

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.

Marriage Fees	...	£57 17 6
Assessments	...	168 11 7

£226 9 1

HOME MISSION.

Mr G. Free	...	1 0 0
Rev. J. R. M. Hall	...	10 0
Supt. and Mrs R. Green (T.Home)	...	1 1 0
Allora—St. David's	...	4 1 5
St. Matthew's, Spring Creek	...	1 17 1
St. Andrew's, Glengallan	...	16 6
Boonah—Christ Church	...	2 8 11
" (Leper)	...	12 0
St. John's, Cannon Creek	...	8 10
St. Peter's, Mt. Alford	...	2 4 3
St. Andrew's, Maroon	...	11 7
Brisbane—St. John's Cathedral	...	2 12 11
All Saints', Wickham Terrace	...	1 13 10
" M.C.L. (T.Home)	...	1 3 4
St. Thomas', Toowoong	...	19 0
St. Andrew's, Indooroopilly	...	1 19 3
Holy Trinity, Woolloongabba	...	2 0 9
St. Alban's, Wilston	...	10 0
Upper Kedron	...	17 9
Moorooka S.S. (Tufnell Home)	...	1 9 8
St. Andrew's, Lutwyche	...	3 5 8
" (Tufnell Home)	...	6 0
Bundaberg, Christ Church	...	2 4 3
Charleville—St. John's, Wallumbilla	...	7 6
Childers, Christ Church	...	3 19 0
Clifton, All Saints'	...	1 2 6
Cleveland—St. Paul's (T.Home)	...	3 3
Birkdale	...	10 0
Gympie, St. Peter's	...	3 17 4
Ipswich, St. Paul's	...	3 0 9
Kilcoy—St. Mary's	...	2 7 9
Sheep Station Creek	...	6 7
Mt. Kilcoy	...	1 0 8
Maryborough, St. Paul's	...	1 3 0
Nundah, St. Francis'	...	1 14 4
Pittsworth—St. Andrew's	...	2 4 7
St. Augustine's, Leyburn	...	15 0
All Saints', Yandilla	...	4 0
St. Michael's, Yarranlea	...	9 3
St. Paul's, Tummaville	...	2 18 8
St. Luke's, Turallin	...	1 1 0
St. Mary's, Southbrook	...	17 0
St. Phillip's, Mt. Tyson	...	1 5 0
Brookstead	...	1 0 0
Kincora	...	6 9
Sandgate, St. Nicolas'	...	3 1 8
Stanthorpe, St. Paul's	...	1 15 6
Toowoomba, St. James'	...	26 3 2

£296 7 4

WHITSUNDAY OFFERTORIES.

Boonah, Christ Church	...	3 2 11
Brisbane—Christ Church, Milton	...	9 15 5
St. Mary's, Kangaroo Point	...	3 8 4
St. Matthew's, Sherwood	...	5 0 0
St. Philip's, Thompson Estate	...	4 18 1
St. Alban's, Wilston	...	1 16 0
Bundaberg, Christ Church	...	11 5 11
Esk, St. Agnes'	...	1 13 6
Gympie, St. Peter's	...	21 8 11
Goondiwindi, Holy Trinity	...	2 2 0
Ipswich—St. Alban's, Goodna	...	9 0
Nanango, St. Anne's	...	15 0
Oakey, St. Augustine's	...	2 15 4
Pittsworth, St. Andrew's	...	3 16 11
Roma, St. Paul's	...	4 10 5
Sandgate—St. Nicolas'	...	3 6 7
St. Margaret's	...	1 12 11
Stanthorpe, St. Paul's	...	5 0 0
Toowoomba, St. James'	...	17 19 10

£104 17 1

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Brisbane—St. Barnabas', Ithaca	...	2 9 7
Bundaberg, Christ Church	...	7 2 0
Childers—Christ Church	...	3 17 4
St. Saviour's, Cordalba	...	1 17 2
Esk, St. Agnes'	...	2 6 0
Gympie, St. Peter's	...	13 5 7
Howard, St. Matthew's	...	1 6 3
Harrisville—St. Aidan's, Muddapilly	...	2 1 5

£33 19 4

ORDINATION CANDIDATES FUND.

Childers, Christ Church	...	2 11 10
Gympie, St. Peter's	...	1 10 7

£4 2 5

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Mrs W. E. Taylor	...	5 0
Allora, St. David's	...	1 5 10
Boonah, Christ Church	...	26 16 10
" (girl)	...	1 18 4
Brisbane—St. John's Cath. (Fete)	...	117 6 2
All Saints', Wickham Ter. (Med.)	...	12 3
St. Matthew's, Sherwood	...	1 4 0
Christ Church, Milton	...	6 8
St. Mary's, Kangaroo Point	...	6 18 8

Holy Trinity, Fortitude Valley	...	2 1 0
St. Alban's, Wilston	...	1 4 6
St. James', Kelvin Grove S.S.	...	16 5
St. George's, Windsor	...	1 6 3
St. Michael & All Angels', N.F.	...	7 17 11
St. Andrew's, Indooroopilly S.S.	...	14 4
St. Philip's, Thompson Estate	...	1 3 0

Holy Trinity, W'gabba	...	1 18 0
" W.A.	...	1 0 2
" W.A. Herald	...	18 6
St. Andrew's, South Brisbane	...	11 0
St. Matthew's, Groveley	...	12 6
Childers, Parish C.L.O.	...	6 3
Cleveland—St. Paul's	...	2 1 7
St. James', Wellington Point	...	2 5 10
Birkdale	...	1 15 4
Russell Island	...	1 0 0
Dalby—Ch. of the Holy Apostles, Duckponds	...	14 3

Esk, St. Agnes'	...	17 6
Goondiwindi, Holy Trinity	...	2 6 11
Gympie, S. Peter's	...	3 11 1
Howard, St. Matthew's	...	6 18 6
St. John's, Pialba	...	1 4 2
Ipswich—St. Alban's, Goodna	...	12 3
Pittsworth—St. Andrew's	...	1 7 1
" L.O.	...	4 2 2
" C.L.O.	...	12 16 1
Roma, St. Paul's	...	1 1 6
Toowoomba—St. James'	...	3 14 3

St. Luke's	...	66 14 6
Narobi Church	...	21 0 0
St. Luke's	...	4 0 0
Warwick, St. Mark's M.U. (gifts)	...	3 17 6
Wynnum, St. Peter's (Med.)	...	1 12 0
St. Paul's, Manly	...	4 10

£324 1 6

Yarrabah Mission.

Brisbane—Christ Ch., Milton, S.S.	...	8 6
Cleveland—St. James', Wellington Point	...	5 8
Ipswich, St. Paul's, M.C.L.	...	1 0 0
Murgon, Christ Church (girl)	...	1 6 2

£3 0 4

New Guinea Mission.

Miss A. Watson (nurse)	...	19 0
Lutwyche, St. Andrew's S.S. (student)	...	18 6

£1 17 6

Mitchell River Mission.

Toowoomba, All Saints'	...	5 0 0
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Japan Mission.

Miss N. Haussmann	...	10 0
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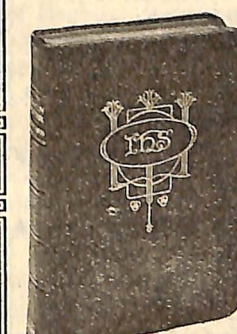
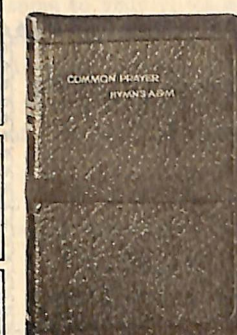
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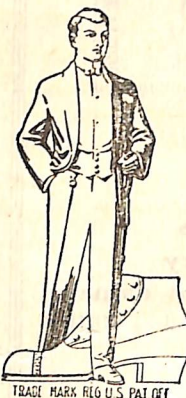
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The Church Chronicle.

Vol. XXXII.]

BRISBANE, OCTOBER 2, 1922.

[No. 387]

Archbishop's Engagements for October.

- 1—Confirmation at Roma.
- 2—Confirmation at Chinchilla.
- 4—Prize-giving at St. Hilda's School, Southport.
- 5 { 4 p.m., Diocesan Council.
Attend Social at Clayfield.
- 6—8 p.m., Address Communicants at St. Thomas', Toowoong.
- 7—2.30 p.m., Open Bazaar at St. Paul's, East Brisbane.
- 8 { 8 a.m., Celebration and Communion Breakfast,
11 a.m., Dedicate Coorparoo Church. [Toowoong.
7.30 p.m., Preach in Cathedral.
- 11—Confirmation at Wynnum.
- 12—Confirmation at Hamilton.
- 13—8 p.m., Induction of Rector of St. Paul's, Ipswich.
- 15—St. Luke's, Toowoomba.
- 16—Confirmation at Windsor.
- 18—Confirmation at Holy Trinity, Woolloongabba.
- 22—Confirmation and Sermons at Warwick.
- 23—Confirmation at Drayton.
- 24—Confirmation at Marburg.
- 27—Confirmation at Cathedral.
- 28—Open Fete at Clayfield for New Guinea Mission.
- 29—Cathedral Festival (Preacher, Bishop of Newcastle).

Charleville,

September 11th, 1922.

My dear Friends,

I am in the midst of my Western tour, which is extending over exactly five weeks. The weather overhead is gorgeous, but underfoot it is dry and dusty. The country greatly needs rain, and things will wear a serious aspect if it does not come soon. Up to now most of my travelling has been by motor car. A Confirmation is ready at almost every place I come to. At one very small place called Lango Crossing, consisting apparently of ten or twelve houses, 22 candidates were presented. The impressions I have received from my travels in these parts so far have been these—(1) people living in so-called "lonely" places are every bit as happy and cheerful as those supposed to be more fortunately situated; (2) the kindness and hospitality of everybody everywhere are beyond words (but indeed I have received nothing but kind welcomes and hospitality wherever I have been in Queensland); and (3) the value of the work done by the Bush Brothers simply cannot be estimated.

Several inductions are taking place at about this time: of Rev. J. T. Perry to St. Mary's, Kangaroo Point; of Rev. P. C. Shaw to Goondiwindi; of Rev. A. D. Baker to Oakey; of Rev. J. O. Ramsay to Harrisville; of Rev. A. E. Smith to Coorparoo; and (on October 13th) of Rev. A. St. J. Heard to St. Paul's, Ipswich.

With very great regret I announce that Mr. Henry's serious and long-continued illness has resulted in his resignation of the Parish of Bundaberg. He had made such a

fine start in that important parish. We must all share in the sorrowful feelings of Mr. Henry, and of the parishioners, that it cannot be continued.

I hope that a very large number of Sunday School children will enter for the forthcoming Diocesan Sunday School Examination. Personally I should be more than glad to learn that the number of candidates increases yearly to such an extent that not to go in for the Examination will be the exception rather than the rule.

I am longing (there is no other word for it) to know that the appeal to Communicants for Missions is meeting with a great response, more especially since I learned from the *A.B.M. Review* that one month recently the monthly sum of £1000 that A.B.M. sends for the maintenance of the entire work of the New Guinea Mission could not be sent at all because there was no money available.

A really beautiful little Church (of wood) has just been completed at Coorparoo. It will be worth the while of some to visit it in order to see what a wooden Church can look like. I am going to dedicate it on the morning of Sunday, October 8th.

Many will be grieved to hear of the death in England of that devoted priest, Harold Haydn Green.

Your sincere friend,

GERALD BRISBANE.

IN PRAISE OF ROBERT NELSON.

Though the word 'pious' has nowadays a somewhat mawkish sound, yet the word 'piety' is ever attractive, and one of the most perfect embodiments of this sweet word is surely to be found in the person and life of Robert Nelson. I am one of those who love to hear the Church of England very highly extolled, and it pleases me to read of Nelson, that, "Having once and again travelled Europe, and having thoroughly examined its different forms of government, and of religion, he found no polity preferable to the monarchy established in his native land; and all other Churches he ranked far below the Church of England in value. This Church, ever dear to him, he aided by his bounty, adorned by his life, and defended by his writings.

His loyalty to the Church he loved, was indeed severely tested, for his wife, a daughter of the then Earl of Berkeley, having disguised her religious sentiments till after marriage, professed herself a Roman Catholic, and used every art to seduce her husband to forsake the Church of England for Rome. But against these temptations Nelson set his face as a flint.

His wife's state of health caused him to travel more than he would otherwise have done on the continent of Europe, where he became acquainted with distinguished members of the Church of Rome, among whom was Bossuet, Bishop of Meaux. From his controversies with these champions of the Roman obedience, Nelson fully understood their system and teaching, and deliberately made his choice.

