford. Mr. George Sampson, F.R.C.O., was at the organ.

The sermon was preached by the Bishop of Goulburn (Dr. Radford), from the text, "Lift up an ensign for the peoples," from Isaiah x. 62. This text, Dr. Radford said, came from the morning lesson for St. Mark's Day, the anniversary of the consecration of their new chief as Bishop

of New Guinea eleven years ago. The chapter from which the text was taken was a picture in three scenes—three successive stages of human co-operation in the fulfilment of the Divine purpose and promise, for God was pledged to the restoration of his people, century after century, through the ordeal of trial and suffering. There were three things necessary—the vision of a continued enthusiasm, the cry of a watchful intercession, and the work of active preparation. In Queensland they had never lacked examples of that whole-hearted, passionate, and romantic devotion to the Church in their Bishops, but that same devotion was wanted in them all, and the Church was waiting still, more and more wistfully, for the passionate devotion, the dutiful faithfulness of habit of a whole-hearted devotion of her sons and daughters, and she wanted it, not merely as a grateful return for her ministrings, but as a romantic enthusiasm for the very beauty of her soul and face. Amid all crusty tradition and ceremony, amid all concrete conventionalism, the beauty shone out still for all eyes to see.

Intercession was not a consequence or a subsidiary line of effort to fall back upon in hours of disappointment and disheartenment. It was the first thing to be done before finger was laid to a plan or hand upon a shovel. There was nothing more encouraging in the signs of spiritual revival than this practice of intercession.

The Church's task was not to rescue a few individuals, not to lift a class, but to convert a whole nation, and the youngest might not be able to do more than just be content to get a bit of the line straightened out for others to follow.

"We see in Queensland one of the most uniquely difficult Pastoral Provinces," Dr. Radford continued, "and we thank God as we look on these great spiritual enterprises that are meant to solve those problems. We thank God for the Bush Brotherhood, who are still facing the task before which our parochial system breaks down. We thank God for the foundation of an Australian sisterhood, for the new crusade of evangelistic sacrifice which a Bishop of yours has set himself to lead. We see in you a province of problems of an acuteness which has not yet reached us. You are like a salient, as it were, stretching right out into another world than we down South live in, a world of tropical conditions, a world of Oriental complications. We are far away, but you are in the front line of the Missionary Campaign. We are striving to wake up our rank and file and move in force to your assistance."

If Bishop Tufnell was the pioneer of the Church in Queensland, Bishop Hale the saint, Bishop Webber the administrator, Archbishop Donaldson was truly the prophet. He could well understand the fear and hesitation with which any other man might be called upon to step into his place, and yet they looked to the new Archbishop for something just as distinctive, and they should not look in vain.

The newly elected Archbishop celebrated Holy Eucharist, assisted by Bishop Halford and the Bishop of Goulburn. The music was by Stainer in "A" and "D."

IMMIGRATION AND THE CHURCH.

The Conference which met recently in Melbourne to deal with the question of Immigration, or as it is now termed—New Settlers, presented some useful resolutions to the Prime Minister. The Conference pointed out that the safety of Australia depended upon the filling of its empty spaces, and that if the fruits of the War in saving Australia to the Empire were not to be lost, it was necessary to enter upon a policy as bold as that which Mr. Hughes had adopted in regard to the War. Immigration

A NOTABLE BOOK.

PRINCIPLES OF CHURCH ORGANISATION.

THE MOORHOUSE LECTURES, 1920.

By PHILIP A. MICKLEM, RECTOR OF ST. JAMES', SYDNEY. S.P.C.K., 5s. 6d.

It will be remembered by many that some fifteen years ago the Church of England in Australia was convulsed by what had come to be misleadingly known as the "Nexus" question. The ferment arose out of the discovery that there were very serious limitations to the power of self-government possessed by the Church. Eminent lawyers in England and in Australia had been consulted on the point, and had informed us that the Church in Australia had no legal power to vary in the slightest degree, or in the smallest particular to depart from the system of faith, doctrine, discipline and worship contained in the formularies of the Church in England. It holds its property for "Church of England purposes," and any variation of the system of the Church of England as it obtains in England would be a breach of trust, and would render the Diocese which made the alteration liable to lose all the property it held for Church of England purposes. If, for instance, a Bishop in Australia decided to make the use of the Athanasian Creed on the days for which it is prescribed optional instead of obligatory; or to sanction the use of the first or second half only of the words of administration in Holy Communion; or to authorise any such modifications of the Prayer Book order as might seem to be desirable to meet the local conditions of Church life in Australia; he would be committing a technical breach of trust, and any cantankerous churchman with a taste for litigation could institute proceedings against him.

The discovery was surprising to most people. And there almost immediately began a movement for securing greater liberty for the Church. It was felt that a system of discipline and worship framed, as the English Prayer Book was framed, at a time of exceptional crisis to meet the needs of another country and a wholly different age, could not be regarded as permanently suitable to be the sole use permitted in Australia. It was further felt that it was well-nigh intolerable that the Australian Church should be permanently involved in the barren and fruitless controversies which since the Reformation have waged round the formularies which the Reformation produced. We in Australia, it was felt, ought not any longer to have to consider what the Church did or did not mean to do in England in the sixteenth century; but rather it should be free to consider what the Church means to do in Australia in the twentieth.

So the movement for securing a fuller measure of self-government began. It was unfortunately named. It was said to be a movement for the severance of the legal nexus with the Church of England. It was misunderstood to imply an act of disloyalty to the Mother Church at home. And when concrete proposals were submitted to various Diocesan Synods they were hotly criticised and opposed. A prolonged and vigorous debate on the proposals took place in the Brisbane Diocesan Synod of 1909, and resulted in their being rejected by a strong majority of the laymen. The movement received a distinct check, and when the matter came before the General Synod of 1916, it was decided to appoint a representative committee of Bishops, Priests and laymen to investigate the whole question fully and to report to the next session with a view to further action if action were thought desirable.

would have to be on a great scale, comprehensive and bold. The first essential, however, was that immigrants should be settled on our empty lands, not allowed to add to the population of our cities and towns. The next essential was that English-speaking people should be brought from the Motherhood, and only those suitable for going on the land. A third essential is that preparation should be made for them; water conservation and irrigation, railways and road, the clearance of portions of the settlements and erection of some habitations would all be preparatory. This in itself would remove just ground for the cry that there should be no immigration while there is unemployment,—the preparations indicated would more than absorb all the unemployed who wish to work, while every immigrant settling on the land would create further work for the towns and the cities. It will be seen that such a bold policy will entail considerable expenditure, running into millions, but if the war cost £340,000,000 an odd £40,000,000 spent in immigration would be much the same as an insurance premium to prevent a larger sum being lost. There is no room for two opinions. Our few millions of people sprinkled over the coast line of Australia will not be able to hold this vast continent when teeming populations choose to pour into it. Our only security will be to people the land with virile men and women of our own race.

To be successful an Immigration policy will have to be National, one policy throughout the whole of Australia, even as there was one policy for the war. State rights need not be interfered with, but they can be directed—not towards a grasping policy of each State seeking to gain the larger number of immigrants—but in a statesmanlike policy of distributing the immigrants throughout the whole of Australia. Special attention needs to be paid to the Northern parts, and additional facilities given to those who settle there. We have no braver people than those who go into our remote parts, particularly towards the North, and occupy the land under conditions which make those men and women little less than heroes and heroines.

