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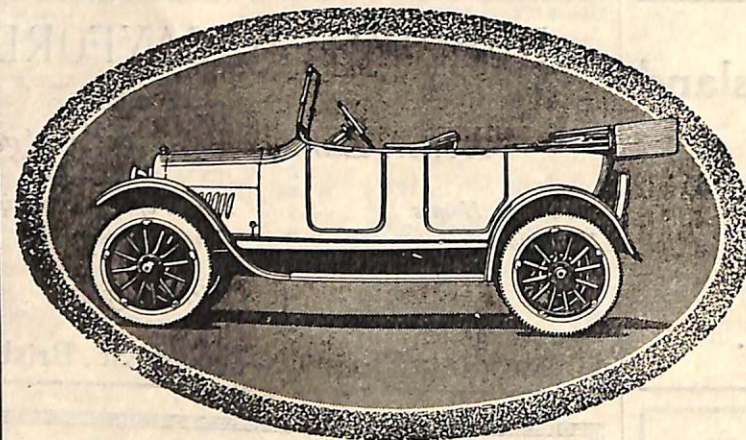
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Vol. XXXI.]

BRISBANE, 1ST MARCH, 1921.

[No. 368]

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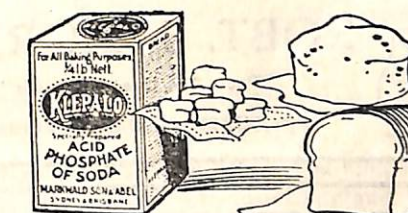
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The Church Chronicle.

Vol. XXXI.]

BRISBANE, MARCH 1, 1921.

[No. 368]

Editorial Notes.

THE ARCHBISHOP'S RETURN.

Great warmth of feeling was manifested at the Exhibition Building on February 21st. Those of us who are old enough were reminded of the meeting of welcome in 1904 when Doctor Donaldson came to us first as Bishop of Brisbane. Perhaps more than a passing memory stirred the Archbishop on this last occasion as he looked upon the crowded house. Much has happened since and many have passed away who were prominent in Church life in 1904. The outlook was simpler then. The Boer War had been concluded two years before. The fatuous descent of the Americans on Cuba had occurred some two years earlier again than that. The Russia-Japan War was still on: Port Arthur fell in January, 1905. Apart from the Irish trouble—and that was slumbering—the Empire was at peace. Mr. Balfour was Prime Minister. Mr. Lloyd George was not yet, though in a few months to be a Minister of the Crown. Sir William Harcourt died in 1904, and the attention of thinking Churchmen was being directed from Ritual squabbles. Only now was the startling theories of Schmiedel and others in the lately published Encyclopædia Biblica beginning to make the rank and file uneasy with a premonition of something new and formidable. To-day we are facing a resurgence of pessimism and its brood of pagan theories.

NEO-PAGANISM.

A generation has virtually gone by in the last sixteen years. Men have lived twice as rapidly as they ever lived before. The nations have been shaken and old landmarks swept away. Hearts fail them for fear of what is coming upon the earth. And they cry Lo, here! Lo, there! And they seek joy and salvation where they cannot be found. The whole fabric of Christian civilisation is in danger. Hence the necessity of the League of Nations if the world is to be ruled by the principles operative among white men. Modern literature and modern thought are in many of their phases a glorification of Paganism. "Neo-Paganism," his Grace said, "is out to discredit and divide Christianity, and to reconstruct a world which would owe nothing to Christianity." Men will not accept the imperative of the moral law, and this means in effect that they refuse and deny Christ and His Cross. The worship of Pan is attractive, but it always leads to madness. With Christ is wholeness and sanity. Hence the need for reunion of the Christian forces in the spirit of mutual trust and confidence.

SECOND COMMONWEALTH CENSUS.