It may here be said that this great layman of our Church was born in the year 1656, the son of a rich merchant in the City of London; educated at St. Paul's School, and afterwards under the private tuition of the learned Bishop Bull. Nelson died at Kensington, 1715, in his fifty-ninth year. His best known works are, (1) "Companion to the

Fasts and Festivals of the Church of England," (2) "The Christian Sacrifice," (3) "Practice of True Devotion."

Let us take one or two extracts from these small books, in the hope that others may be induced to dip into them. Could anyone find a more commonsense explanation of the meaning of the absolutions in the Public Offices of the Church than this, taken from his directions after the absolution in the Communion Office? (Christian Sacrifice, p. 91): "When the absolution is pronounced, we must keep ourselves in great silence, and in an humble posture, while we are receiving so great a blessing. For here we must not repeat the words after the minister, because it is a peculiar part of the priestly office to absolve. It is in some places the custom to pronounce an 'Amen,' in a low tone, after every sentence of the absolution; however, we must be sure at the end of it to offer up a hearty 'Amen' that God would be pleased to confirm in heaven what He has given His ministers authority to pronounce on earth." I wonder how many of us, when we go to Church, take to ourselves so completely this message from God. It might be worth while placing beside this some words of St. Cyprian: "We do not anticipate the judgment of the Lord, further than that, if He shall find the penitence of a sinner full and perfect, then He will ratify what has been determined by us. But if any one has deluded us, by a pretended penitence, God, who is not mocked, and who looks into the heart of man, will judge concerning those whom we have less fathomed, and the Lord will correct the sentence of His servants."

Nelson's full appreciation of the sacrificial side of the Eucharist may be gathered from the following—"Accept, O Eternal God, the representation we make before Thee, of that all-sufficient sacrifice which Thy Son, our Saviour Jesus Christ, made upon the Cross. Let the merit of it plead effectually for the pardon and forgiveness of my sins, and render Thee favourable and propitious to me, a sinner. Let the power of it prevail against the powers of darkness."

His note before the Consecration Prayer reads thus—"After this comes the Prayer of Consecration, the most ancient and essential part of this Eucharistical worship. We ought now with great devotion to join in those petitions the priest offers up: to the end that the elements of bread and wine may be invigorated with the Divine virtue of Christ's Body and Blood." No one can exactly and surely describe the effect of the Consecration Prayer, but his phrase 'invigorated,' would appeal to many of us.

Just one more, taken from his "Fasts and Festivals" (St. Matthew's Day), and, from a wealthy man, his words are worth quoting—"Great riches are so far from prolonging our lives that they rather shorten them; by anxiety and tormenting cares in keeping them, or by trouble and vexation in losing them; they neither make us better nor wiser, but are dangerous to our virtue, and tempt us to play the fool. They cannot preserve us from contempt or misfortune, from diseases or pains; they neither make our friends more faithful, nor our children more dutiful; neither can they afford us any comfort when we stand most in need of it, at the hour of death. It may possibly be that through want of judgment, in the choice of these few quotations, I may be the means of making others resolve to give the writings of our admired friend Robert Nelson a wide berth; but I would entreat thee do not so. Venture one half-crown in acquiring one small book, i.e., "The Christian Sacrifice," and its spirit of devotion will well repay thee.

CHURCH MUSIC.

BY CANON BATTY.

(Concluded).

But in the opinion of very many the moment has come when a new musical reformation is urgently demanded. And indeed a new musical reformation is actually taking place. The need for it has been created in the last century and by two causes, the first the unsatisfactory position which music and musicians occupied in England, and the second the pernicious influence of certain very popular secular composers. I will speak of them in turn. The position of the professional musician, of the man who desired to devote his life to the practice of music, was highly unsatisfactory, and he was obliged, as an alternative to starving, to secure a post as Church or Cathedral organist. The result was that men most unsuited to the work, men of little or no religious feeling, and probably no knowledge at all of the principles of ecclesiastical music, were forced into positions of supposed authority in the direction of Church music. And, as with ignorant nineteenth century restoration of ancient Churches, so with music; much disfigurement and many artistic atrocities were committed by incompetent workmen. For instance, the magnificent Versicles and Responses by Tallis were originally composed on the accepted principle of having the tune in the tenor part, the other three parts being a harmonisation of the tenor. And in almost every case, perhaps in every case, the tune of the Versicle was repeated by the tenor as the tune of the Response. Now the mid-nineteenth century organist was ignorant of this rather elementary fact, and the result is a whole host of rearrangements of those Responses, in which the treble part is taken as the air and the other three parts are made a harmonisation of that, quite irrespective of the Versicle which has preceded. I mention that because it happens to be a case in point which I know. Probably there are other instances no less remarkable and deplorable. And even more disastrous results was the necessity which nineteenth century organists falsely believed themselves to be under of producing compositions of their own. We are only now struggling back to safety after our immersion in that terrible waterspout of inferior composition, culminating in the productions of certain Rehoboams of Church music who have sought to make musical priests of the lowest of the people. I do not claim of course that all nineteenth century composition is to be classed with these, but I do know that with a few notable exceptions, such as Dr. Stanford and Dr. Walford Davies, the nineteenth century composers produced much music which was unworthy to be offered in the service of God. But I come to the second reason for the unsatisfactoriness of much nineteenth century music. The most popular composer of that century was Gounod, who was himself capable of rising to great heights of imaginative composition, but also of descending to great depths of musical banality. His popularity caused him to be eagerly and widely imitated, and in the compositions of Barnby, Dykes, Stainer and others you not infrequently find Gounod at his worst made even worse by imitation.

I will not go further into the matter. I will only just indicate what I believe to be the cause of the unsatisfactory condition into which Church music got in the last century. But happily a new reformation is in progress, and men like some I have mentioned—Stanford, Walford Davies, and the brothers Martin and Geoffrey Shaw—are leading us back into the paths of musical

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health. I can only indicate briefly the lines upon which they would have us go.

First, they are insisting that the music of the Church is in an idiom of its own. I quote from Mr. Duncan-Jones' excellent book on Church Music in the series called Handbooks of Catholic Faith and Practice. He says, "There is a last and most important requirement. The music should be ecclesiastical in character. It should not suggest the theatre or the pier, or even the drawing room. It is not meant that there should not be 'popular' music. That question will be referred to again. But the music of the Mass should be in the main that which was born of the Church's faith. It should be impersonal, like the Church's prayers. And if, moreover, like them it is of unknown authorship, it will come with the greater authority as being the expression of the soul of the Christian people." I cannot deal at length with the vexed question of the employment of Plainsong. There are some enthusiasts who would use nothing else; there are others who would regard its employment as taking a high place amongst the many possible expedients for emptying a Church of its congregation. I would myself take up a position midway. I believe that Merbecke's setting of the Communion Service can be made thoroughly popular in the best sense, and that it ought to be the standard for a normal Sung Eucharist. It would be of enormous advantage if all our people could be got to know Merbecke's Creed as well as they know God Save the King. And I believe further that some of the old Plainsong tunes, such as the Vexilla Regis, can equally be made to commend themselves to congregations if sufficient pains is taken to teach them. Further than that I am not prepared to go. In particular I do not think that Plainsong chants are ever likely to increase the popularity of psalm-singing amongst modern Anglican congregations. But apart from this there is Church music in which the authentic note of the old Church idiom is preserved, and where Communion Services and settings for the Canticles are required it is to such that the precentor should turn and not to those composers whose inspiration is secular in origin.

Second, our musical reformers are insisting on the note of nationality in music and are reminding us that in the great Church composers of the sixteenth, seventeenth, and eighteenth centuries we have a storehouse of beautiful music which has a paramount claim upon our consideration, a claim which has been very largely overlooked. And they are reminding us further that in the folk-melodies of England, Scotland, Ireland and Wales we have a wealth of beautiful tunes, easily and quickly appreciated, and easily adaptable to purposes of Hymnody. And they are imploring us to give such tunes a preference over the often weakly sentimental tunes, the Gounod-and-water tunes, which made their appearance in the latter half of the nineteenth century, and to which conservative Church-people are accustomed to refer to falsely as "the old tunes." They are suggesting certain tests for a good tune. The main test is that it should stand by itself, and be independent of its harmonisation. A good tune is one that you can sing with satisfaction in your bath. And they implore us to weed out from the service of the sanctuary the more sentimental and subjective tunes. Mr Duncan-Jones, in the book referred to above, says, "Just as the best hymns are those which turn our thoughts away from ourselves to God and His doings, so the best tunes are those which are least subjective in their feeling." We want in our worship to think less of ourselves and more about God, and we ought to compile our hymn-lists with that consideration very prominent in our minds with regard to both words

and tunes. It would perhaps be invidious to suggest the compiling of a black list of hymns and tunes which should never be used, but we ought to have a white list of hymns which satisfy the two requirements of strong melody and freedom from sentimentality. And as a matter of fact the Church Music Society, of which I could wish there were a branch in Australia, has compiled a very useful and suggestive list of such a kind.

I would say this in conclusion. There is a strong *vis inertiae* on the part of both priest and people with regard to any changes in the music of the Church. But my short experience of experiments in change has taught me (1) that the tunes which our reformers want us to use, and of which a splendid selection is to be found in the English Hymnal, once they are known, the most popular tunes of all; (2) that if the co-operation of the congregation is explicitly sought, and they are brought to regard themselves as having a definite function to fulfil in public worship, and are bound to do their part just as much as priest or choir, they will respond almost with enthusiasm; (3) that congregational practices before Sunday Evensong are not only an invaluable and absolutely necessary means of familiarising the congregation with tunes which it is desired to introduce, but are eagerly welcomed by the congregation, who, in common with the rest of the human race, find community singing a natural and entirely delightful occupation.

ST. FRANCIS' COLLEGE NOTES.

The close of the term is ushered in with the shades of the examination. The joy of study is overwhelmed by the necessity to prepare exclusively to satisfy examiners. It is a pity, but it cannot be helped. Desultory reading as the spirit moves, or systematic reading on one's own lines, is always more delightful than the restricted study ordered by a syllabus; but even this has its peculiar advantages. It ensures thoroughness and a good foundation, and is the best preparation for future work. So let students, ours and others, all take heart. Heaviness may endure for a night, but joy cometh in the morning. We wish them the joy, even as we know they now endure.

The examination begins on Monday, October 2nd, and lasts until the Friday. Then there is brief week's vacation and we reassemble early on Tuesday, October 17th, and begin the Advent Term with a Retreat, which the Bishop of North Queensland will conduct.

For those who are at the end of their course the next term is the final preparation for Ordination. Examinations are over, and they can now settle down to a quiet devotional preparation for their future work. There is much to do though. There are many things to think out, and to try and get clear ideas upon.

The end of next term brings with it the biennial reunion of all Franciscans. We already have this in mind and are preparing a cricket team to beat the old students, and are thinking out details of the programme. The Archbishop and Bishop Le Fanu will both be with us for part of the time.

Our Sung Eucharist at 8 o'clock on Sundays is a service we all enjoy more and more. The singing of Martin Shaw's Folk Mass has much improved. The children from the Tufnell Home come over and help us with the singing.

Will all old Franciscans who see these notes remind themselves of the date of the Reunion—December 12th and 13th. Notices will be sent out early in October giving the full programme.

REVIEW.

THE CROSS AND THE SWORD. By the Rev. G. R. Oakley. [S.P.C.K.]

These stories of the Royal Soldier Saints of England are not only well told, but tell well some lessons most needed in our day and particularly for our Australian children who desire to maintain their English heritage. The rock from whence they were hewn and the hewers of the rock are too apt to be forgotten in cries of Australia for the Australians. What as an Empire we owe to our Sovereigns of former days is too much ignored. Mr. Oakley tells the stories in a way which will command the attention of boys and girls and help them to understand that there have been greater forces at work in building up our great history than the loud-voiced politicians of to-day. The share of the Church in creating our Empire is apt to be overlooked, Kings are regarded by too many as "out of date," but these stories of our own Royal Soldier Saints will show how much we owe to some of the most faithful sons of the Church—Kings of England. "The Cross and the Sword" can be obtained at the Church Book Depot for 3/6, a reasonable price these days for a well printed book of 124 pages with a number of excellent illustrations. We suggest to the clergy that it is the right type of book for Sunday School prizes.

THE ALTAR STEPS. By Compton Mackenzie.