The Church has her part to play. An appeal has been made to all denominations to support this movement, creating public opinion as to its necessity, guiding our people that they may be ready with heart and hand to welcome our newcomers. In this work the Church of England desires no monopoly, but like its work for the soldiers done by the Soldiers' Church of England Help Society, is ready and willing to help all immigrants regardless of the particular denomination to which they may belong. Indeed, already much work has been done in this respect, quietly and without advertisement. The Anzac Home has been opened to soldiers and their families who have come from overseas; they have been helped and guided, and many of them already assisted to employment or to go on the land. Canon Garland constitutes the link between the Church and the Immigration movement: as a member of the Executive and Council of the New Settlers' League he is in constant touch with future development of the policy throughout Australia, and with the immigrants who arrive to-day. The continued success of the immigration scheme established by him ten years ago, by which lads selected and trained by the Church Army were brought out to Queensland, is an indication that immigrants wisely handled and directed can bring nothing but gain to Australia. Immediate help can be given in the Immigration work by employers of labour getting in touch with Canon Garland, Box 47, Brisbane, who will be glad to find returned soldiers and immigrants work.

So much by way of historical survey is necessary to understand the genesis of the book which this article is intended to review. Mr Micklem was appointed to deliver the Moorhouse Lectures in 1920, and chose as his subject "Principles of Church Organisation." It was a wise and timely choice. Britishers as a rule are suspicious of theory and have a vague idea that it is impractical. But theory is simply a Greek word meaning "vision," and in dealing with proposals to alter anything we cannot possibly do justice to them unless we have a theory or vision of the nature and purpose of the thing which it is proposed to alter. This is what Mr Micklem invites us to do in the important book we are considering. We are not in a position to decide whether or not the Church in Australia needs alteration until we have considered what the Church is in its essential nature, how it has organised itself in the past, and what general principles are to be deduced from a study of its organisation. Then, and not till then, are we entitled to an opinion as to how far the Church in Australia conforms to those principles, and how far its system needs modification. Accordingly he considers in the first chapter the organisation of the primitive Church, setting out his findings with great learning and lucidity. In the second chapter he deals with the Church in the East where the question of Church organisation is complicated and to some extent obscured by the close connection with the State. He passes in the third chapter to the West where the question of Church organisation was, and still is, gravely confused by the unwarranted claims of the Bishop of Rome. These claims were decisively rejected in the sixteenth century by the Church of England, and called out the assertion, upon which the advocates of Australian autonomy greatly rely, that "every particular or National Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority so that all things be done to edifying." The action taken by the Church of England had this result that "the legal nexus with Rome was formally annulled."

A very interesting chapter follows on the expansion of the Church of England, which, as Mr Micklem shows us, has been marked by three important characteristics: a generous regard for local liberty, a full recognition of the principle of nationality, and a careful preservation of Catholic order. It could perhaps be wished that the point had been more clearly and explicitly made that the Australian Church is practically unique in the Anglican communion in not claiming the full measure of local self-government which is already enjoyed by the Churches of Ireland, Scotland, Wales, Canada, South Africa and the United States without any impairment of their full communion with the Mother Church of England.

In the last two chapters Mr Micklem deals with the organisation of the Church in Australia, tracing its history from the earliest period when it was entirely supported and controlled by the State down to the present day. He describes in detail the process of gradual emancipation from the shackles of the State, and in the last chapter of all sets out with great force and clearness the case for completing the process of emancipation. The Australian Church possesses "the full framework of a self-governing Church." "Yet, with all the machinery of self-government the Church's self-governing powers are by its own act rigidly limited." Its "constitutions, whether in set terms or by implication, bind the Church to an exact adherence to the formularies of the Church in England. . . . It is this restriction

to which has popularly been given the title of the Nexus," which is "clearly and avowedly a legal restriction and not one involving any principle essential to Church order; nor would its removal deprive the Church in Australia of anything fundamental to its existence or identity, or necessarily compromise in any way its unity and communion with the Mother Church of England or the other Churches of the Anglican Communion." There are many reasons why it should be removed. We give them in Mr Micklem's own words:—1. "There is need of change and modification . . . in the authorised services of the Prayer Book to meet the special conditions under which the Church and its ministry labour in Australia of to-day."

2. The Prayer Book is at this moment in process of revision in England, and "it would be a flagrant disregard of historic precedent that the Church in Australia should receive for its use a liturgy imposed from without, without any voice in its shaping or composition."

3. "The war served both to evoke and develop, both in Australia and the other Dominions, a consciousness of nationhood far more articulate and pronounced than that previously attained."

4. "The enforcement by State authority of a standard of uniformity, rigid and inelastic, has proved a main factor in religious disunion."

5. "It is vain to leave it to a local Church to take independent action with a view to Reunion so long as it is hampered by restrictions which hinder it from acting as a free negotiating party."

The case, as presented by Mr Micklem in his extremely able treatise, is an overwhelming one, and it is of immense value to the cause of autonomy that it should have been so learnedly and convincingly stated. No less valuable are the opinions which the book has elicited in the English Press. The *Times* and the *Guardian* amongst other leading papers, have reviewed it at length, and their reviews make it clear that English Churchmen have learned with surprise that the Australian Church does not already possess the autonomy she is now seeking to acquire. One sentence from the *Guardian* review will illustrate this: "The Church in Australia lags behind its sisters in Canada and South Africa, a fact which may surprise many readers of the *Guardian*, in regard to that full local autonomy which in these days has come to be looked upon as an obvious heritage among the Churches of the Anglican Communion throughout the world."

The recent session of the General Synod, by a unanimous vote in the House of Bishops and by decisive majorities of Clergy and laity, affirmed the principle of autonomy, which is now, we hope, not far short of attainment. When it is secured it will owe very much to Mr Micklem's lectures, and history will doubtless reckon him amongst the protagonists in a great cause.

TRAIN TOPICS.

BY ROJAM.

The train steamed out of Toowoomba Station almost as noiselessly as a steamer glides from a wharf, and the scenes common to both when departing on a long journey were not wanting on this occasion. The waving of handkerchiefs, the cheery "So long, old boy," to one on holiday bent, and the almost whispered "Goodbye, my dear," from a mother to her daughter, both with tear stained faces gazing after each other with that lingering, wistful look that speaks of a parting that may be the last, while others

were giving or receiving last instructions in matters of business that awaited them at the end of the journey or to be done while one was away.

At one end of our carriage was a young mother just recovering the bloom of her cheeks, and now struggling with a little bundle of humanity and the indispensable impedimenta taken on such occasions with one of the full age of twelve weeks. She had made the journey up and down the range many times before, but the vista at Rangeview always had a fascination for her, and she was anxious not to miss it as we passed.

"Let me help you, my dear." The voice was one of culture and refinement, and came from a lady whose face and grace of movement was as full of charm as her voice was of sympathy. She moved over to the side of the little mother, taking hold of the child as she spoke, and soon there commenced a conversation that for a time centred about babies and binders, bibs and bonnets, bottles, books, brocades and bazaars, foods, frocks, frills and fashion, dillwater and aniseed, and the thousand and one other things that are important to the growth and well-being of one of the country's best assets. And then—

"How do you manage on your 'At Home' days, my dear?"