We have received from the Commonwealth Bureau of Census and Statistics a pamphlet by the Commonwealth Statistician which we recommend all our readers to acquire. It never entered our head that a book on such a dry subject as the census could be so interesting. Here, in Australia, the forthcoming census will be taken as at midnight between Sunday, 3rd April, and Monday, 4th April next. A similar undertaking will, at about the same time, engage the inhabitants of practically all parts of the British Empire. In this booklet there is a historical chapter carrying us back in the story of statistical

enquiries as far as 4500 B.C. There is a chapter explaining the census slips or schedules—their objects and the best way to fill them in. The smaller chapter on the use of the census is the one that holds our fancy and makes green the hitherto arid tableland of statistics.

QUIET AFTERNOON.

The Rev. W. H. W. Stevenson will be the conductor at a Quiet Afternoon to be held in All Saints' Church on Saturday, March 5, at 2.30. We hope many will avail themselves of this opportunity of deepening their devotion.

THE CONSECRATION OF DOCTOR CRICK, BISHOP OF ROCKHAMPTON.

This consecration took place on St. Matthias' Day, February 24. We were a-printing, so can only add this paragraph to promise something more about it next month. By the way we have been informed by the newspapers that Bishops Le Fanu and Newton were consecrated in 1903, or according to another version, 1905. They were consecrated at the same time. There is not a shred of evidence for the dates either 1903 or 1905. The correct date, as living memory can testify, is Sept. 21, 1915, being St. Matthew's Day.

THE PRINCE'S TOUR.

There are many notices and appeals which we are compelled to put on one side without much hope of ever inserting them as our space is limited. But the Hospital for the Blind, the claims of which Sir Arthur Pearson, of "Pearson's Magazine," so strenuously advocates and supports, may appeal to many. The purchase of the Book of the Prince's Tour in itself will help many soldiers blinded in the war. This is the copy of a cable sent to Queensland: "Publishing middle February by authority Prince of Wales. Big complete pictorial record Australian and Canadian Tours Renown; minimum three hundred illustrations, photographs. Introduction by Prince of Wales urging purchase on behalf St. Dunstan's Hospital for the Blind."

PUT IT RIGHT.

The Bishop of St. Alban's, who is saying things that ought to be said just now in the Homeland and who is now in a position to say them with some effect, is reported to have addressed a meeting on the matter of adequate stipends for the clergy, in the course of which he related one or two sad cases of distress that had come to his knowledge. His characteristic way of dealing with the subject drew the sympathy of his audience and they cried Shame, Shame! The Bishop instantly retorted: "Put it right then!"

Last Synod the lay representatives from all over the Diocese were unanimous in their desire to "Put it right" so far as the stipends in the Diocese of Brisbane were concerned. Resolutions were passed, not only fixing the minimum stipend, but also making grants of £10 a year for each child between the ages of 3 and 14. Further resolutions were passed authorising the payment of grants for the increased stipends and children at once from the Clergy Central Sustentation Fund, and a special fund was to be raised throughout the Diocese to meet this demand. So far practically nothing has been done in this direction, no extra money for this special purpose having been received. Meanwhile the end of the

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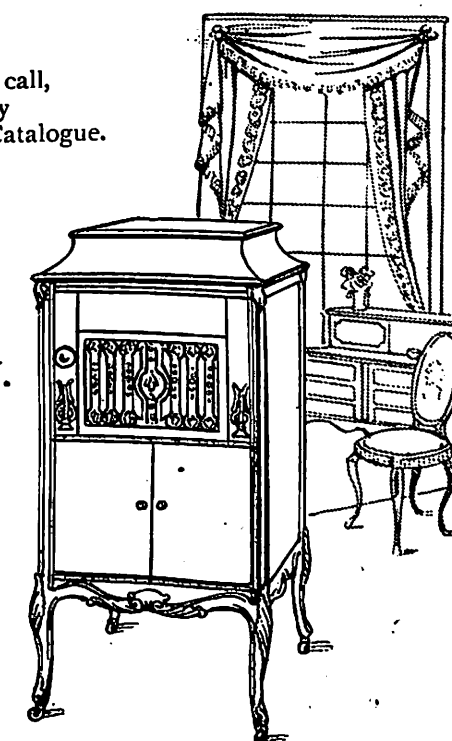
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financial year approaches! Are the laymen who voted for the resolutions aware of this? The strain upon the Home Mission funds becomes greater each year, and yet we seldom get anything like a big donation. The biggest year's income ever received for H.M.F. is £2500, but (because of the above resolutions) the Treasurer of Synod has asked for no less than £4500. The ordinary income may possibly reach £2500 by March 31st. Have we any loyal self-denying men and women in the Diocese who will contribute a small or large donation towards the remaining £2000 and so help to "Put it right."—L. J. HOBBS.