To read the "Conventionalists," or any other of the same series of books by R. H. Benson, would be excellent advice to give to anyone who was contemplating "going over" to the Roman Church. The sneers against our Church in his books are so obvious and the attack so manifest that they immediately put the reader on the defensive and fill him with loyalty for the English Church and her teaching. But in "The Altar Steps," by Compton Mackenzie, the attack on our Church is so subtle as to be almost completely disguised, and one might not even guess that it is written by a pervert to Rome, who is writing on behalf of the Church to which he has given his allegiance. It must, however, be remembered that "The Altar Steps" is a prelude to another book entitled "The Parson's Progress," and probably in that book his aims in writing will come more to light.

"The Altar Steps" is an interesting and amusing book, and a good psychological study. It concerns the spiritual development of a boy named Mark Lidderdale, who is the son of one of the earliest leaders in the Catholic Movement in the Church of England. It begins with Mark when he is a little boy, and his father, the priest in charge of a Mission Church in a poor district, is in constant friction with the ecclesiastical authorities. The picture of Mark's devotion to his mother and his complete indifference to his father, his hopes and fears, all intimately related to the religion he is taught, are excellent insights into the mind of a super-sensitive child; while the character of Mrs. Lidderdale and her utter devotion to her son is one of great beauty and pathos. Mark's spiritual progress is marked out by several milestones when God's will is consciously revealed to him, and his whole life—from the time he is fifteen—is given up to his preparation for the priesthood. He goes through many phases and experiences many failures; he narrowly escapes becoming an empty-headed ritualist and an unmitigated prig, but he comes through it all, and at the end of the book, when the time comes for him to be ordained, he is a strong-charac-

tered, humble, spiritually-minded man, with very great possibilities before him.

The book is full of interesting pictures of Church life and Church people, from the ultra-ritualistic priest—who kneels down heavily on a prickly thistle to say the Angelus, and finds too late that it is only a cow-bell ringing—to the picture of Father Rowley, who is clearly intended to represent Father Dolling, and whose wonderful work and influence is depicted with a generous and appreciative pen. Some parts of the book seem rather unreal and far-fetched, such as when Mark fails on purpose in his scholarship examination because he thinks the rival candidate needs it more; and all the part about his life as a novice in an English community is forced and artificial and makes one feel, for the first time, that the author is having a laugh up his sleeve at the English Church.

"The Altar Steps" is certainly well worth reading, and those who are interested in Church life as a whole will find themselves sincerely regretting that the Church of England has no novelist to plead her cause with a pen as able and ready as that of Compton Mackenzie.—P. R. CAMPLING.

SUNDAY SCHOOL CONFERENCE.

The Diocesan Committee for Religious Instruction in State Schools and Sunday Schools met in September and made arrangements for the Preliminary Examination of the Sunday Schools to be held on the first Sunday in October.

A Sunday School Conference will be held on Saturday, 21st October, 3 to 9 p.m., in the Parish Hall of Holy Trinity Church, Valley, with the kind permission of the Rector, Rev. S. Watkin, who also has undertaken to give model lessons. Addresses will be given on such subjects as—How to make the best use of Sunday School time; Discipline, relating to teachers as well as pupils; the Purpose of the Sunday School. Although teachers in the metropolitan area will obtain the most benefit, since they can be present, it is hoped that the benefit will be extended to country Sunday Schools in the form of some report as the result of practical discussion between the teachers themselves.

The committee learned with satisfaction that the number of Skeleton Lessons issued has shown an increase of 1424 on the first quarter they were supplied, and a considerable increase for the current quarter. The Repetition Lessons issued have doubled in number. Attention was given to the organisation of Religious Instruction in State Schools. The names of twenty parishes were reported as not yet having sent in their returns for the quarter ending 30th June, but there was no reason to believe the schools had been neglected in any parish. Much postage and extra work would be spared by the clergy sending in their returns promptly. It was decided that the attention of Sunday Schools be drawn to the necessity of contributing to the expenses of the Diocesan Committee, there being no Diocesan fund available for the purpose. The issue of Skeleton Lessons and Repetition Lessons free of charge saves the schools and teachers a considerable sum of money; but the charge for printing has to be met by the Diocesan Committee, which has no income save donations; so also the cost of printing and heavy postage for the examinations has only voluntary donations to meet it. The Committee will at all times be glad to receive from any of the clergy or Sunday School workers communications relating to the efficiency of Sunday School work. All communications on Religious Instruction in Sunday or State Schools should be addressed to Box 47, Brisbane.

A.B.M. Notes.

EDITORIAL.—The C.E.M.S. has proved of the utmost value in the Diocese of Dornakal. There are branches in forty-two villages with 262 members, and a change has come over the congregations where the Society has actually been working. Night schools have been started in every branch, and many young men are learning to read and write. In some villages men taught in the schools are now able to help the teacher in the conduct of the daily services, or even to take it in his absence; and the young men have taken a keen interest in the work of evangelization. There has also been a marked diminution in the amount of drinking.

One of the Australian students who attended the Student Conference in Peking writes:—"One still hears here, as before, people from the East talking of the 'niggers' as though twenty of them would be equal to one white man. It seemed useless to talk to them; but they just need to wait for a few years till China rights herself and is ready to take her place among the nations as much as Britain or America, and they will have all the proof necessary that she is not a nation of 'niggers' who are always fighting amongst themselves."

Some of the Indian delegates to the same conference, after the treatment meted out to them in Hong Kong, where they were not allowed to have their meals in the public dining room of an hotel, remarked how different it was to come on the British soil again after having been received courteously, even feted, at the other places, such as Shanghai—and Indians are members of the British Empire. There are those who say that most of the unrest in India is due to the intolerant attitude taken up by the European to the Indian than to any other cause.

HOME BASE.—For the next three months the chairman will be visiting the different States. After the Board meeting in Melbourne he will visit Tasmania, where his work will include a Missionary Mission in Hobart. He will then proceed to South and Western Australia, and should be back in Sydney at the end of November.

The Bishop of New Guinea appeals for two teachers for Douhina and Nanii respectively. This is a very important work, and the need is great.

The Board, at its last meeting, decided to ask all communicants to give at least one shilling more to Missions this year than was given last year. Envelopes are being sent out—enclosed in an open letter—to communicants with a prayer for personal use. It may be necessary to point out that all offerings may be earmarked in aid of any Mission of the Australian Church.

The Annual Festival of the Ministering Children's League and the Heralds of the King.

This was held at All Saints' Church in the afternoon of Saturday, September 16. By 3 o'clock the centre was nearly filled with children who were practising the hymns, led by Mr Dunn, and by the time the service began the whole centre was filled and many of the seats at the side.

At 3.15 the service began, and the clergy and choir processed in, lead by crucifer and two candle-bearers, and the

hymn "The fields are all white and the reapers are few" was sung. The office, which consisted of Versicles, Magnificat, Lesson (the feeding of the 5,000 from St. John's Gospel), Nunc Dimittis, Creed, and three Collects, was sung by the Rector, vested in a beautiful cope. Then came the hymn, "I love to hear the story," followed by an address by the Rev W. H. W. Stevenson based on the Gospel story.

The children listened intently to the address, which was short and suitable to the occasion, and included the charming little parable of the Fairy Rain Drops.

The collection was taken during the singing of the hymn "We are Christ's own children," during which each row of children came up in orderly sequence and presented their offerings.

The service concluded with the hymn "We are children of God," sung in procession.

The procession was a most beautiful and reverent act of worship. Nearly all the children were able to join in, and they seemed to enter into the spirit of it. It must have been a real inspiration to some who are accustomed to a bare simplicity of worship, with but little appeal to the eye.

The service was everything that such a service should be. Liturgical, not overlong or monotonous, and one which gave the children opportunity to join, not only in the words, but also in the acts of worship. Just what you would expect to find in All Saints'.

After the service the children played games in the Church grounds until tea was ready. Then followed an entertainment in which the children themselves took the greater part, those from the Tufnell Home being especially prominent.

There was nothing to mar the happiness of the gathering, and the weather was perfect.

We will only venture one criticism. It is a great pity that there were so few boys. We are told that the Ministering Children's League is not a particularly suitable or attractive organisation for boys. That may be so. We do not know enough about it to say. But if the "Heralds of the King" is anything like the "King's Messengers" at Home, it is most suitable for boys.

The same weakness is seen in that organisation at home, but not to any like extent. Provided that suitable helpers come forward, boys can be readily interested in the work. In one branch in a parish at home there were as many boys as girls, and boys well into their teens too.

Perhaps parish priests have tried and failed—we humbly venture the suggestion that they might try again.

Departure of the Rev. George Green.

We have said farewell to one whom the Diocese can ill afford to lose—a priest of independent mind and wide experience—unconventional in his methods and with a real love of souls.

Although he has only been Vicar of Sherwood for two years he has won the hearts of his people, except perhaps those who do not like being told the truth, and has steered the parish successfully through a difficult period.

We wish Mr. and Mrs. Green and their little daughter every happiness wherever they may go, that he may be given a sphere of work worthy of his abilities, and that one day they come back to us.

In Memoriam.

HAROLD HAYDN GREEN.

There are many in Queensland to whom the cable report of Mr. Green's death brought a sense of personal bereavement. The few who were privileged to know him intimately had for him a deepening personal affection, and for his character and abilities an ever-increasing respect. Owing to his constitutional shyness and great humility his personality and powers never obtained the recognition which was their due. Never was there anyone with less



Photo by Mr. P. P. Agnew, Dunwich.

desire or capacity for self-advertisement. But he was, in reality, one of the ablest priests who have ever served in this diocese. He was no mean theologian. Theology interested him profoundly. It was the groundwork of all his thinking, and gave to his preaching a flavour and dignity which are only too often lacking in the modern sermon. He was not a popular preacher in the generally-accepted sense. He sought to feed the minds of his hearers rather than to gratify their ears. But those who listened to his sermons, and still more those who read the few that he published, knew that he was saying great things which were very real to him and which he wanted to make very real to them. As a parish priest he set us all an extremely high standard. His daily time-table would probably be a revelation to those of the laity who vaguely conceive of the clergy as having nothing to do apart from their public appearances at services and meetings. The mornings conscientiously devoted to systematic study following on an hour or more of prayer and meditation, the afternoons from 2.30 to 5 or later for pastoral visiting, the evenings for meetings and sermon preparation. His work and abilities never met with any large measure of popular recognition, but, though those who knew him best and appreciated him most grieved that it should be so, they did not not feel that it really mattered very much. What counts in ministerial work—

as in every other kind of work—is quality not quantity, and Harold Green's work had the quality which tells and lasts. We knew him to be a man of God; he was one to whom men could confidently turn in the hour of death and in the day of judgment. And he left many behind him in Queensland who will always bear his memory in grateful recollection. May God in His mercy give to him a place of refreshment, light and peace, and grant him to know that his labour amongst us here was not in vain in the Lord.

FIRST GREEK BISHOP IN ENGLAND.

ENTHRONEMENT IN LONDON.

The Metropolitan of Thyatira was enthroned as first Bishop of the new See of Central and Western Europe at the Greek Church of St. Sophia on Sunday morning. Hitherto the whole of Europe outside Russia has been within the Episcopal jurisdiction of the Patriarch of Constantinople, and it is under a mandate from His Holiness that the new See is constituted and the Church of St. Sophia is advanced to the dignity of a Cathedral—the first "Greek" Cathedral in Western Europe. The enthronement followed immediately after the Liturgy of St. Chrysostom, the Office being said by the Great Archimandrite (the Rev. Dr. Pagonis), assisted by the Archimandrites Basdekas and Moskovakis. The Bishop-Designate had previously given the Blessing at the conclusion of the Liturgy, after which he was conducted to the episcopal throne. He was vested in a gold-laced sticharion or alb over a crimson and gold cassock with a broad white and gold epitrachelion or stole and a cloth-of-gold dome-shaped mitre, and bore the characteristic episcopal staff of the Eastern Church with its two gold serpents heads. The Patriarch's mandate constituting the new See was read from the pulpit by the Archimandrite Basdekas.

CLOSER RELATIONS WITH THE WESTERN CHURCH.

The new Bishop, in his address from the throne, said that he was there first of all to minister to the people. Secondly, he had come to promote a right understanding of the position of Christians in the Near East. Thirdly, he had come with full authority from the Ecumenical Patriarch of Constantinople to promote closer relationship with the Western Church, and with the prayer and hope that Reunion might eventually be achieved. He paid tribute to the Archbishop of Canterbury's "generous championship" on behalf of the persecuted Christian minorities in Asia Minor. The Primate was represented at the service by Bishop Forrest Browne (formerly Bishop of Bristol).—*The Guardian*.

COMMUNICANTS' MISSIONARY APPEAL.