"I have no 'At Home' days."

"Have you any special reasons for that?"

"Yes, three. First, I think my husband's position does not warrant them; next, I cannot afford them, and, not the least important, they do not appeal to me as being helpful."

"In what way are they not helpful?"

"Generally the topics and the tone of conversation are depreciating."

"Please explain more fully."

"Well, my experience has been limited and may have been unfortunate, but always the discourse has been on 'Servants and their shortcomings,' 'Tradesmen and their extortionate charges and practices,' and scandal."

"But, my dear, do not you think it wise to discuss matters affecting domestic economy?"

"I do, but on the occasions I refer to the good points of maid servants were little stressed, and so much was made of minor faults that great harm might have been done to their reputations and prospects without them having a chance to say anything in self-defence. Mistresses are so apt to overlook their own little weaknesses and failures."

"Are not servants in this country generally well paid and well treated?"

"The wages are much higher than formerly, and the accommodation much better, but it is still the fashion with many housekeepers to think any room, however small, good enough for a maidservant, and to confine her to it with all its silence and solitude when her work is done, and to lock up the food."

"What of the trades people? Are they not honest and obliging?"

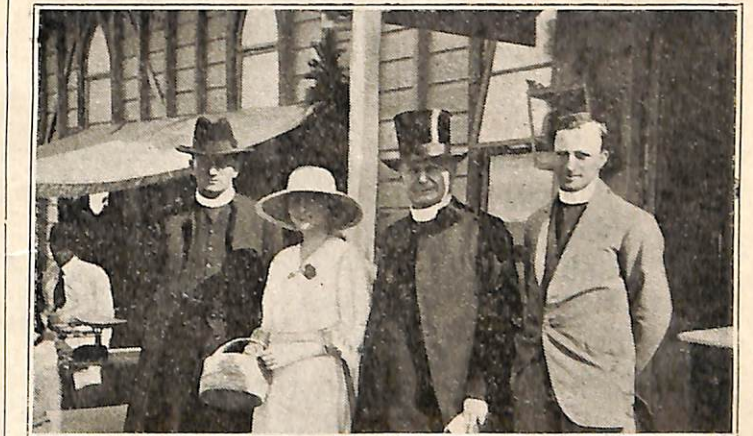
"My experience says yes, but some women not only are petty and mean in their dealings, but often wrongly charge tradespeople with giving short weight and with other practices that have no foundation in fact. Few if any household scales have ever been tested before being sold, and an inspector has told me they are very unreliable. My father says, too, the cost of living could be reduced by

25 per cent. if housekeepers would only be more methodical and less inconsiderate. Many of them are so thoughtless they seldom know what they want when an order man calls, and in consequence have to be called upon twice a week, and not content even with that but must 'phone every day or so, thus increasing the cost of collecting and delivery out of all reason."

"You spoke of scandal."

"Yes. It is not alone the character of people of whom we read in the newspapers that are discussed. Friends and acquaintances do not escape. Their domestic troubles and differences and many other things are talked of which have no other foundation than 'they say.' I often wonder if the 8th and 9th Commandments, or Shakespeare's 'Who steals my purse, steals trash, but he that filches from me my good name robs me of that which not enriches him and makes me poor indeed,' formed any part of their education."

"My dear, your experience has indeed been unfortunate, and let me hope it has also been unique. I am loth to think that many women who lay claim to a Christian education would so far forget themselves in the manner you speak of. 'At Home' days can serve many useful purposes. They may help to dispel wrong impressions. They may be used to improve the position of our sex in the world; to discuss and determine the best means of helping the many deserving institutions in our midst, or to widen our knowledge and sympathies. If your position and circumstances will permit it, invite your friends to come and see you, but let the character of your servants, tradesmen, friends and acquaintances be *taboo*, and try and lead the conversation into channels that will be helpful and not hurtful to others. If some of your visitors persist in manners and conversation that are not becoming, you have means at your disposal to make it known to them that their presence is unwelcome."



Archbishop Donaldson at East Brisbane.

The above photograph was taken after Archbishop Donaldson had declared St. Paul's Fête open. In the course of his speech he said that this was the last visit he was paying to any parish prior to his departure from Brisbane. The photograph, therefore, may be of some interest.

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

News from the Parishes.

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

NOTICE.

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

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

24	"	8	"	"
36	"	10	"	"
50	"	12	"	"
75	"	15	"	"
100	"	20	"	"
Over 100	"	1 line for every five.		

[A line averages eleven (11) words.]

Allora (Rev. T. HELY-WILSON).—SERVICE LIST.				
	8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Dec. 4—Allora	Allora	Spring Creek	Allora	Allora
11—Allora	Glengallan	Goomburra	Allora	Allora
18—Allora	Spring Creek	—	Allora	Allora
25	6.30 a.m.			
Xmas	Allora	Allora	Glengallan	Allora
Day	9 a.m.			
	Goomburra			
Dec. 21—St. Thomas, Holy Communion, 6.30 a.m., Allora.				
26—St. Stephen	"	"	Allora.	
27—St. John	"	11 a.m., Goomburra.		
28—Holy Innocents	"	6.30 a.m., Allora.		
1—Women's Guild, Allora, 3 p.m.				
12—Local Committee, Allora, 8 p.m.				
13—Inver-ramsey, 8 p.m.				
15—Girls' Guild, 8 p.m.				
19—Talgai West, 8 p.m.				

ALLORA, ST. DAVID'S.—Rev. E. R. Ebbs visited us last month. We had fine services, and the men's service was largely attended, but since then the C.E.M.S. has decided to go into recess until next year, and this is mainly due to the poor attendance of members at last meeting. There is nothing to report except poor attendances at the services. Every Sunday we see crowds of people walking, driving and riding to Mass at the Roman Church, whilst just a few Allora Protestants casually stroll along to St. David's.

ST. MATTHEW'S, SPRING CREEK.—Rev. John Hope, of Clifton, was with us on November 6th, and blessed the new altar and canopy in our Church. The Boys' Surplice Choir were also present with the Rector, and an impressive service held. The improvements are due to the faithful work of the Women's Guild, and we congratulate them on the results of their labours. The day will be long remembered. The Church was so crowded that some only found standing room.

GOOMBURRA, ST. JOHN'S.—A very successful concert, organised by the Sunday School teachers, was held in School of Arts in aid of school funds, the takings being £14 14s. The extension of St. John's Church is now completed. The improvements to building are—(1) A vestry 10 ft. by 20 ft.; (2) The chancel has been extended 5 ft.; (3) A rood beam and rood; (4) A new altar, canopy, riddel posts and ornaments. All this has been financed by the Women's Guild, and they are to be heartily congratulated on making the old building into a handsome country Church. Sunday, 25th (Christmas Day) Goomburra service will be held at 9 a.m. Please note. December 27th (Festival of Patron Saint), Holy Communion 11 a.m.

INVER-RAMSEY.—A fine service was held this month and the room crowded. These hearty country services are most encouraging and inspiring.

GLENGALLAN, ST. MARK'S.—Wet weather has again interfered with attendance at worship, only one service being held last month.