World Conference on Faith and Order.

The preliminary World Conference meeting at Geneva marked a great step forward, and the Continuation Committee there appointed has begun its work of further preparation.

The first and far the most important preparation is that of prayer. The Committee makes at the outset two requests:—

(1) That every Church, where provision is not yet so made, should, in such manner as is in accordance with its customs, secure that the unity of Christendom should be a regular subject of prayer in the ordinary services and the meetings for worship in the Church; and (2) that from time to time special prayer should be made that the Spirit of God may guide their preparations.

To emphasise that request, the Committee has asked for the observance of the eight days ending with Pentecost (Whitsunday), namely, May 8th to 15th, 1921 (April 55th to May 2nd in the Eastern Calendar), as a special season of prayer.

It seemed on the whole better to select this week, with its special reference to the office and work of God the Holy Spirit, than to continue the Octave, January 18th to 25th, which has been suggested by the Commission of the American Episcopal Church for some years past, but the Committee hopes that prayer will not be confined to Whit-sunweek, and would rejoice to hear that all the Churches throughout the world are offering prayer for unity at all their public services, and that those Churches and individuals which have been observing the Octave, January 18th to 25th, will continue the observance. It will be gratified also to hear of the observance of the first week in January, which has for years been suggested by the World's Evangelical Alliance.

It should be remembered in every observance that our prayer for unity must be truly comprehensive, including all Christians of every name, even though some Churches have as yet found it impossible to take part in the World Conference movement.

Appointments.

The Rev. George Neal, Rector of Rosewood, to be Rector of East Brisbane.

The Rev. Thomas Edwards, from Diocese of North Queensland, to be Rector of Rosewood.

The Rev. A. W. Gilbert to be Rector of Yeronga.

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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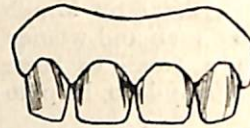
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The Church of England or the Anglican Catholic Church.

Roman Catholics are very fond of saying that our branch of the Church was started by Henry VIII. Here is a refutation of that in a short list of changes mentioned by the *Northern Churchman* as the only ones of any importance made at the time of the Reformation.

1. THE AUTHORITY OF ROME WAS REPUDIATED.—“The Bishop of Rome hath no greater jurisdiction in this kingdom given to him by God in the Holy Scriptures than any other foreign Bishop.” This was the only change made under Henry VIII.

2. THE CLERGY WERE ALLOWED TO MARRY.—“Romanists who scoff at the married clergy of England find it convenient to forget that throughout their own Uniat Churches in the East the law of compulsory marriage of priests is in force.”

3. CONFESSION WAS MADE VOLUNTARY INSTEAD OF COMPULSORY.—Innocent III. (1215) first made confession compulsory.

4. THE LAITY WERE ALLOWED TO PARTAKE OF THE CHALICE.—Communion in one kind was not allowed till 1099, when children might omit the wine. It was first ordered in 1415.

5. THE SERVICES WERE TO BE SAID IN ENGLISH.—Originally in Rome the Eucharist was celebrated in Greek, as it is to-day in many Roman Eastern Churches. When the wealthy Latin-speaking people became Christian, Latin was used so that they might understand the service.