We have not yet received sufficient information to enable us to print a statement showing how each parish stands. But we hope to be able to do so shortly.

Meanwhile it would be a help if Parochial Secretaries could inform me from time to time about the number and amount of the promises they have received.

It would be more convenient if the secretaries did not send small sums of money at odd intervals to the office. It would be better if they could manage to send what they have in hand, say, some time before Christmas and the remainder towards the end of the financial year.

Money should of course be sent direct to A.B.M. office, and information about promises to me.—G. S. HANBURY, Hon. Sec., Communicants' Missionary Appeal.

St. Francis College, Nundah.

The Church Chronicle.

Vol. XXXII.] BRISBANE, OCTOBER 2, 1922. [No. 387

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

THE TOC H. MOVEMENT—ITS AIMS AND ITS CONSTRUCTIVE POLICY.

Both past and present editors of this paper have been accused of making too liberal a use of paste and scissors. The truth is that they are frequently forced to adopt this method of filling the paper owing to the inaccessibility of local talent.

In order to bring the Toc H. Movement before the readers of the *Chronicle*, it will be necessary to resort to the above mentioned unpopular method. But we do not think that many complaints will reach our ears from those who take the trouble to read the inspiring leading article by the Rev. P. B. Clayton, M.C., which we reprint from the Special Toc H. Number of *The Challenge*.

But before we do this some explanation may be necessary of the mystic formula Toc H.

Ask a Digger who has been in the 'salient' and he will tell you that Toc H. is short for Talbot House, the wonderful Soldiers' Club at Poperinghe, which was run by a padre, the Rev. P. B. Clayton.

It was frequented by officers and men from every unit from the British Isles and the Dominions. At the very door you were greeted by the welcome advice, "All rank abandon ye who enter here."

But one's pen would run away with one if one attempted to describe the spirit of Talbot House. You can read all about it in that delightful book, "Tales from Talbot House."

Well, the House was first transplanted to London and now similar houses are springing up all over the Empire.

We will give two statements of the objects of Toc H.—the first from the *Toc H. Christmas Annual* of 1920 and the second from the *Challenge* of July 21st, 1922.

In the first the objects are stated as follows:—

1. To preserve among ex-service men and to transmit to the younger generation the traditions of Christian fellowship and service manifested on active service.
2. To afford opportunities for re-creating and the making of friendships to thousands of men who find life a difficult salient to hold.
3. To provide opportunities for men of all kinds to come together in the spirit of service to study, to discuss, and if possible to solve, the problems of their time.
4. To offer the help and happiness of club life at a low rate by establishing clubs in many centres throughout the country (they would now say throughout the Empire) as a focus of the brotherhood.

In the second the present aims of the movement are explained.

"Briefly, Toc H. is aiming at two things. One, at the Christian alternative to class war, in the eradication of snobbery on the one side, and embitterment on the other, from the minds of the younger generation. Secondly, at the supply of social workers drawn from the widest area, irrespective of class or denomination. It is an attempt at the foundation of a society recruited not merely from ex-Service men, but from succeeding generations as well, to carry on the spirit of service. Already there are many signs that the ideals of Toc H. have a message not merely

for England but for the Empire, and both in the United States and Canada they have found an eager response."

The local Overseas Secretary is Mr T. Arkell, Hall St., Alderley.

This introduction should prove sufficient, and we now print the leading article mentioned above. Though for the most part the writer has in view present conditions in England, much of it applies to Australia, where the need is just as great, if not greater.

TOC H. AS AN ACT OF CONSTRUCTIVE PENITENCE.

The steadiest of our Church-workers—Death—is unfortunately not immune from the making of mistakes. As all the world knows and a few now actually realise, Death worked with a completely misdirected energy for four years recently. The result is now plain to see, and in a few years' time will be plainer still. The only loss of the war which really matters is the loss of good men, and in that the supply of good men is the first function of true religion, it is surely a task not unworthy of a Church paper to pay some attention to this central fact. There are never enough good men to go round, but to-day there is a world shortage, beside which all other world shortages are in the sight of God temporary and insignificant. This shortage is not one which to-morrow or the next day can relieve. Full graves mean empty cradles, and the best Fatherhood and the best Brotherhood will be rare for many years to come. Neither a trade revival, however cleverly planned, nor the unveiling of war memorials, however costly, touches this point at all. It can only be met by a great concentrated effort on the part of every country and every Christian citizen to make the very best of every lad that is left.

This is, as Toc H. sees it, the dour common sense of the situation; and if, as we believe, the logical faculty survives death as surely as does love itself, the childless dead desire this thing most of all. Yet, in point of fact, work for the welfare of the younger men is probably to-day the most starved for service and thought and money, and (apart from one strange thing with its strange name) no new step whatever has been taken in this direction on behalf of organised religion. Schools and colleges continue, as they should, to fill their Chaplaincies and Clerical Tutorships, but when the further stage is reached at the bottom of the ladder in the city, town, or overseas, the vast majority of young Englishmen might say bluntly with the Psalmist that "No man careth for my soul."

Here is an attempt, however unauthorised, at a constructive suggestion. If the situation is to be grasped, the first need is to face the shortage in the Ministry itself. Beyond a peradventure, approximately 5,000 of the future clergy of the Church of England alone perished and the only comprehensive effort to make good this shortage has now been quenched with the closing of the big Test school at Knutsford, although a heroic attempt is being made to carry on in a private house.

In most schools the minds of the boys have moved away from the conception of Orders as a practical issue at all. It is not that the schools are less Christian than they were. So far as any generalisation can be made, Christian instincts in school life are stronger. Yet there are very few parents to-day who are prepared to encourage the idea of Orders in the minds of their sons, and for that matter there are very few sons whose minds natively entertain the idea.

The reasons for this state of things are diverse. It is probably true that with many the financial straits to which the richest Church in Christendom is content to reduce its ministers weigh heavy in the balance against the ministerial vocation. There is, however, beyond this surely a further reason, and that is that rightly or wrongly the younger life of to-day regard the life of the average clergyman as not only exacting but belittling. They see his task chiefly as one which chains him to the forlorn task of filling his Church somehow. He is in their idea

a slave chained to a large building. If he fills it, he succeeds; if it remains considerably less than full, he is a failure. He is, moreover, surrounded with a great number of minor conventions, impeded rather than assisted by the tepid and somewhat insincere adherence of a variety of people rather prim than truly pious, and a parasite (though a beneficent one) upon Society as a whole.

If, therefore, more men of the best calibre are to be available for Orders, the conception of the task awaiting them must be changed in many respects. They must not see before them in their minds' eye the unpropitious spectacle of a mild-mannered gentleman intent on rendering a group of docile people still more docile, and stirred only by events which to them are trivialities. If we are to find and harness the young adventurers to tasks of life-long devotion in the greatest of all causes, that cause must be presented truly. Once this is done, the suffering it entails will not impede those that we most need from offering themselves. We must find new words for old things, or still better, old words for older things still. A "Parochial Mission," for instance, is a phrase that rightly or wrongly sounds to the young mind not merely quite unconvincing, but almost hysterical; but could we announce from time to time "an explosion of infuriated Christianity," and attempt to live up to the title, we should have the actual help of many to whom the spectacle of spiritual fireworks has ceased to appeal.

A second reform that is no less needed is surely this. During the Victorian age there has been little room in the Church of England for specialists. For scholars, thank God, the Church has generally managed to find some sort of home, but apart from that, and from those holding collegiate positions or posts of a peculiar kind upon some

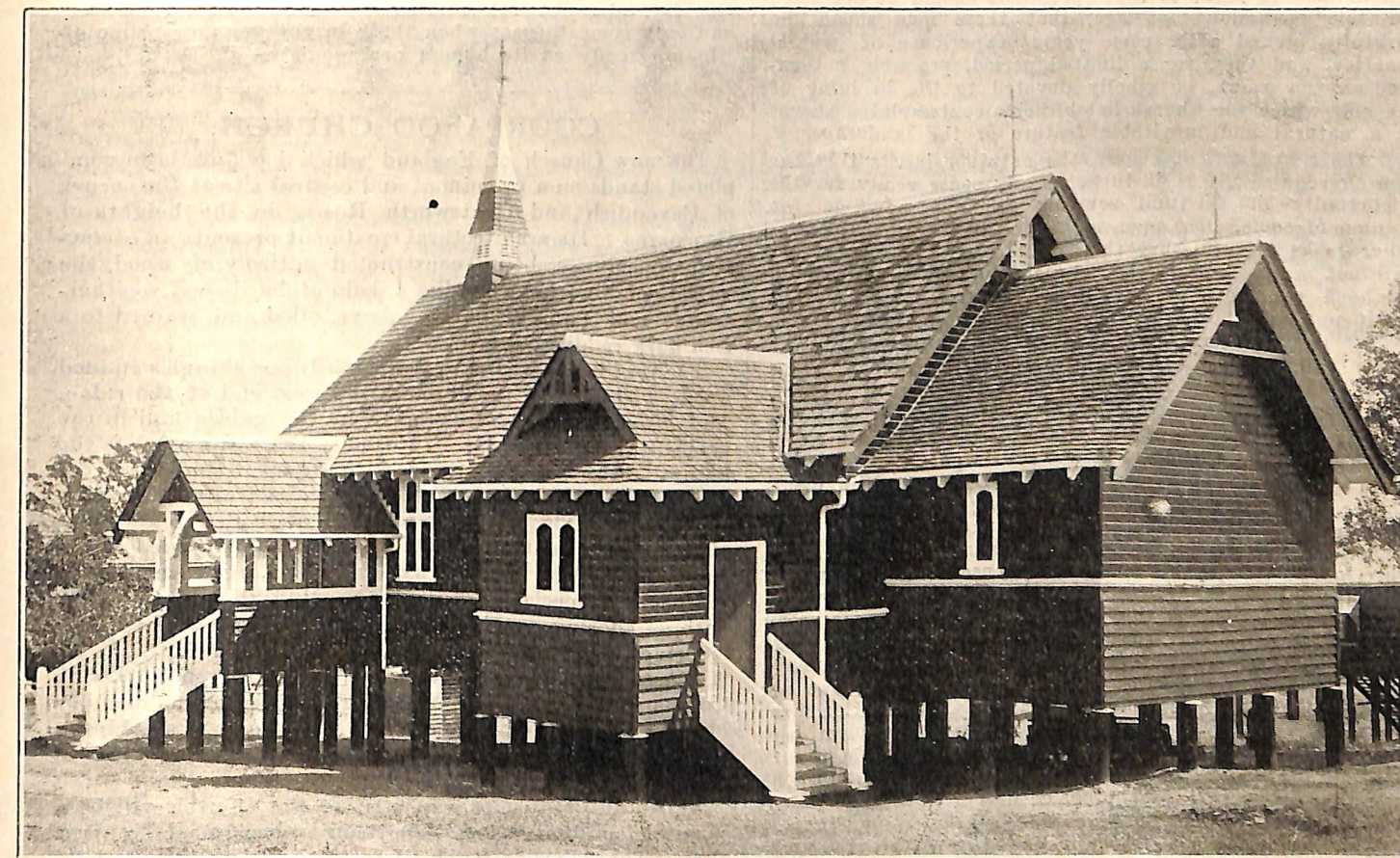
ancient foundation, the Church has turned virtually all its men into general parochial practice. No one, of course, with any gift of common sense whatever, would wish to see parish life more understaffed than it is to-day. The general practitioner is essential, and the fact that, however nominally, every acre of England is thus a moral and spiritual responsibility to someone is a piece of ancient wisdom, which we should be foolish indeed to part with.

On the other hand, it is no less obvious that the conditions which the parochial system arose to ideal with now no longer exist. In the parochial theory the family is the unit, and there are no unnaturally lonely lives. Again in the parochial theory no allowance is made for modern mobility of mankind.

The whole bulk of those with whom the parish was at first intended to deal were group after group of families living on and on in the same place, rooted to the soil; or townsmen of a place which they would never leave, save by reason of plague, war, or pilgrimage.

To-day, while echoes of this state of things may still be found in the remoter parts of the country, the population as a whole is incomparably more nomadic, and since "he travels the fastest who travels alone," the younger men unable to marry as yet, and completely at the beck and call of their business superiors, are from year's end to year's end moving hither and thither and thus becoming inevitably detached from the influence of any one parish or place.

During the war it was generally recognised by those chaplains who were not content to speak of the Church as having "failed," and to leave it at that, that it was our system rather than our doctrine which had caused so much of the alienation which we then saw for the first time in the form of an open challenge. Many causes no



For Letterpress, see page 196.