GENERAL.—We ask the Church people in all centres to remember St. Martin's Memorial Hospital and to send in a donation of at least 2/6 to the local Wardens. We congratulate the R.S.S.I.L.A. and War Memorial Committee on a wonderfully well-arranged and successfully carried out programme on Armistice Day.

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

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Dec. 4—Boonah	Boonah (Mattins)	Cannon Creek	Boonah	
11—Boonah	Boonah (children 10)	Mt. Alford	Marroon (8)	
18—	Marroon	Cannon Creek	Boonah	
25	6.30 a.m.			
Xmas	Boonah	Boonah	Boonah	
Day	7.30 a.m.			
	Boonah			
Jan. 1—Boonah	Mt. Alford		Boonah	

C.E.M.S.—December 7th.

G.F.S.—December 8th and 16th.

M.C.L.—December 3rd and 17th.

Our Summer Fair was a huge success not only financially, realising £230, but also as an instance of the capacity of Church people to amicably and without friction vie with one another as to who should do the best work and spend the most money for the sake of a common cause. As a result we shall be now free of debt and able to turn our attention to extra-parochial concerns, which is naturally the aim of every self-respecting portion of the true Church, so that although the Women's Guild, which has done such yeoman service for months past, may disband during the Christmas holidays, they will, we feel sure, wish to gather together again to work for Missions whether at home or abroad. During the month the branch of the M.C.L. has been started with some twenty members in charge of four Associates: Mrs. Compton, Mrs. McLean, and the Misses Maynard and D. Moore. We also have several new members for the G.F.S., which now meets fortnightly. A stirring Advent and happy Christmas to everyone.

Holy Trinity, Fortitude Valley (Rev. S. WATKIN; Rev. J. PAYN LEWIS).—On Friday, November 18th, the Sacrament of Confirmation was administered by the Archbishop at 8 p.m. One hundred candidates were presented, and this included small contingents from Sandgate, Lutwyche, Wilston and Clayfield. It was a glorious service and the Church was crowded. The newly confirmed are to receive their first Communion on Sunday, December 4th, at 7.30 a.m., and there will be a Communion breakfast afterwards. The Sung Eucharist at 11 a.m. on that day will be a great act of thanksgiving for all the joy and blessing of the Confirmation and first Communion. The newly-confirmed have decided, as a thank-offering, to place a credence table in the side chapel. Much to the regret of all in this parish, the Rev. I. L. Skelton has been transferred to Bundaberg. The Parish Hall was packed on Monday night, November 14th, to bid him "good-bye" and to wish him God-speed. A wallet of notes was presented to him; and a small illuminated letter, which was signed by the Rector, the Churchwardens and the members of the Parochial Council. At the same meeting a welcome was given to the Rev. J. Payn Lewis, who comes to us from Melbourne. Mr Lewis is to be ordained to the priesthood at the coming Advent Ordination, and we ask for the prayers of all our people on his behalf.

St. Michael's, New Farm (Rev. WALTER THOMPSON).—On the Sunday after All Saints we held our Annual Flower and Gift Service and a large number of bunches of flowers, eggs, picture books and feeders, were offered by the children and afterwards taken up to the Children's Hospital. Mr Fenwick resigned from the position of organist, which he filled so well, and has gone to reside in N.S.W. Mr Vizer has been appointed organist, and will, we feel sure, soon have a good choir again. During the vacancy Miss Drane kindly presided at the organ, and her playing was much appreciated. The Boys' Club Cricket Team has done good work and hold second place in the Union at present. The Sunday School Prize-giving and the Christmas Tree will be held on the same night, December 15th. All gifts from friends for the Christmas Tree should be sent to the Rectory before Wednesday, the 14th.

St. Martin's, Rosalie (Rev. V. H. WHITEHOUSE, Rev. R. ST. GEORGE).—Our Patronal Festival Services were really an inspiration both from the numbers who attended and for the devotion which characterised them. They began with a celebration of the Holy Eucharist on St. Martin's (Armistice) Day at 7 a.m., at which quite a number communicated. At night the Church was filled to overflowing, and we were pleased to welcome the many visitors from other parishes. Rev. G. S. Hanbury told the story of St. Martin and left us some valuable lessons from our Patron Saint's life. At the social gathering in the hall afterwards, short addresses were given by the Rector; also the Rev. Canon Garland, Revs. G. S. Hanbury,

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C. Dunn, and A. E. Taylor. On Sunday, in spite of the storms, the congregations were very good. We are indebted to Mrs Morris and Miss Freda Taylor for their solos on Friday and Sunday. A Garden Fête was held on Saturday, November 12th, in aid of our Hall Fund. The Citizens' Band played during the afternoon. A Cinderella and Children's Party was held on November 18th. The next social events to follow shortly are the opening of our tennis court and the Christmas Tree for the children.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—The past twelve months has been a strenuous time for everybody at St. Colomb's. In that period the Church has been moved to the new site and beautified in many ways; the hall also was moved and enlarged; the grounds have been laid out with some show of order and beauty; the Memorial Cross has been erected and unveiled; and many other things have been done which time and space will not suffice to give in detail. In all this the Rector has had much to do, and has yet not failed to give of his best in the services of the Church. He now is away South on a well-deserved and much-needed holiday; and the results, we are sure, will be satisfying both to himself and to the parishioners. We shall be glad to welcome him back, bringing with him renewed strength and spirit, on or about 3rd December.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—The most important event during the month has been the preparing and presenting of candidates for Confirmation. As we had already had our own Confirmation these candidates were taken to the Holy Trinity Church, Valley, on November 18th. At the time of writing we are looking forward to the 55th Anniversary of the Consecration of St. Andrew's Church. Bishop Halford has kindly consented to preach and we are anticipating a crowded congregation. Afterwards the parishioners are going to adjourn to the new hall where it is hoped they will get to know one another better and so deepen their brotherly spirit. Advent is once more with us and it is hoped that the season will be used by those who are now irregular in their Divine Worship and in their Communion, as a time of renewing their duty to God. And it is hoped our week night services will be well attended for preparing for our Xmas services, which will be as follows:—St. Andrew's, 6.30, Holy Communion; 8, Holy Communion; 10.30, Mattins and Holy Communion; 7.30, Evensong. St. Mark's—6.30, Holy Communion; 8, Holy Communion; 11, Mattins and Holy Communion; 7.30, Evensong. The Women's Guild, after months of strenuous work, go into recess until March. Mr and Mrs Robinson have left us for Western Australia. They will be very much missed and our good wishes go with them.