6. GROSS AND VULGAR ERRORS CONCERNING PURGATORY, THE SAINTS, AND TRANSUBSTANTIATION WERE CONDEMNED.—No one was forbidden to believe in the intermediate state, in the prayers of the saints, prayers for the dead, or the Eucharistic Sacrifice, but only “the grossness and sensibleness in the receiving thereof.”

ANGLICAN CHURCH MISSION.

Headquarters: ST. LUKE'S, Charlotte Street, City.

It is pleasing to report that Headquarters is once more becoming a busy centre of Church Mission work. On Monday, 7th February, a social was held as a reunion of Church Mission workers, which passed off most successfully; the Superintendent outlined the programme contemplated for future work. On Ash Wednesday and every day during Lent two Intercession Services are being held in the Church for business people in the lunch hours from 12.15 to 12.30 and from 1.15 to 1.30. The social and rest rooms are also much appreciated and seem to be growing in popularity each day, and we wish to notify Churchpeople that any time when in the city and they wish to pass away a pleasant half-hour the rooms are open for their convenience; light refreshments are on sale at small cost. We would like to meet with any ladies who could spare a day or afternoon to assist in the management of the canteen. The Church Mission Band is getting into shape and we have six players who can take part at the Friday night open-air services, held in Boundary and Wickham Streets every Friday night at 8 p.m. We have a few spare instruments left, and Mr Kitchen will teach anyone who can keep Friday nights open and who are willing to help in this direction. Band practice is held every Monday at 7.30 p.m. in St. Luke's Hall. The hospital visiting is kept up and working systematically. The Newboys' Club held their first meeting on Tuesday, 8th February, and have formed themselves into a Club which is to be known as “The City Pastime Club.” A Management Committee was selected, and it was decided to charge an entrance fee of 1/- and a subscription of 1d. per night for the use of the Club. About forty lads signified their intention of becoming members, and it was felt that this year two football teams would be formed. Last year's 3rd grade premiership lads will form under the 2nd grade this year, and the junior team will run as 4th grade.

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.

“DE REBUS COMMUNIBUS.”

Sir,—I have no doubt that eventually we shall get our magazine, and in it there will be room for everything. Finance is the trouble; I take it for granted that provided the magazine paid its way when once started, there would be no desire to run it as a profit-making machine, any profit in years of fatness should go against possible years of leanness. I do not think the diocesan authorities should be called on to help—they have quite enough to do with their money—nor do I think that parishes should be assessed. Wardens and parishioners would be quite justified in objecting to the majority being taxed for the benefit of the minority; wardens also have enough to do with their money. The magazine (or the “C.C.”) must stand or fall on its own merits. The suggested free distribution on a family basis would not work for several reasons, amongst them: (1) I doubt if anyone could be found to undertake, say a house to house distribution, especially in the country districts. If sent to the Church for distribution or on the “Please take one” principle, in a few months there would be a big accumulation of waste paper. If people will not take away what they pay for, they certainly won't take away what they can get for nothing, at least the majority won't. *Experientia docet*. As something to start on, will the management state: (A) The estimated cost of starting, say, an 80-page monthly at 6d. per month (postage extra), not more than 10 per cent advertisements. (B) The number of present subscribers to the *Church Chronicle* at 2d. per month. Roughly the difference is what possible guarantors would have to make up, and I believe enough would come forward to do it.—I am, Sir, etc.,
138 BENGALE.

Sir,—Re your editorial of January's issue on “Journalism”: As a layman I have always regretted the barrenness of the *Chronicle*. There seems to be no driving force behind it. The lack of interest shown by Churchmen (which you refer to) is merely a reflex of the lack of interest that the Church shows in them.

If the *Chronicle* showed a real desire to meet the needs of the people—even though it may result in financial loss for a time (and I believe this would not be the case)—the results would be reflected in the spiritual life of many a parish. I venture to say it could be made a medium for reaching those who seldom, if ever, give their Church a thought.