NEW CHURCH OF ENGLAND, COORPAROO.

doubt contributed to this alienation, but it would be entirely contrary to the general experience to say that it was due for the most part to any really widespread antipathy to Christianity itself. Various doctrines were, of course, subjected to continual criticism, but, when all was said, it was not the creeds against which men in the young prime of manhood were found to be in revolt.

One of the significant features of the situation was always that revolt in any open form scarcely existed. It was the aloofness, the hardly broken ground, that was at once the most pathetic and the most promising discovery. Apparently most men in their boyhood had received some form of religious teaching, but for some years before they became of military age they had lost touch more or less completely. After all, the public schools area of society in England, though proportionately far stronger than the boarding-school area in Canada and the States, is only some 5 per cent. of the whole. Therefore for every boy of 16 or 17 who has a school chapel to go to, and a chaplain with a right of entry—whether pursued or not—into his life and outlook there are 19 contemporaries of his for whom religious teaching is at an end, unless they have attached themselves by a rare and voluntary act of will-power to some parochial organisation.

If these figures are considered, the marvel is not that there is so much alienation, but that there is so little. Organised religion has, in other words, only itself to thank if by a steady neglect from the age of 16 or so upwards it produces between the ages of 20 and 30 a great number who look upon its claims as a bygone relic of their childhood rather than as a living challenge to their manhood.

One practical lesson of the war and one definite act of constructive contrition which the Church is plainly called upon to make is that specialists should be set aside for this post-adolescent age, that these men should be carefully picked after some years' experience of general practice, and then for a limited period, probably not exceeding ten years, be wholly devoted to the bridging of the gulf which the Church has hitherto contemplated almost as a natural and inevitable feature of the landscape.

These are not, of course, the only specialists that the Church requires, if it is to be in any sense ready for the opportunity of spiritual revival which is now, in the opinion of some, close upon us. Men must be set aside for other tasks as well, but this problem of post-adolescence will not wait. Unless the man in the younger prime of manhood can now be taught to realise by a series of significant and authoritative acts that organised religion has at last determined to fling its net on the right side in the full faith of a great adventure, we shall lose them faster than ever for the reason that we deserve to have them less than ever.

What then, viewed from the aspect of the Christian Ministry, is the scheme which Toc H. puts forward? It is, in brief, that in every Anglican diocese and in every similar area of administration among our brethren, at least one man should be set aside for work among the post-adolescent in cities, towns, and country districts. He must be chosen for this post not because he can be spared, but rather because he can't be. His future constituency will thus dimly realise that a sacrifice is being made as an act of reparation towards them. For the first few years at least, not too much result must be expected. We have a great leeway of ignorance and negligence to make up, and the man who in each place is to begin to do this must simply be freed to study the post-adolescent problem, and to make experiments. Meanwhile, he will be able to act as a consultant and in time to begin to lead. His methods and instruments will, of course, be diverse. In great cities he will be chaplain (but not warden) of a membership centring on a series of houses; in towns and rural areas he will have branches to deal with for the most part un-housed. He will be, as it were, a brigade chaplain in civilian life, with his men in scattered billets. He will be careful, of course, to avoid any form of competition

with the parochial clergy or ministers of other denominations.

This last point can probably be best safeguarded by excluding Sunday from his scheme of special work. It is obvious to any intelligent modern that Sunday religion will not win England or any other country for Our Lord, but the corollary is surely that the more this ancient strong point of the Sabbath crumbles and decays, the more must liberated religion invade the week-day life.

Here then is the parson's opening as the war taught it, and as Toc H. would see it taken. To-day there are only three such chaplaincies in existence; next year there may be six. To-day there is work in this one organisation for ten; next year there will be work for thirty chaplains, provided they are not all Anglican. Where the men and the money are to come from none of us know; and unless they are forthcoming, Toc H. will come in due course to be yet one more of those great organisations which do His work, but can scarcely mention His name.

Meanwhile in the world at large, it is as easy to laugh at Toc H. as it is to be content that an age of supreme sacrifice should give place to one of supreme self-interest. To judge by the present temper of Society, men threw their lives away in order that those they died for should be taught as systematically as possible to throw nothing whatever away except their scruples. We scheme and almost pray for that revival in trade which will, if it is vouchsafed, do nothing more for the world than accelerate its progress towards universal materialism. We rarely speak of religious revival, and few there are that pray for it; yet without it there can be no true homecoming of the dead, and no fulfilment of their deepest hopes. A religious revival in its true sense—not as a transient and local exhibition of hysteria, but as the rediscovery of the deepest and most abiding dynamic known to man—can only come to pass when those in the younger prime of life are ready as its human protagonists.—P. B. C.

COORPAROO CHURCH.

The new Church of England which has just been completed stands on a prominent and central site at the corner of Cavendish and Chatsworth Roads, on the heights of Coorparoo. Its architectural treatment presents an attractive appearance, being constructed entirely of wood, the outside of the walls having a dado of hardwood weatherboards and chamfer boards above, oiled and stained to a rich dark reddish brown.

The roof is covered with sawn hardwood shingles stained green, with a tapering fleche at the west end of the ridge. The green shingles also appear in the gables and in the typically English porch. Internally the walls are left the natural finish of the timber, with an open timbered roof supported on arched trusses, giving a restful and pleasing appearance. The casement windows of leaded glass admit abundance of ventilation while retaining a subdued light, and the tall West window will receive stained and leaded glazing to a special design, representing the Risen Christ with an adoring angel on each side. The centre window is being placed there in memory of the late Mrs. H. W. Atkinson, who was always a prominent Church worker in Coorparoo; and the two supporting windows are in memory of her son and son-in-law, the late Captain J. V. Atkinson and Lieutenant Reg. Verry, who were killed in action in France.

When all the furniture is in place the Church will be a pleasing addition to our suburban ecclesiastical architecture. The size is 48 ft. by 24 ft. in the nave with a chancel 18 ft. x 11 ft., vestry 10 ft. 6 in. square, and porch 8 ft. 6 in. square; the seating accommodation is for 230 worshippers.

ASKING FOR TROUBLE.

By F. M. HUGHES.

An Angel went round the village to find out why so few people came to Church. In the first house he entered he found a man and wife sitting before a roaring fire, reading. (He did not want to frighten them, so he did not wear his heavenly clothes.) They mistook him for a neighbour.

"It is getting on for Church time," he said quietly.

Mr. Brown shifted uncomfortably in his chair—his wife became deeply engrossed in her book.

"I think I can hear the first bell," said their visitor, presently. Still there was no response. "Are you going to Church?" he asked.

"It's a bitterly cold night for turning out, I think we're best off at home, in the warm," replied the man.

"Ah! Perhaps you went this morning?"

"N—oo, I cleans the pig sty out Sunday mornins, I can't go then."

"Well, good-night, I must be going." In his little silver note book he wrote:

Morning—Sty must be cleaned. (Remove pig.)

Evening—Too comfortable. (Remove fire.)

The next day Mr. Brown's pig died—and the village was snowed up and could obtain no more coal.

The following Sunday the Angel visited them in the morning; Mrs. Brown was bustling about.

"Just off to Church?" he asked cheerfully.

"Church! Good gracious, no. I've got a big dinner to cook; but"—she added hastily, "we are going to-night."

The Angel sighed. "It's always like that," he murmured to himself, "the bigger the Sunday dinner, the larger the spiritual vacuum. Coal a bit short?" he asked casually.

"We don't use it only for cooking, now."

The Angel entered in his note book:

Morning—Still too many blessings. (Remove Sunday dinner.)

Evening—Church from wrong motive. (Pray for them.)

That evening, finding it decidedly chilly without a fire, Mr. and Mrs. Brown went to God's House.

On the following Friday Mr. Brown had a week's notice from the farmer he worked for.

The Angel did not see them again for a month, then he went in very quietly. They both looked thin and care worn; some of their nice furniture had gone. They had their out-door things on.

"Where are you off to?" he asked.

"We are going to Church," the wife answered. "We never miss now; it's the greatest comfort we've got," she added, brightening.

A beautiful light shone on the Angel's face. In his little book he wrote:

Morning—Church.

Evening—Church. (Getting to value God's service.)

The next day Mr. Brown got a good position on another farm. The Sunday after the Angel found them full of happiness, just going to Church. Tears of gratitude stood in the woman's eyes. "Oh, God has been good to us," she said, in reply to his usual question.

"What about the Sunday dinner?"

"That can wait, we've learnt that God's worship comes first. When we go to an early service, I get everything ready to pop in the oven directly we get back."—*The Symbol.*

Movements of Clergy.

The following are the movements of Clergy during the month:—

The resignation of the Rev. A. E. Henry as Rector of Bundaberg, to take effect from the 30th of September.

The Rev. P. C. Shaw was licensed as Rector of Holy Trinity, Goondiwindi, from the 1st of September.

The Rev. J. T. Perry was licensed as Rector of St. Mary's, Kangaroo Point, from the 6th of September.

The Rev. W. J. Park was licensed as Honorary Mission Chaplain.

The Rev. A. D. Baker, Vicar of St. John's, Harrisville, was licensed as Rector of St. Augustine's, Oakey, from the 15th of September.

The Rev. A. E. Smith was licensed as Vicar of Coorparoo as from the 1st of October.

The Rev. A. O. Flint was licensed as Mission Chaplain.

The Rev. J. C. Ramsay, Vicar of St. Mary's, Gin Gin, has been appointed Vicar of St. John's, Harrisville.

The Rev. F. R. Barratt has been appointed Vicar of St. Mary's, Gin Gin, as from the 1st of October.

Tufnell Home.

SEASIDE HOLIDAY FUND—Gordon Club, Sth. Brisbane, £1/1/-; Mr and Mrs Lightbody, £1/1/-; Mrs Bracker, £1/1/-; Miss Bracker, £1/1/-; Mr and Mrs Gadsby, 10/6; A Friend, £3/3/-. The Sister-in-Charge wishes to record her grateful thanks for these donations. Sufficient money has now been received to pay for the rent of a house. Any further donations received will be used to help defray the cost of provisions during the holiday.

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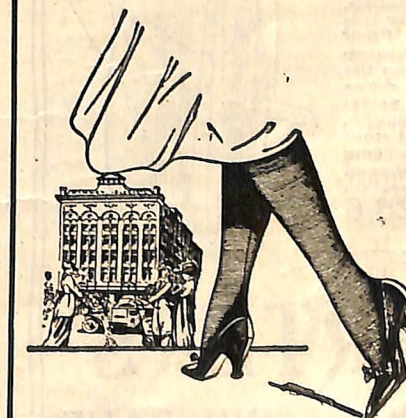
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Since my last report the Exhibition has come and gone, and the dining hall proved as successful as ever. We are grateful to the 200 women who gave their services, and would like to thank all the parishes who sent workers. It is expected that when all the accounts are met there will be at least £200 clear for the Mission. The work at headquarters is steadily growing from day to day: the Club Rooms and Canteen continue to prove themselves very useful, and the Newsboys' Institute has made wonderful progress. The Senior Lads Football Club are undefeated for the season and expect to close with premier-ship honours. We still get a large number of applications for lads for the country, and we shall be pleased to hear from any Clergy who have boys in their parishes leaving school, as there are splendid openings waiting for lads of this kind; guaranteed homes and good wages. The 27th Annual Festival of the Church Mission will be observed at headquarters on Sunday, 15th October. Corporate Communion, 8 a.m.; breakfast, 9 a.m.; Mattins and Address, 11 a.m.; Festal Evensong, 7.30 p.m. Tuesday evening, 17th, Social Gathering.

Gifts of clothing (men's, women's or children's) would be very helpful, as we are in touch with a large amount of distress through unemployment.

PINKENBA.—Pinkenba Sunday School and services are being regularly conducted by Mr Martin. Canon Batty paid his bi-monthly visit for Holy Communion in August, and the Rev G. L. Hunt preached on 26th August. A new organ has been purchased, and the Sunday School is very well attended.

BALD HILLS.—Bald Hills services, which began in June, are growing in popularity each week. Arrangements are now being made for celebrations and confirmation

classes, and we hope it will not be long before an effort will be made to build a Church. Mr Kempson is acting as honorary lay reader, and is also making enquiries about services at Albany Creek. Bishop Le Fanu hopes to pay a visit to Bald Hills on November 5th.

Letters.

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

Sir,—I submit the following from the *London Daily Telegraph* of June of this year and hope that you may find space for it in your valuable paper:—

"Mrs S. A. Barnett, the newly elected president of the Social and Political Education League, delivered her presidential address in the Botanical Theatre, University College, Gower Street, last night. Mr O. P. Gooch, the retiring president, occupied the chair. One of the chief objects of the league is to provide lectures on social and political subjects to literary societies and clubs.