St. Andrew's, South Brisbane (Rev. J. S. NEEDHAM, Rev. J. P. PARKER).—The repairs to the Church are well under way, and a great improvement is to be noted in its appearance already. The only people we are sorry for is the Sanctuary Guild and the Verger, whose duties have been rendered very unpleasant and tedious by the prevailing dust. Great credit is due to them for the way in which they have stuck to their way. Such conditions would have disheartened many a one. The Sunshine and Gordon Clubs held a very successful display, at which we had the pleasure of welcoming Archbishop Sharp. Judging by the attendance and the remarks of approval, it well merited its success. During the month we had the pleasure of a visit from Rev. A. R. Ebbs, National Secretary C.E.M.S., who preached at Mattins and admitted three new members into the fellowship of the Society. The whole service was most dignified and inspiring, and as a result of his visit we are anticipating fresh interest and activity in our work. The work at Grey Street still goes ahead, despite great discouragements. We are badly in need of an organist. Surely in so vast a parish there is someone who feels a call to aid the services in God's own house. Mr Parker would like to hear from anyone who would offer his or her services in this way. A male teacher is also wanted for the Sunday School, which is growing week by week, nearly 30 or 40 scholars being on the roll. The dignity of the chancel has been greatly added to by the presentation of a choir stall of Queensland maple, given by the family of the late Mrs and Miss Collins. This will be dedicated at the Confirmation Service to be held on St. Andrew's Day, a report of which, together with an account of the Parish Communion, will appear in the next issue. One of our oldest communicants in the person of Mrs Whittred passed away at a ripe old age. Our deepest sympathies go out to the bereaved family.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The Fête, for which so much steady work had been done, was held in the Church grounds on October 29th, and was an unqualified success. Archbishop Donaldson with characteristic generosity gave us an hour of his valuable time, and accompanied by Canon Batty, came and declared the Fête open. He said that this was his last visit to any parish prior to his departure for Salisbury, and urged the people to clear themselves of the Rectory debt in order that they may commence the building of their new Church as speedily as possible. He wished us good luck in our undertaking and hoped it would be entirely successful. The Vicar, in the name of the congregation, thanked him for his kindness in coming and wished him Godspeed in his new work. Everyone worked with such happiness and goodwill that £250 will be paid off the debt, and the Vicar duly and heartily thanks all those who laboured so eagerly and efficiently. Mr Shudholme very kindly erected and looked after the electric lights for the occasion, which was a great help. He has offered to put, free of charge, the fittings for electric lighting into the Church if the material is provided, and we are glad to say that a gentleman has offered to finance the arrangement, so that by the time of the next Christmas the Church should have finished with gas—at least for lighting! A Christmas Tree will be held in the Church grounds on Saturday, December 10th, and the wise and prudent will buy their tickets early or they may suffer disappointment. The services for Xmas Day will be Holy Communion at 6.30 and 8 a.m., Mattins and Holy Communion at 10.30 a.m., Evensong 7.30 p.m. The Church needs a Christmas Box—two pairs of brass vases—will anyone give them? The Vicar will supply any particulars as to size and shape.

St. John the Baptist, Balmoral Parish (Rev. J. HOWARD STEER).—The complete result of the parish's effort for St. Martin's Hospital is not to hand. During the month four additional memorial cots have been given to the hospital, which makes the total number now six cots from the parish.

BULIMBA district is working hard towards a successful issue to their Christmas Fête on December 18th. The need of a permanent Rectory for this part of the parish is occupying a great deal of the thought of the Churchwardens and Rectory Committee. A scheme has been thought out, and we hope to be able to report that something definite has been done by the beginning of the year. We are very sorry to have to record the death of one who was held in very high esteem by everyone who knew her—Mrs Pashen. Our whole sympathy goes out to those whom she has left. Every one of us would love to see our choir more earnest about their practices. It seems that "nobody cares."

MORNINGSIDE.—A Christmas Tree, to be held on December 17th, is being eagerly looked forward to by the younger ones. The Sunday School Picnic last month was very enjoyable and everyone was happy. Through the courtesy of Mrs A. Barker, of Norman Park, a party of young people from Morningside and Bulimba (all Church workers) spent a very pleasant evening at a motor boat basket picnic. The Council Meeting this month was full of progressive suggestions. The question of painting the hall and Church was keenly discussed.

NORMAN PARK is putting all their energy into their Sale of Work on December 3rd. A very enjoyable afternoon was given by Mesdames Willis, Salestry, and Proctor, at which many gifts were given for their stalls. Bishop Halford has kindly consented to come and open our Fête as representative of his Grace the Archbishop, who unfortunately will be unable to come.

Christ Church, Childers (Rev. A. E. ATKINS).—The Children's Eucharist, which was sung for the first time last month in this parish, was quite a red-letter day, and may, we sincerely hope, lead to the recognition by all Church people that the Holy Eucharist is the chief and central service of Jesus Christ for all Christian people. The book used for the service is "The Children's Offering." We are pleased to chronicle the payment of the debt on the Current Account, and the parish is again financial. At the last Parochial Council Meeting the stipend was raised to the minimum. All parts of the parish have contributed during this year towards our financial needs, and many annual promises have been received by the Churchwardens. These may easily be increased by the more well-to-do parishioners.

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

Parish of Cleveland (Rev. W. J. GERRARD).—Order of services for month and Christmas. 4th—St. Paul's, 8 a.m., H.C.; Redland Bay, 11, M. and Sermon; Victoria Point, 3 Evensong and 8; St. Paul's, 7.30, Monthly service of Intercession for Missions. 11th—St. Paul's, 11 a.m., H.C. and S.; St. Andrew's, 2.30, Children's S. and Evensong; St. James', 7, Evensong and S. 18th—St. James', 9.30 a.m., Children's Service (Missions); 11 a.m., H.C. and S.; St. Paul's, 3 p.m., Children's Service (Missions); 7.30, Evensong. Christmas Day (the Nativity of our Lord)—St. Paul's, 8 a.m., H.C.; and 7.30, Evensong; St. James', 11 H.C. and S.; Birkdale, 3, Evensong. 31st (New Year's Eve)—Russell Island, 7.30, Evensong, Christmas S. 1st January—Russell Island, 8 a.m., H.C.; Redland Bay, 11 a.m., H.C. and S.; Victoria Point, 3, Evensong; St. Paul's, 7.30, Evensong and S.

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

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
4—Clifton	Clifton	—	Clifton
11—Clifton	Talgai	Back Plains	Clifton
18—Clifton	Clifton	Pilton	Clifton
25—Clifton	Clifton	—	Clifton

We are very grateful to the Rev. Hely-Wilson for coming to us for our festival. It is the first time for over two years since there was an exchange of altars and pulpits. The social and dance on Tuesday, November 3rd, was very enjoyable. We hope to clear £12 for the Mt. Mulligan Disaster Fund. During Advent a special course of sermons on the "Creeds and Modern Thought" will be given on Sunday nights. We heartily invite all men to attend. A question box will be placed in the porch, and any questions asked will be answered. We hope to see the altar thronged with communicants on Christmas Day. This is the last time of asking for *Church Chronicle* subscriptions.