"The new president spoke on 'Social Reforms in America.' Dealing with the demand for University education in the States, she said the broad facts stood out that the demand for education between the ages of eighteen and twenty-one were sufficient to have created something like six hundred universities (as compared with twenty in this country), which gave training and degrees to many thousands of men and women at exceedingly low fees. On the question of what she termed as 'commercial vice,' Mrs Barnett said that the Americans had met the subject in a very different spirit from ourselves, and had established special courts for the purpose of repressing vice and reclaiming the vicious. After exhaustive inquiry into every branch of the subject they had decided that the 'social evil' was not a necessity of civilisation, and had abolished with strong hands what they called 'segregated districts' or houses of ill-fame in two hundred and eighty-four towns. They had established courts of justice for the 'salvage of human wreckage.' Love and the study of character were the instruments selected as the forces of reclamation.

"Mrs Barnett also told how the United States had tried to meet the demand for pleasure by the provision of park-houses and park-ways. In Chicago there were sixty-three park-houses, with facilities for gymnastics, bathing, paddling, playing, dancing, debating, or reading, or resting. The city of Boston alone boasted sixteen thousand acres of open space, the magnitude of which could best be realised when it was recalled that Hyde Park and Kensington Gardens totalled only six hundred and twenty acres. As a result of prohibition, families had become richer, happier, better fed, and more self-respecting; and the number of motor cars owned by families had increased sixfold. In conclusion Mrs Barnett spoke of Americans' intense interest in England and her architecture, literature, drama, art, and personalities, and expressed the opinion that on the union of the English-speaking people depended the future peace of the world."

The above will furnish information from Mrs Barnett, who is the President of the Social and Political Education League of London, and who has made a careful investigation of the working of prohibition and its effect upon the political and social life of America.—I am, Sir, etc.,

E. M. POOLE.

Sunday School, Ferndale.

MOTHERS' UNION IN AUSTRALIA.

During Exhibition Week the Mothers' Union in Brisbane was honoured by a visit from Lady Forster, who, notwithstanding the many pressing demands on her time, devoted an afternoon to them, delivering an eloquent, thoughtful and inspiring address that deeply impressed the large and representative gathering present. A vote of thanks was moved by Mrs Le Fanu, seconded by Mrs Cumbræ-Stewart, and further supported by Mrs Exley. On Wednesday, August 30th, the Quarterly Corporate Communion was held at Holy Trinity, South Brisbane. The Rev Cecil Edwards officiated and an address was delivered by the Rev George Neal, eulogising the work of the Union, and emphasizing the vast potentialities for good such an association could exercise in the ethical training of youth. Later the Parish Hall was the scene of an enjoyable social gathering of members at which the Rev C. Edwards performed the duties of host with his usual cheery optimism. The following day the members of the Union held a Coin Evening in St. Luke's Hall in aid of St. Martin's Free of Debt Appeal.

News from the Parishes.

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

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

NOTICE.

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

Parishes having 12 subscribers are entitled to 5 lines of matter free.	
24 " " " " " "	8 " " "
36 " " " " " "	10 " " "
50 " " " " " "	12 " " "
75 " " " " " "	15 " " "
100 " " " " " "	20 " " "
Over 100 " " " " " "	1 line for every five.
[A line averages eleven (11) words.]	

Allora (Rev. T. HELY-WILSON).—SERVICES LIST.

	8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Oct. 1—Allora	Allora	Spring Creek	Allora	Allora
8—Allora	Glengallan	Goomburra	Allora	Allora
15—Allora	Spring Creek	—	Allora	Allora
22—Allora	Goomburra	Glengallan	Allora	Allora
29—Allora	Allora	—	Allora	Allora
Oct. 7—Girls' Guild, Allora, 3 p.m.				
5—Women's Guild, Allora, 3 p.m.				
9—Local Committee, Allora, 8 p.m.				
3—Cressbrook, 8 p.m.				
4—Women's Guild, Goomburra, 2.30 p.m.				
Boys' Club every Thursday, Allora, 8 p.m.				

GLENGALLAN, ST. ANDREW'S.—We are glad to report that on the last Sunday in September there was a record attendance at Divine Worship, among whom were some visitors from neighbouring parishes, who expressed their admiration for the improvements lately made to the Church interior.

SPRING CREEK, ST. MATTHEW'S.—Good work is being done here for St. Martin's Hospital, also next month we hope to report a successful Patronal Festival.

GOOMBURRA, ST. JOHN'S.—The Women's Guild Social, in aid of Church Improvement Debt Fund, was a great success, and we congratulate the members on their perseverance.

ALLORA, ST. DAVID'S.—The Girls' Guild held a successful Social in the Protestant Hall, the proceeds of which are for the upkeep of their adopted Mission child in New Guinea. We congratulate them. St. David's Sunday School staff have decided to donate the collections on the second Sunday in each month to the A.B. Missions. Well done, Sunday School!

THANKS.—The Rector wishes to thank the following:—Mr H. Pacholke for bag of crushed corn, Mr H. Smith for load of firewood, Mrs H. Smith for eggs, Mrs T. Wright for meat, and Mr H. Patrick for kindly driving the Rector to Inver-ramsay in his car for the service at Wonga in September.

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

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
1—Boonah	Boonah (M)	Cannon Ck.	Boonah, Maroon (S)	
8—Boonah	Boonah	Mt. Alford	Boonah	
15—	Maroon	Cannon Ck.	Boonah	
22—Boonah	Mt. Alford		Boonah	
29—Boonah	Cannon Ck.		Boonah	
Nov. 5—Boonah	Boonah (M)		Maroon	

We have recently had the pleasure of a visit from the Rev. P. C. Shaw, who by exchanging with the Rector for a Sunday, was able to come and tell us of the New Guinea Mission work, before his departure for Goondiwindi. Amongst other good bits of work done by the C.E.M.S. recently, they have renovated some of the kneelers in the Parish Church, which is also the better for new matting. The preparation for the Bazaar goes on apace, and in connection therewith two highly successful dances have been run on behalf of various stalls. They were so well attended and so profitable that a repetition of one (the Cretonne Ball) is taking place shortly on behalf of St.

Martin's Hospital. This may affect the receipts of the Bazaar, but we are prepared to risk that in order to do something more for the Central Memorial, which cannot help but appeal to our sense of churchmanship and patriotism. A fitting complement to the presentation of communion vessels for Mt. Alford Church by Mrs G. A. Bell has just been found in the gift of altar linen by Mrs F. M. Bell. Every piece, corporal, veil, burse and purificator were beautifully worked by herself, and our sincere thanks are due to her. MAROON.—The ladies of Maroon, headed by Mr Mathieson, with Miss Stretton as secretary, have recently made a most successful effort to raise much needed funds by holding a Social and Dance in the School of Arts. The weather was threatening enough to keep some away, but the hall was quite full enough from the dancers' point of view. There were also some competitions, which brought in a few shillings and caused a great deal of fun, besides which home made cakes and sweets are sold. That money is raised is by no means the only advantage of having such gatherings from time to time.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON; M.A.).—His Grace the Archbishop visited us on August 23rd and administered the rite of Confirmation to eighteen boys and sixteen girls. The service was well attended and a high level of reverence was maintained. The candidates made their first Communion on September 3rd. The C.E.M.S. members have been busy during the month collecting for the painting of the Church and for St. Martin's Hospital, and have met with good success. The Cricket Club Concert was a very enjoyable affair, and the proceeds came to something over £12. Archdeacon Osborn preached at Evensong on September 17th and unveiled a marble mural tablet to the memory of the late Donald McKellar. The service was largely attended, and the Archdeacon preached a most interesting sermon. The tablet was designed by Mr E. C. Matthews and beautifully carried out by Andrew L. Petrie in marble, and inscribed: "To the Glory of God and in loving memory of Donald McKellar, born August 15th, 1899, died January, 1921; member of S.S., Choir, and Hon. Sec. of the C.E.M.S. The souls of the righteous are in the hand of God. For ever with the Good Father, if 'tis Thy will; the promise of that faithful word, even here to me fulfil." Notice of our Parish Festival services will be advertised. Canon Jenkyn has kindly consented to preach at 7.30 on our Festival Sunday.

St. Matthew's, Groveley, with St. Mary's, Alderley (Rev. PERCY HUBBARD, L.T.H.).—The little Samford congregation is all alert with enthusiasm over the new Church venture. Enough has so far been collected in cash and promises to pay for the land, and we may expect the transfer any day. Plans have been drawn out and are receiving careful consideration; Socials are being arranged, and things are well in hand for the Fête and Sports on November 4th. The Vicar thanks Mrs Dwyer, of the Highlands Settlement, for her offer of hospitality when he has to spend a night in that district. At Alderley, the Memorial Cross was successfully unveiled by Major-General Spencer-Brown and dedicated by Canon Garland. The Mission draws nigh, and needs the continued prayers of the congregation for its success in winning some souls for the Lord. Special Eucharists, on Tuesday mornings at 7, and Prayer-meetings on Saturdays at 7.30 p.m., are being held for it. At Groveley, we have been able to get a little more paint on St. Matthew's, the Sunday School having made a little present to the Churchwardens of it—but more is needed. The guttering, facias and windows badly need attention, and the Rural Dean will make a survey on his visit at the Patronal Festival. As we write these notes we are on the eve of the Fifty-fifth Anniversary, and hope in the next notes to be able to record a happy time.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—The Confirmation classes have commenced in both Churches, and there is every reason to believe that a very large number of candidates will be presented this year. At the moment there are many more males than females—which is unusual—but a hopeful sign. The parish is just on the eve of a large Mission, which will be conducted for one week in both Churches by the Rev. James

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

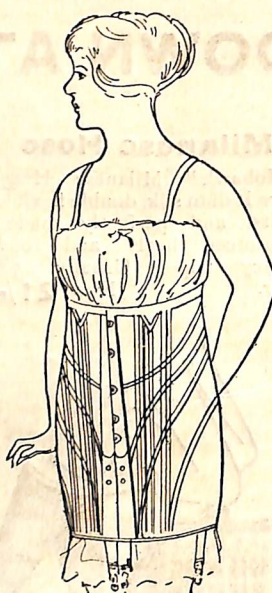
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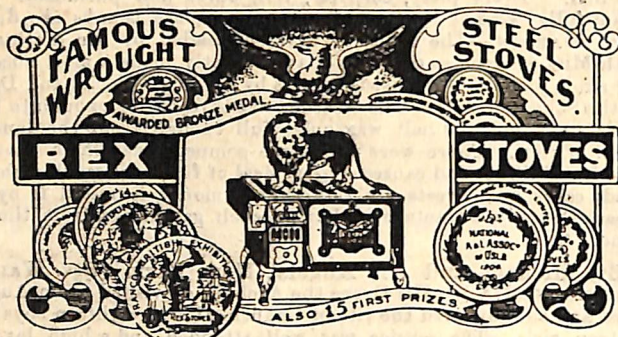
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BRISBANE

Payne Lewis. A house-to-house visitation has been undertaken. There will be a Thanksgiving United Service on the concluding day, October 8th, in the Triangle below Lisson Grove, and it is expected that there will be a large congregation. All the Sunday Schools of the different Churches are joining in. The Fêtes at St. Mark's and St. Andrew's are drawing near. On October 7th St. Andrew's hopes to beat last year's total of about £350. Several very fine entertainments have been given at St. Mark's, including a concert given by the Kindergarten, under Miss E. Kelly, and a combined gymnastic play by the G.F.S. and Gordon Club (St. Mark's branch).

St. Francis, Nundah, and District (Rev. EDGAR BARSTOW).—Our people are making determined efforts to get the debt on the vicarage paid off. A Flower Show and Fete for this purpose was held in the parish hall and grounds on Saturday, 9th August. Bishop Le Fanu, who was accompanied by Canon Batty, very kindly came down and opened it for us, and in doing so gave us some very practical advice and some real encouragement. There was a splendid display of flowers, photographs, maps, cooking, etc., and the universal stall and cake and refreshment stalls did good business. Various amusements and competitions helped to make a very happy function, and the financial result will mean a substantial reduction of the debt. The people at the Northgate end have another function in view for the same purpose. Owing to the generosity of one of our parish councillors, who has lent the money for two years without interest, we have been able to considerably enlarge our parish hall and to add a platform and two small dressing rooms. We are hoping to observe our Patronal Festival during the first week in October. Confirmation classes are in progress, and we are looking forward to having the Archbishop with us for the confirmation on 17th November.