Crows Nest (Rev. S. ATHERTON).—The visit of the Rev. T. D. Warner to the parish was much appreciated by those centres in which he officiated. We are sorry that the excessive heat of Sunday, November 6th, somewhat interfered with the plan of services, but our thanks are due to Mr Warner for his visit, which enabled the Vicar and his family to take a short holiday. The sympathy of all parishioners we are sure, will be extended to Mrs L. Fisher and family, of Silverleigh, in their bereavement. The early death of Hilda, following only seven weeks after the death of Mr Fisher, makes the sorrow heavier to bear. We pray that God may comfort them. The date of the visit of the Archbishop for Confirmation has not yet been fixed. We hope soon to be able to advise the centres concerned. The little centre of East Lynne recently set an example which some other of our centres might follow. A few families organised a Social Evening in aid of the Parish Car Fund and it turned out a great success. The sum of £12 has been handed over to the fund. Our thanks are given to all the workers concerned. We believe that Virginia is holding a similar function, but too late for reporting in this issue. We hope that other centres will follow the example of these two very small ones, as help for the Car Fund, is urgently needed. We would draw the attention of parishioners to the list of services for December, and ask them to take note of several alterations. Services for December are as follows:—Dec. 4th—Crows Nest, 7.30 a.m., Holy Communion; Crows Nest, 11 a.m., Mattins and H.C.; Pineland, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Pechey, 7.30 p.m., Evensong. 11th—Crows Nest, 7.30 a.m., Holy Communion; Pechey, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 18th—Goombung, 11 a.m., H.C. and Sermon; Haden, 3 p.m., Evensong;

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Telegrams: NORMAN BELL, BRISBANE.

Goombungee, 7.30 p.m., Evensong; Pinelands, 7.30 p.m., Evensong
21st, Wednesday, Anduramba, 7.30 p.m., Evensong. 25th, Christ-
mas Day, Crows Nest, 7.30 a.m., Holy Communion; Geham, 11 a.m.,
H.C. and Sermon; Goombungee, 11 a.m., Mattins; Highfields, 3 p.m.,
Evensong; Crows Nest, 7.30 p.m., Evensong. January 1st, 1922,
Crows Nest, 7.30 a.m., Holy Communion; Pechey, 11 a.m., Mattins
and H.C.; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong;
Crows Nest, 7.30 p.m., Evensong.

St. Agnes', Esk (Rev. C. W. TOMKINS).—Widespread regret was
expressed throughout the district when the melancholy announce-
ment was made that Mr O. G. Handley had passed away at his
residence, "Sunnyside," on the 5th November. The deceased gentle-
man was Churchwarden, Synodaman and Parochial Nominator of the
parish. Unassuming; regular in his attendance at the services;
generous; as a worker loyal, able and energetic—his loss leaves a
serious gap in our ranks. Our most sympathetic thoughts and
prayers are with his sorrowing widow and children. Exchanges
having been arranged between Esk and Boonah, and between Too-
goolawah and this parish, we had the pleasure of hearing the Rev.
O. C. Compton on one Sunday during the month, and the Rev. K. A.
Watts on another. We have begun to hold services at Coal Creek.
The attendance is encouraging, averaging about 40.

St. John's, Harrisville (Rev. A. D. BAKER).—Services for
December. 4th—Harrisville, 7.45, Holy Communion, 10.45, Mattins
and Litany, 7.30, Evensong; Roadvale, 11, Holy Communion and
Sermon; Kalbar, 3, Evensong. 11th—Harrisville, 10.45, Holy
Communion and Sermon, 7.30, Evensong; Kalbar, 7.30, Evensong.
18th—Harrisville, 7.45, Holy Communion, 10.45, Mattins and Litany,
7.30, Evensong; Kalbar, 11, Holy Communion and Sermon; Road-
vale, 2.30, Evensong; Mutdapilly, 8, Evensong. 25th—Christmas
Day—Harrisville, 7.45, Holy Communion, 10.45, Mattins, Holy
Communion and Sermon, 7.30, Evensong; Kalbar, 7.30, Evensong.
The stump-capping in connection with the Church to be built at
Mutdapilly took place on Saturday, October 22nd, and notwith-
standing the heavy rain was a decided success. The Archdeacon
spent Sunday with us, and preached to large and interested con-
gregations at Harrisville morning and evening, going to Kalbar in
the afternoon, where he dedicated a Bible in memory of the late Mrs
Bertram. Two very sad deaths have occurred since last notes, those
of Evelyn Pollard and Cassie Le Grande, both children. Our
prayer is that God will comfort those who have been so sadly
bereaved.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BERESFORD).—
We are happy to be able to state that owing to the energy and en-
thusiasm of those who originated and conducted the "straight-
giving scheme," and the generosity of those who contributed to it,
the Churchwardens were able to send a cheque for £150 in further
reduction of the debt on the Rectory. It will indicate how large
was the number of subscribers when we say that the donations
ranged from 2/- to £5, only about three of the latter. This speaks
volumes when we note the great amount of unemployment in our
midst and the fact that the usual funds have not suffered. The
Vicar and Churchwardens tender sincere thanks to all concerned.

WATERWORKS ROAD.—The newly constituted Women's Guild or
Working Party signalled its existence by holding, on November
12th, a most successful coin evening at Mrs Crane's residence. A
very jolly evening was spent and £11 raised towards the furnishing
of stalls for the Bazaar this Guild hopes to hold at Waterworks
Road early next year, to raise funds to augment the £97 already in
hand to transform the present inadequate Mission Hall into a
Church. St. Thomas' Dramatic Society had the local hall (W.P.O.)
crowded for their performance of the operette "Sylvia," on
November 16th, and added £11 to the growing Horse and Sulky
Fund.

St. Paul's, Maryborough, with St. Thomas', Newtown, and
Christ Church, Granville (Revs. J. ELLIOTT and T. E. BRD.).—
Welcome rain fell on Sunday, 13th November, and though it
marred the attendance at Evensong we were very thankful for it
after a long dry spell. The altar at St. Paul's has been beautified
by four polished cedar riddel posts, provided by the Rector from
the baptismal offerings. Later on we hope to have a new altar, the
present one to go into a side chapel. The attendance at Mr Ebbs'
address was very meagre; we can only hope that the men's feelings
will be more deeply stirred. On 5th November Miss Gataker,
daughter of Mr M. L. Gataker, for many years a Churchwarden,
was married to Mr Eversley Hull, of Rumundi, where they will in
future reside; and on 23rd November Miss Florence Roberts,
choister and Sunday School teacher, was married to Mr Herbert
Loose, our Sunday School Superintendent, the wedding being

fully choral. Some days previously they were the recipients of
handsome presents from the choir, teachers and scholars. Fortu-
nately they both remain with us. St. Thomas' Garden Fête
realized £17 10s., which will be a great help to the Church funds.

St. Luke's, Miles (Mr H. GLAZIER).—October 16th we held
our Dedication Festival. The Church was beautifully decorated
with flowers and pot plants and the musical portion of the service
was more than usually good. Mr H. Kingston, of Brisbane, presided
at the organ. November 13th a special service was held to perpe-
tuate the memory of that great deliverance from our enemies, and to
give honour to the memories of those who have gone from among
us and fought, and died, and died. The memory of this service
will remain long in the minds of those who took part in it. The
children's entertainment, held on November 14th, to raise funds for
the treat, was a great success.

Roma, St. Paul's (Rev. A. F. EVA).—The Concert organised
by Miss Timbury proved most enjoyable, and was a great financial
success. The thanks of all are due to Miss Timbury and her able
assistants. The G.F.S. has made a definite start and meets fort-
nightly. All Saints' Day was observed on the Sunday night pre-
ceding. To mark the occasion the choir rendered an anthem and
surprised themselves and everybody else. The choir is increasing
in members and rendering good music, notwithstanding the sudden
demand for reading at sight now and again. St. Paul's Cricket Club
opened the season well. Their first innings resulted in 91, to their
opponents 28. F. Timbury took 7 wickets for 12. The Children's
Missionary Guild afternoon was again well attended. The Church
Boy's Ground Guild have the Church grounds in splendid order.
The fact that the thermometer was registering 103° did not put them
off their work. At the Parochial Council Meeting for the month,
which was very well attended (in spite of the fact that the town
had been plunged into sudden darkness for forty minutes), the
Wardens were able to present quite a creditable financial statement.
It was decided to sell the old building at present standing on one
corner of the Church grounds. A determined effort is being made
to find the £50 expected from the parish for Overseas Missions.
The Anniversary Services were bright. The choir rendered the
anthem well. The afternoon service held at Bungeworgorai on the
second Sunday in the month was well attended. The Reunion of
Church people held in the Church grounds in connection with the
anniversary of the Dedication of the Church was well attended, and
all thoroughly enjoyed the open air. The grounds were well
lighted with electric light and a good moon.

Rosewood (Rev. T. EDWARDS).—We have kept our Patronal
Festival in a very subdued manner, but thank God it was observed.
All Saints' Church, Marburg, has also had its Festival, and All
Souls' Day was solemnised at the altar of the parish Church. We are
looking forward to the first visit of our Archbishop on the 14th of this
month, when (D.V.) he will administer the Sacrament of Confirmation.
We also hope that he will inaugurate the first steps towards the
building of the new Church of St. Luke. The annual Sale of Work
will take place on the 16th and 17th December. There has been a
great deal of solid work done in preparation for this event, and in
consequence there will be a great deal to sell, and we hope to realise
sufficient to justify us in at once calling for tenders for the new
Church. A building committee will be appointed before these notes
appear in print.

Sandgate, St. Nicolas and St. Margaret's (Rev. S. BAGGLEY).
The recent Fête produced a net result of £272 15s. 8d. About the
same time the parish received another sum of £300 under the will
of the late Miss Agnes Thorne for the purpose of repaying the loan
of £375 borrowed from the Diocese four years ago on the Rectory
Fund. The loan has been repaid, the overdraft at the bank has been
wiped out, and the parish has a credit balance at present.

Sherwood (Rev. GEORGE GREEN, M.A.).—The Parish Church of
St. Matthew was completely destroyed by fire on the night of

September 27th—nothing whatever was saved. It was built in
1893 and replaced a brick Church on the same site, which was
opened on June 6th, 1870, by the Bishop of Brisbane (Dr. Tufnell).
It can be imagined what a shock and wrench the burning of the
Church has been to many of the older families of Church people.
Nevertheless we are not going to sit lamenting amid the ruins of
the past, but be up and doing to re-build our Church, and that in a
more central site opposite the State School. This means a big out-
lay of money for land, and in these days we realize what an effort it
will be to collect £22,000 ere we can make a start. We are encouraged
by donations amounting to £200 and promises of a further £280.
Any help from readers of *Church Chronicle* will be thankfully
received. Sunday morning services are held in the Parish Hall.
Cook's Picture Theatre has been generously made available for
evening services, when the service is projected on the screen—saving
the expense of prayer and hymn books—and the Vicar illustrates
his address with lantern slides. Often congregations have numbered
200. We hope even more will attend. Sunday, December 11th, we
are making Sunday School Day. Mrs Hadley, of Graceville, deserves
our thanks for a very well organized evening at her house on
Tuesday, November 15th, which resulted in obtaining £18 for our
Re-building Fund. There was only an audience of fifty to hear
Canon Batty's lecture on "Hymn-singing." I wish there had been
as many as on the previous evening at the Parish Meeting. We
hope he will come again. About 400 signed the roll to vote on the
question of Church site, about 100 of whom have joined our Envelope
Scheme. If the remaining 300 would join at the rate say of 6d. a
week it would mean nearly £400 a year more to our Church funds.
The inference is obvious. Christmas Communion, 7, 8, and 10.45
a.m., Sherwood Hall; 9 a.m., Oxley.

St. Peter's, Wynnum (Rev. J. M. TEALE and Mr. HARWOOD).—
His Grace Archbishop Donaldson administered Confirmation to
41 candidates on October 19. After the service, outside the Church,
his Grace said "good-bye" to the parishioners. The Fête organised by
St. Paul's Guild, Manly, was a great success. The proceeds went
towards the reduction of the Rectory debt; the debt is now just
under £300. The Vicar thanks very sincerely all who worked so hard
and willingly. We regret to say that Miss Waters, who has for so long
collected on behalf of Home Missions, has had to resign; we thank
her for the good work she has done. We rejoice to know that a
successor has come forward for this most important work—Miss
Alice Harwood having volunteered; we wish her every success in
the work.

MOTHERS' UNION IN AUSTRALIA.

On Wednesday, October 26th, the closing function of the 1921
session of the Mothers' Union was held at Christ Church, Milton.
The service was conducted by the Rev. V. Whitehouse, who adminis-
tered Holy Communion to a large and representative gathering.
His particularly happy and helpful address emphasized the in-
valuable work—and power for good—lying within the scope of such
an association as the Mothers' Union. At the conclusion of the
service an adjournment was made to the Parish Hall and Rectory
grounds, where a very pleasant afternoon was spent discussing
various matters of interest, amongst others the somewhat vexed
question of the proposed admission of women to the various Diocesan
Councils of the Church, on which point opinion was divided.
Allusion was made to the steady increase of branches and members,
which should prove a great incentive to the workers keenly inter-
ested in the advancement of the Union. Reference should also be
made to the success attending the efforts of the Mothers' Union on
St. Martin's Day in aid of the Memorial Hospital. We owe a debt
of gratitude to Archbishop Donaldson for his sympathetic interest
and support, and in extending our heartiest welcome and greetings
to his successor, Archbishop Sharp, rest confident in the assurance
that in his spiritual guidance and wise counsel we shall be inspired
to renewed effort in the future.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Marriage Fees	...	£121 6 2
Assessments	...	51 19 4
		£173 5 6

HOME MISSION FUND.

Miss M. P. Bell	...	1 0 0
Mrs C. Jeffries	...	12 0
Miss Wetherell	...	18 0
Allora—St. David's	...	12 6
St. Matthew's, Spring Creek	...	1 1 0
Inver-ramsay	...	8 0
Auchenflower, St. Alban's	...	2 9 7
Beaudesert—Hillview	...	2 0 0
Biggenden, St. John's	...	12 4

Brisbane—All Saints', W. Terrace	1 11 4
St. Matthew's, Groveley	7 0
Childers—Appletree Creek	15 0
Clifton, All Saints'	1 14 0
Crows Nest—St. Mark's, Goom- bungee	11 0
Eidsvold, St. Mark's	17 9
Maroochy—St. John's, Nambour	3 15 7
Oakey—St. Augustine's	2 18 10
St. Anne's, Jondaryan	10 0
Pittsworth—St. Paul's, Tummaville	1 6 11

Rosewood, St. Luke's	...	...	11	6
Sandgate, St. Nicolas'	...	...	1	19 7
Tiaro, St. Philip's	...	...	10	6
			<hr/>	
			£27	2 5