St. Andrew's, South Brisbane (Canon JENKYN, Rev. J. P. PARKER).—As there were no notes appearing in last month's issue it will not be out of place to extend a welcome to the new Rector and family, who have quite settled down in the Rectory. The Service of Induction and the Welcome Social were both well attended. Mr. Parker is back in harness after a well-earned rest. We must also extend our congratulations to Rev. F. R. Barratt upon his preferment as Vicar of Gin Gin. The C.E.M.S. have had two keen meetings at which matters of some importance were keenly debated; besides which a service for men was held in first week's ministry of the Rector. The Parochial Council has also decided to meet monthly, a distinct improvement upon the past method of meeting when summoned. The Gordon and Sunshine Clubs held their final dance during the month, the events by all accounts eclipsing all others, for which they are to be congratulated. They are putting in the final work for their display to be held September 26th. The Heralds of the King gave a concert during month, which realised £8, which amount will be devoted to the Yarrabah Mission Funds. This was their first attempt, and was a very creditable performance. Well done, Heralds. Mr. Parker is up to his neck preparing a Children's Opera, to come off some time in October or November.

St. Philip's, Thompson Estate (Rev. H. T. MOLESWORTH).—The Spring Fair was held on Saturday, September 2nd, and was very successful, both financially and socially, and the weather, although a little cool, was just splendid. At the opening, Canon Batty gave a very happy and delightful speech, containing many reminiscences of his association with St. Philip's and its members during the early part of his sojourn in this country, and stating that among St. Philip's congregation were many whose friendship he highly prized. After declaring the Fair open he was made the recipient of souvenirs of the Fair, the presentations being made by little Miss Nina Guttormsen and Master W. Dowling in very appropriate little speeches. Mr. Allen, in thanking Canon Batty, referred to the object for which the proceeds of the Fair were intended—a new brick Church, and which, he hoped, would soon be put into progress. All the stalls were well patronised, and the result was approximately £110. It is intended to circularise all Church of England people in the district and request their support in the undertaking.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—Arrangements are well in hand for the Bazaar, which will be held in the Church grounds on Saturday, October 7th. The Archbishop is coming to open it at 2.30, and we are looking forward to a big crowd being there to welcome him. Mrs. Aiken increased the funds of the Flower Stall by using her residence for a Coin Evening, which was entirely successful. One or two other efforts are in the air. Canon Campbell came on September 10th and preached upon the work of the College and the growing need for its maintenance. It is to be hoped that his words will bear fruit on the last Sunday in September. A small but eminently efficient working party, under the

leadership of Mr. Way, has made some good tables and trestles which should last for years. Confirmation classes will be starting shortly, and the Rector will be glad to have the names of candidates as soon as possible in order that suitable classes may be arranged. Vivian Haunschild, Vida Stevenson, Mabel Major, and Rita Saunders have undertaken to keep the Church brasses clean—in fact have been doing it very well for some time—many thanks to them. Mrs. Neal invited the members of the choir to the Rectory on September 13th and a very happy time was spent, passing apparently all too quickly. The opportunity was used of presenting to one of the oldest members (Mr. W. Major) a salad bowl and servers from the choir and Sunday School teachers upon the occasion of his marriage. We wish Mr. Major and his bride all luck and many years of happiness.

Yeronga, Moorooka, and Sunnybank (Rev. A. W. GILBERT).—YERONGA.—Tenders for the erection of the Church close on 27th September, and we hope building operations will start some time in October. The proposed Church will have a seating accommodation for approximately one hundred and seventy-five people. It will be constructed of reinforced concrete, with rough-casted external walls and a red tile roof. Mr. Alan H. Young is the architect, and he hopes to have the building completed early in January. On Saturday, 28th October, we are to hold our annual Bazaar in the Yeronga Hall in aid of the Building Fund, and we hope Mrs. Le Fanu will be able to come over and open it. Mrs. Gilbert would like to remind all who promised work to the Guild Stall to send it in as early as possible.

MOOROOKA.—Mrs. Elliott has kindly taken over the secretaryship of the Guild, and is taking a keen interest in the Church work at Moorooka. We feel very grateful to the late secretary, Mrs. R. Paine, for the good work she has done during the time she was in office. We would like to remind the members that the Guild meets on the last Friday in the month. We were all very sorry to hear of the death of Mr. T. Tonks, and offer our sincere sympathy to Mr. Tonks and family in the loss they have sustained.

SUNNYBANK.—On Saturday, 30th September, a Concert and Dance will be held in the Runcorn State School in aid of Church funds. The United Church Choir have kindly promised to be responsible for the concert, and we are looking forward to a good entertainment.

Christ Church, Childers (Rev. A. E. ATKINS).—The chief events of interest since last notes appeared are: Confirmation by His Grace the Archbishop. His Grace remained with us three days, administering Confirmation at Childers and Cordalba respectively, and he gave one afternoon to a parishioners' reception. The results of the Bazaar (by Christ Church Women's Guild) is a little over £100. War Memorial St. Martin's Hospital Commissioner, Rev. J. H. Steer, was here for five days, September 11-16. The Rector gave his time and car exclusively by way of help. The result of the canvass is not a credit to such a rich district as the Isis. Two new tank stands and repairs to a third stand at the Rectory have been erected by Mr. W. Buss, assisted by the Rector as a freewill offering. Mr. Broadhurst kindly supplied the blocks. Mr. S. Bolton has promised to repair the Rectory steps, supplying blocks, bolts, etc. Both these are good, big jobs, and the donors have our best thanks. Cordalba Women's Guild are organising a Fete for November 4th. Will parishioners please take notice and help.

Parish of Cleveland (Rev. A. MAXWELL).—A Social was held in the School of Arts Hall on Saturday evening, 9th September, when the parishioners and their friends spent a happy time. There was a bumper house, between 200 and 300 being present. The funds of the Church will benefit to the extent of £23 from the function. The Rector has announced his intention of holding a Hospital Sunday at St. Paul's, Cleveland, and St. James', Wellington Point, on the first Sunday in October, when all offerings in kind presented will be forwarded to the Sick Children's Hospital. It is to be hoped there will be a worthy response.

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

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
1—Clifton	Clifton	Clifton*	Clifton
8—Clifton	Talgai	Back Plains	Clifton
15—Clifton	Clifton	Pilton	Clifton
22—Clifton	Back Plains	Talgai	Clifton
29—Clifton	Clifton	—	Clifton

* Children's Instruction and Public Baptisms.

Sandgate, St. Nicolas' and St. Margaret's (Rev. S. BAGGALEY).—Last month the Ministering Children's League, which meets in St. Margaret's Sunday School every Saturday under the superinten-

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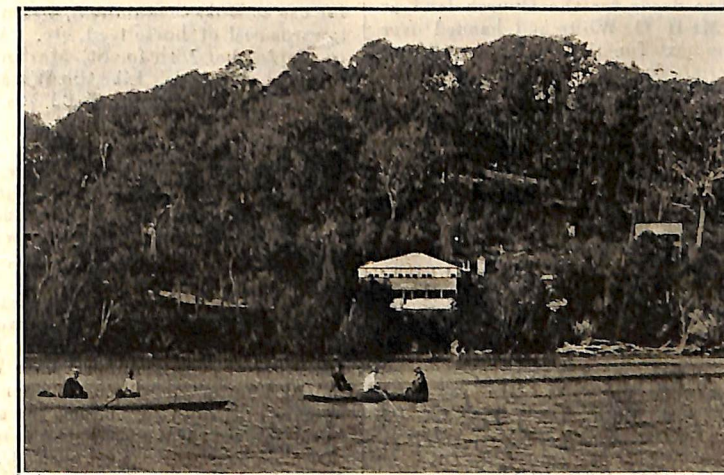
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dence of Mrs. Baggaley, held a little sale of their work in the Rectory grounds, and as a result they are able to forward their annual donation of £5 for the maintenance of a boy, Willie, at Yarrabah. Miss Gloria Lovelock is the local treasurer of the League. In the evening of the same day the children gave a bright little concert, which was greatly appreciated. They also journeyed to Brisbane on September 16th to take part in the annual festival in All Saints' Church. It is proposed to have a special service for the offering of their gifts some time in December. On September 10th we had the pleasure and privilege of a visit from Bishop Le Fanu, who preached at the evening service in St. Nicolas' Church. The Ladies' Working Society, of which Mrs. E. Austin Bell is secretary, and Mrs. Parker treasurer, held a successful Cretonne Ball on September 14th, and by special request are arranging for a repetition of it on October 13th. During the month we had the sad experience of losing by death two parishioners of long standing, Mrs. Field and Mrs. Bean; and the Rector also was called to conduct the funeral service for a former parishioner, Mr. P. V. Newman, at Toowong. Our prayers have also been offered for Mrs. Parker, who has undergone an operation in a Brisbane hospital, and for Mr. R. M. Warren, who has been seriously ill for a long time.

Crows Nest (Rev. S. ATHERTON).—First, we must say it was very pleasing to see Crows Nest Church crowded for the Corporate Communion of the Ladies' Guild on September 3rd. If only such enthusiasm were a permanent thing; what help! The Rainbow Fair in connection with St. George's, Crows Nest, was held on Saturday, September 9th. The decorations were the most artistic in the history of our fairs, the work being ably done by Messrs. G. Haines and A. Blinco. We appreciated once again the visit of Mr. A. E. and Mrs. Moore and were pleased to have Mrs. Moore open the Fair. The thanks of the Church is given to all who helped with the Fair, which was most successful in every way. A meeting of the Parochial Council was held on September 9th to discuss the financial position in view of the fact that we have been asked by the Diocese to find an extra £30 per annum. One item agreed upon was that a letter be written to the Diocese pointing out our difficulties; but a more important thing agreed upon was that a series of "Rallying Services" be held during October with a view to awakening in the men of the parish, and more particularly of Crows Nest, a sense of the privileges and blessings of Christian worship and of the duty which the men, and, in fact, all parishioners owe to God and to the Church. We might call it a "Go to Church" month. When you get your letter then get hold of someone who has not been to Church for some time and bring him along with you. We are pleased to know of arrangements being made to hold a Coin Afternoon at Geham during October. It will be a means of bringing Geham people together for social intercourse, and we predict success for it in every way. We hope soon to be able to take definite action with regard to the Memorial Bell to be erected at Goombungee. The deeds for the Church land at Haden have been completed by Mr. H. G. White and handed over to the Corporation of Synod. The next function at Haden will, we hope, be the stump-capping. Services for October are as follows:—October 1st: Crows Nest, 7.30 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. October 8th: Crows Nest, 7.30 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Goombungee, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. October 15th: Goombungee, 11 a.m., H.C. and Sermon; Haden, 3 p.m., Evensong; Pinelands, 7.30 p.m., Evensong. October 22nd: Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. October 20th: Anduramba, 11 a.m., H.C. and Sermon; Virginia, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. November 5th: Crows Nest, 7.30 p.m., Evensong.

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Nest, 7.30 a.m., H.C.; Pinelands, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

St. Agnes', Esk (Rev. C. W. TOMKINS).—The organist, Mrs. Tomkins, received a present from the choir at Esk on her birthday. This thoughtful act and the good wishes which accompanied it were much appreciated by the recipient. All worked with zeal and harmoniously for the bazaar. Mr. F. L. Nott, M.L.A., opened the fete, and Mrs. Nott and Mrs. Watts (Toogoolawah) were also present. Much regret was expressed that Mrs. Tomkins was unable to attend owing to illness. She was in the Pyrmont Hospital, but is now in the Esk Nursing Home and well on her road to recovery. The nett result of the bazaar is expected to be £60 or £70. It was held in aid of the general parish funds. The new gas lights were used at Coominya last month for the first time and proved very satisfactory. We need two teachers for the Sunday School at St. Agnes', and there are also some vacant seats in the choir.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BERESFORD).—Judging from the energy displayed by an army of workers in collecting, holding of socials, evenings and other means of raising funds and materials for the various stalls, the forthcoming Bazaar on October 6th and 7th will be simply great. By its means it is hoped that £100 will be paid off our remaining £250 on the rectory; if more is raised the Hall Renovation Fund can do with it, for we have inherited an accumulation of repairs needed to St. Thomas' Church and Hall, especially paint for the latter. Since June we have been a self-supporting parish, our remaining £50 grant was withdrawn then by the Diocesan Council, and it is gratifying to see how the whole parish seems determined to carry on the forward movement of the last couple of years. The Dramatic Club gave two performances, one in St. Thomas' Hall when £18 5s. was taken, and at the W.P.O. Hall when £16 7s. 6d. was taken. A performance at Rosewood was planned for September 22nd for the benefit of St. Luke's, Rosewood, but had to be abandoned. The O.E.M.S. will hold their annual Festival and Breakfast on Sunday, October 22nd.

St. Peter's, Pine Mountain.—The amount obtained for the Stipend Fund was gladly received; we know it was over £10—the first, we believe, for six years. The Home Mission Fund is looking up too.

WATERWORKS ROAD.—The proceeds from the Dramatic Club performance brings the Building Fund to £170, and a very largely attended meeting on September 13 decided to get proper working plans and specifications made, and asked Mr. Grey to submit an estimate when they were to hand. Our congregations seem to have doubled during the last few months. Miss D. Clegg has broken her previous quarter's record of £2 10s. for Home Missions.

MOUNT CROSBY.—The very successful Social held on September 2nd resulted in about £15, and after purchasing many needed things for use at Holy Communion, a sum of £7 goes to the Churchwardens towards cost of horse feed, etc. Another successful Social was held on September 16th for St. Martin's Hospital; we hear that nearly £14 was obtained. Like the Waterworks Road collector, Mrs. Haigh has broken her record of £2 10s. with £2 15s. 6d. for Home Missions.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Augustine's, Peachester (Rev. F. W. WILKINSON).—St. Mary's Ladies' Guild has arranged to hold a Fete, "The Seven Ages of Woman," in the Church Grounds, Kilcoy, on Wednesday, 25th October. All kinds of articles will be on sale at the various stalls. Since the beginning of the year, Sunday School at St. Mary's has been held at 9.45 a.m. instead of 2.45 p.m. The change so far has not met with the success it warrants. As the days get warmer no doubt the earlier hour will prove more satisfactory on account of the heat and thunderstorms, which in the past interfered with the attendance of the children. The Vicar is grateful for the use of the hall at Yedina, where monthly services are held. During the Vicar's absence in Sydney in August, the son of Mr. and Mrs. Funckner, of Woolmar Creek Road, "entered into rest." The service was conducted from St. Mary's by Mr. C. W. Carseldine, our Lay Reader. We extend sincere sympathy to the bereaved parents and relatives in their hour of sorrow. We are glad to know that Mr. Alex. Yates of Woodford (People's Warden) is making good progress towards recovery after his operation for appendicitis. We have had to say good-bye to Mrs. Daybell as a parishioner of St. Matthias', Woodford. She and her husband have joined their son on Mount Mee. Here Mrs. Daybell will be a "tower of strength" to the Church. We are pleased to welcome Mrs. Frank Nonnus to Stanmore. Previous to her marriage she was a keen worker for the Church in Woodford. Subscriptions for the *Chronicle* are now due, and the Vicar will be very grateful if subscribers will forward their amounts without delay.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BRID).—That the full observance of the Dedication Festival is recognised and assured was evidenced on September 3rd, when there were good congregations at all the services. The Bellringers emphasised its special importance by pealing at 6 a.m. The Choir is to be congratulated on its rendering of all the services, especially the Sung Eucharist, and dignity was added by the use of the Processional Cross. We have lost the services of Mr. Loose as Sunday School Superintendent; he filled the position for many years and the school has made great progress under him. Mr. Bert Smythe will be his successor, and under him we feel sure that the school will also progress. Prior to Mr. Loose's departure, the Rector on behalf of the teachers, scholars, Young Men's Club, and the choir, had the privilege of presenting him and Mrs. Loose with a very handsome gift as a token of esteem and goodwill to both. On August 28th the Rector entertained the ringers at dinner, and all had an enjoyable time. Three new ringers are learning the ropes. Through Miss Paul the Guild of Church and Empire has given St. Thomas' a full set of Altar linen. By the aid of a Coin Evening and a Sale of Work Granville's debt will soon be a thing of the past.

St. Luke's, Miles (Rev. H. GLAZIER).—Special services will be held on Sundays, October 15th and 22nd, in connection with our Dedication Festival. Friday, the 20th, our Annual Social will be held. Confirmation classes are now being held, and we are looking forward to a visit from the Archbishop. My dear people, it is very encouraging to see so many attending service on Sundays—but there is vast room for improvement. I cannot understand the so-called Christians amongst us, who profess to believe in God, yet do nothing for Him day after day. Some of us are living absolutely for our own selfish pleasure or profit. For all these things we shall have to give account; if the light that is in us be darkness, if the talent entrusted to us is buried and useless, how shall we stand when the day of reckoning comes?

Rosewood (Rev. T. EDWARDS).—The missionary appeal has received response as follows:—Calvert (2), Marburg (1), Lowood (2), Rosewood (1). Will the rest of our communicants who have received the appeal kindly send in their contributions to the Rector as soon as possible? We much enjoyed the visit of our friend, Rev. W. Hudson from Melbourne, at the end of last month. He preached at our first partly choral celebration and also took Evensong for us. He was greatly pleased with the work of our newly-formed choir, which makes excellent progress. The attendance at choir practice has been good and the members have worked hard. Last Sunday the Eucharist was sung in full, an achievement bordering on the miraculous when one remembers the services of a year ago. Not only is the music really good, but the devotion of choir and congregation alike makes one feel that it is being done to the glory of God. We are hoping, petrol and weather permitting, to visit the sister Church of All Saints', Marburg, and to aid them in having a full choral celebration of the Holy Communion on Sunday, 24th inst. We are parts of the same parish and the privilege of united worship will be a help to all.

St. Andrew, Toogoolawah (Rev. K. A. WATTS, T.H.L.).—Last month was a sad one with us. Beryl Meryl Bustin, Doris Annie McKee, and Mary Seib all passed away in the same week; our sincerest sympathies go out to their sorrowing families in their great loss. On Sunday, 10th, we had a Memorial Evensong, and the Vicar in his address emphasised the fact that it was only the material form that was gone. Materialism plays so great a part in our lives that it is difficult to realise spiritual things even when we most need them. Prayer is the great spiritual channel; we are in one world, both the living and the departed, in the hour of prayer. On Tuesday, the 5th, we had a very happy moonlight service at Caboonbah, also one at Gregor's Creek on the 7th. Both of these were well attended, and we hope to have many more like them. We thank Mr. Lee Bryce for three bags of chaff and Mr. Kercher and Mr. Jenkins for motoring the Vicar to Linville. By the time these notes come out the comedy, "Facing the Music," in aid of Church funds, and the Tennis Tournament at Cressbrook in aid of St. Martin's Hospital, will be over, and we hope to give a good account of ourselves later. On Saturday, October 7th, the Cafe Chantant in aid of the Rectory Building Fund will take place. Services.—October 1st: Colinton, 11 a.m., H.C.; Cressbrook, 7.30 p.m. 8th: Linville, 11 a.m., H.C.; Toogoolawah, 7.30 p.m. 15th: Moore, 11 a.m., H.C.; Toogoolawah, 7.30 p.m. 22nd: Toogoolawah, 8 a.m., H.C.; Caboonbah, 11 a.m.; Toogoolawah, 7.30 p.m. 29th: Yarraman, 7.30 a.m., H.C.; 11 a.m. children; 7.30 p.m. November 5th: Toogoolawah, 8 a.m., H.C.; 11 a.m. children and H.C.; Cressbrook, 7.30 p.m.

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St. Peter's, Wynnum (Rev. J. M. TEALE and Mr. HARWOOD).—We regret very much indeed that our lay reader (Mr Harwood), owing to pressure of business, will not be able to take Evensong at St. Paul's, Manly, each Sunday; but we are glad to say he will continue to take Evensong on the first Sunday in each month. We desire to thank Mr Harwood for his long and faithful work in connection with the services, and the time may arrive when it will be possible for him to resume the work he has now found necessary to give up. With regard to supplying the second and fourth Sunday Evensong (the Vicar taking the third), we are fortunate in securing the services of Mr Marlay, who was at one time a lay reader in the Parish of Cleveland. We are indeed grateful to Mr Marlay in coming to our assistance. Our Annual Sale of Work in aid of the Rectory Debt is to be held on Friday and Saturday, 20th and 21st of this month. We are hoping to reduce the debt by another £100. The Archbishop will administer the Sacrament of Confirmation on Wednesday, 11th, at 7.45 p.m.; the candidates will meet in St. Peter's Parish Hall at 7.15 p.m. By the time these notes are in print we expect our new Altar vessels; so generous has been the response to the Vicar's appeal that the sum of over £38 has been received. Having received such a sum we have been able to get a very beautiful flagon in place of the glass cruet asked for, and the chalice is studded with precious stones—rubies and amethysts.

MISSIONS.

In the *Church Standard* last month appeared a paragraph stating that the Missionaries in New Guinea had sent a radio asking how much money was available to meet the promised amount of £1000 to go on with. The Australian Board of Missions had to reply that no money was at present available owing to the critical state of the finances. Do Church of England people realise what this means? That we are leaving the Missionaries in New Guinea unprotected for, though they are gallantly carrying on. We are spending money and labour on other things, but those men and women working in the front trenches of the Church enduring hardship, many of them even risking their health, some risking their lives, are being neglected by the Church people on the mainland. Will every communicant in the Diocese of Brisbane take this to heart. It is not a large amount for which each communicant is asked, yet if every one gives his or her 5/- promptly, this disgraceful state of affairs would end.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.

Marriage Fees	...	...	£23	7	4
Assessments	...	...	108	11	4
			£131	18	8

HOME MISSION.

Miss J. Collins	...	...	10	10	0
Beaudesert—Hillview	...	...	1	10	0
Woodhill and Veresdale	...	...	10	0	
Rathdowney	...	...	1	13	6
Biggenden, Lakeside	...	...	13	6	
Brisbane—St. George's, Windsor	...	...	16	9	
St. Barnabas', Ithaca	...	...	3	3	10
Esk, Coominya	...	...	1	1	3
Gayndah, St. Matthew's	...	...	12	3	
Ipswich, Mt. Crosby	...	...	2	15	6
Maroochy—St. Mary's, Montville	...	...	1	10	0
Kenilworth	...	...	10	17	6
Pittsworth—St. John's, Springside	...	...	2	9	
Rosewood, St. Luke's	...	...	13	0	
			£36	9	10

WHITSUNDAY OFFERTORIES.

Ipswich—St. Paul's	...	...	21	7	0
St. John's	1	11	7
Pittsworth—St. Paul's, Tummaville	1	4	0
			£24	2	7

CATECHISTS PROVIDENT FUND.

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Archbishop of Brisbane	1	1	0
Brisbane—St. Matthew's, Groveley	1	15	9
St. Michael & All Angels', N.F.	2	10	3
Goondiwindi, Holy Trinity	2	4	1
Nanango, St. Anne's	2	0	0
Oakey—St. Francis', Cooyar	2	4	11
			£11	16	0

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Miss D. S. Hall	2	8	9
Mrs Kock (Com. Appeal)	5	0	
B. T. W. Kock	5	0	
Miss Rengrise	10	0	
Mrs Woodhouse	1	0	0
Brisbane—St. John's Cath. (Med.)	...	...	5	0	0
Christ Church, Milton	...	...	12	2	
All Saints' W.T., W.A.	...	...	11	8	
St. Michael & All Angels', N.F.	...	...	1	11	8
St. Barnabas', Ithaca	...	...	11	6	6
Morningside S.S.	...	...	1	3	0
Ipswich, St. Paul's	...	...	10	15	4
Gin Gin—	...	...	
St. Anne's, Mt. Perry	...	...	17	0	
" (Med.)	...	...	16	6	
" (H. King)	...	...	4	0	
Maroochy—St. George, Eumundi	...	...	4	6	

Pittsworth—St. Michael's, Yarranlea	...	...	12	9	
Sandgate, St. Nicolas' (Com. Appeal)	...	...	2	15	0

£45 18 10

New Guinea Mission.

Miss D. S. Hall	...	...	2	2	0
Mrs T. Jones	...	...	6	0	0
Miss Jones (launch)	...	...	10	0	
Miss White	...	...	2	0	0
Brisbane—St. John's Cathedral	...	...	11	9	
Christ Church, Milton, G.F.S.	...	...	5	0	
St. Thomas'S.S., Toowong (boy)	...	...	4	5	6
Southport, St. Peter's	...	...	3	5	4

£18 19 7

Yarrabah Mission.

Brisbane—Christ Ch., Milton, S.S.	12	5	
St. Andrew's, S. Brisbane, H.K.	6	0	0

£6 12 5

Melanesian Mission.

Miss White	£2	0	0
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Japanese Mission.

Miss Jones	10	0	
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Canon Jones Memorial Fund.

Mrs C. J. Mackenzie	£2	2	0
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