TURNELL HOME BUILDING FUND.			
"H.B.C." ...	1	0	0
Mrs Congreve ...	1	1	0
Miss K. Fewtrell ...	4	0	0
Mrs M. A. Gratton ...	1	0	0
Dr. Jackson ...	1	1	0
Rev. J. W. S. Tomlin ...	5	0	0
Mrs J. W. Wild ...	1	0	0
St. Gabriel's School, Charters Towers ...	4	14	0
Beaudesert ...	1	15	0
Brisbane—St. Colomb's, Clayfield ...	7	6	
St. Augustine's S.S., Hamilton ...	2	18	4
Holy Trinity, Woolloongabba ...	9	11	6
Bulimba, St. John's S.S. ...	11	7	6
Cleveland, St. Paul's S.S. ...	4	11	6
Crows Nest, St. George's W. Guild ...	10	0	0
Gin Gin, St. Mary's S.S. ...	3	18	3
Howard, St. Matthew's ...	3	4	6
	<u>£57</u>	<u>19</u>	<u>1</u>

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.			
Col. and Continental Ch. Society ...	10	0	0
W. and E. Hall ...	40	0	0
Brisbane, St. John's Cathedral ...	13	5	2
Maroochy—St. John's, Nambour ...	7	3	3
Kenilworth ...	4	0	6
Wynnum, St. Peter's ...	2	14	0
	<u>£77</u>	<u>2</u>	<u>11</u>

CATHOLIC PROVIDENT FUND.			
Windsor, St. George ...	7	6	

CLERGY CENTRAL SUSTENTATION FUND.			
Mrs J. W. Wild ...	£2	0	0

WHITSUNDAY OFFERTORY.			
Allora—St. John's, Goomburra ...	7	6	
Brisbane—Christ Church, Milton ...	8	7	7
	<u>£8</u>	<u>15</u>	<u>1</u>

ORDINATION CANDIDATES FUND.			
Miss Wetherell ...	10	6	
Biggenden, St. John's ...	2	10	0
Brisbane—St. John's Cathedral ...	10	18	7
Holy Trinity, F. Valley ...	11	13	0
St. Andrew's, S. Brisbane ...	17	1	8
St. John's, Bulimba ...	1	14	10
St. Francis' College, Nundah ...	20	0	0
St. Thomas, Toowong ...	8	5	8
St. Andrew's, Lutwyche ...	12	3	7
St. Peter's, West End ...	2	15	8
St. George's, Windsor ...	17	0	

Bundaberg, Christ Church ...	16	1	1
Chinchilla, St. Cecilia's ...	1	5	0
Cleveland, St. Paul's ...	1	14	7
Gatton, St. Alban's ...	18	3	
Howard, St. Matthew's ...	2	17	8
Ipswich, St. Paul's ...	3	7	5
Maroochy—St. John's, Nambour ...	5	7	3
Maryborough, St. Paul's ...	10	13	2
Oakey—St. John's, Gowrie Junction ...	13	9	
Sandgate, St. Nicolas' ...	4	13	0
	<u>£135</u>	<u>2</u>	<u>8</u>

CHURCH MISSIONARY SOCIETY.			
Cleveland, St. Paul's ...	£3	2	7

AUSTRALIAN BOARD OF MISSIONS.			
"Anon." (gifts) ...	10	0	0
"Anon." ...	6	0	0
Mrs J. Stevenson ...	7	1	
Mrs Wight ...	1	0	0
St. Catharine's (gifts) ...	5	0	0
Ingham ...	1	0	0
Allora, St. David's ...	14	6	
Brisbane—Cathedral S.S. ...	3	1	
St. John's Cathedral W.A. ...	1	10	0
All Saints', W. Terrace (Med.) ...	18	4	
Holy Trinity, F. Valley ...	3	0	0
St. Michael and All Angels', New Farm ...	5	2	1
Rosalie, St. Martin's ...	2	5	0
Clayfield, St. Colomb's ...	5	10	8
Lutwyche, St. Andrew's ...	2	0	0
St. Mark's, Albion ...	1	13	6
St. Mary's, Alderley, S.S. (gifts) ...	4	0	0
St. Augustine's, Hamilton ...	5	7	5
St. George's, Windsor ...	12	1	
St. Paul's, Taringa, W.A. ...	3	2	
Toowong, St. Thomas' ...	6	0	0
St. Andrew's, Indooroopilly ...	22	8	6
St. Philip's, Thompson Estate ...	26	0	0
St. Paul's, East Brisbane ...	2	0	0
School Church, Morningside ...	14	6	
Broughton Estate S.S. ...	17	2	
St. Andrew's, S. Brisbane ...	15	2	8
School Church, Yeronga ...	1	0	0
Beaudesert—St. Thomas' ...	6	0	0
Christ Church, Veresdale ...	17	0	
Knapp's Creek ...	8	16	0
Crows Nest, St. George's, Women's Guild ...	5	0	0
Harrisville, St. John's, Women's Guild ...	4	0	0
Kilcoy, St. Mary's (gifts) ...	18	3	
Killarney—St. Aidan's, Tannymorell ...	7	0	
Southport—St. Margaret's, Nerang ...	3	5	9
	<u>£122</u>	<u>6</u>	<u>5</u>

New Guinea Mission.			
Per Canon Campling ...	10	0	0
Dr. J. A. Cameron ...	1	0	0
Mrs Pitt ...	5	5	0
M.O.L. and H.K. Festival ...	10	10	0
Mrs Morris (launch) ...	2	6	3
Brisbane—St. Andrew's, South Brisbane ...	5	0	
Holy Trinity, F. Valley, G.F.S. (launch) ...	1	6	0
	<u>£31</u>	<u>13</u>	<u>3</u>

Melanesia Mission.			
Miss B. Haussmann ...	5	0	0
Miss N. Haussmann (launch) ...	10	0	
Miss I. Haussmann (launch) ...	1	0	0
Brisbane—St. Martin's S.S., Rosalie ...	14	2	
Cleveland, St. Paul's S.S. ...	2	4	10
	<u>£29</u>	<u>9</u>	<u>0</u>

Yarrabak Mission.			
Mrs E. Neumann ...	1	0	0
Miss A. Moseley (launch) ...	5	0	
M.O.L. and H.K. Festival ...	2	6	3
Bishopbourne (launch) ...	4	0	
Brisbane—St. Andrew's, South Brisbane ...	6	0	
Christ Church, Milton, S.S. ...	14	4	
Cleveland, St. Paul's, S.S. ...	8	10	
Nanango—St. Michael and All Angels', Kingaroy, S.S. (boy) ...	1	5	0
Warwick, St. Mark's ...	1	0	0
	<u>£27</u>	<u>9</u>	<u>5</u>

Torres Straits.			
St. Barnabas' G.F.S., Rockhampton ...	2	6	
Brisbane—Holy Trinity, F. Valley, G.F.S. (launch) ...	1	1	0
	<u>£1</u>	<u>3</u>	<u>6</u>

Japan.			
Harrisville, St. John's, Women's Guild ...	£1	0	0

Mitchell River Mission.			
Brisbane—Holy Trinity, F. Valley, G.F.S. ...	£1	1	0

Forrest River Mission.			
Brisbane—Holy Trinity, F. Valley, G.F.S. ...	£1	1	0

Roper River Mission.			
Brisbane—Holy Trinity, F. Valley, G.F.S. ...	£1	1	0

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