It could be made a real live journal and greatly assist in delivering the message the Church has for men.—I am, Sir, etc.,

J. B. CARTHEW.

[What we need is a business-like scheme for betterment. That is not given us in our correspondent's letter.—ED.]

KINDERGARTEN.

Sir,—It has been proving difficult for us to obtain Kindergarten material for our Sunday School. The supply obtainable at the Church Book Depot has been negligible, and we have been forced to turn to the Methodist Depot. Our Depot informs us that this material is not stocked because there is not enough demand for it! On communicating this information to the Diocesan Sunday School Committee we are informed that the same difficulty was experienced eight years ago and has been met with ever since! It is to me truly astounding to learn that for eight years there has not been sufficient demand by our Sunday Schools for Kindergarten material to induce our Depot to stock it. Surely if any reform is an urgent necessity in our Sunday Schools it is that the Kindergarten system of teaching the infants should replace the old method of one inexperienced teacher, generally the youngest recruit to the staff, talking or reading at once to twenty or thirty little children. With all the work of the Sunday School Committee, arranging and rearranging books and syllabuses and grades, the method of teaching appears to have been neglected.

Will the Diocesan Sunday School Committee kindly answer the following questions through your columns, viz.: (1) Which of our Sunday Schools in this Diocese have a Kindergarten Department? (2) What has the Committee done to encourage our Sunday Schools to develop a Kindergarten Department?—I am, Sir, etc.,
Scuth Pine Road, Alderley,
5th Feb., 1921.
PERCY HUBBARD.

J. B. PRICE.
SOLICITOR.

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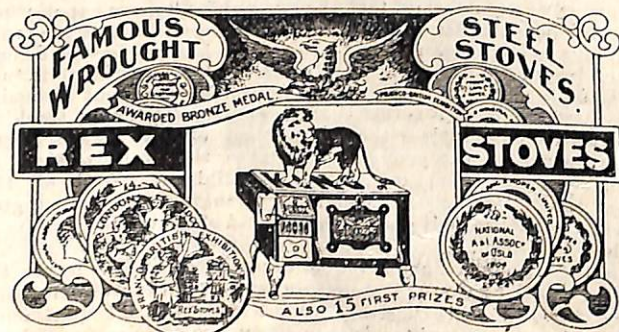
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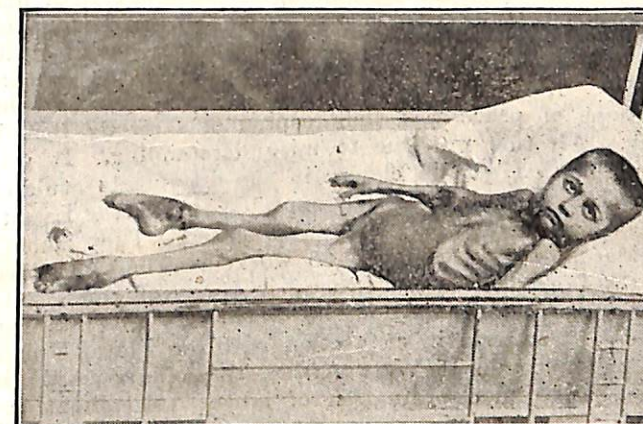
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"Look at these children; some of them are your allies, and some were your enemies—if children can be called the enemies of men and women! Their limbs are twisted and their little bodies wasted and diseased for want of food. They are naked, dirty, cold and starving, not ten of them, but thousands and hundreds of thousands of them! They are dying like flies in the orphan asylums, hospitals, and homes in Poland, Austria, Hungary, Czecho-Slovakia, Lithuania, Armenia, Ukraine, Russia. They are being buried in batches tied up in paper like bundles—these pitiful little creatures, whose only crime is to have been born. And yet every child born anywhere into the world has a right to the help and protection of every man and woman on earth!



YOUR CHILD IN DANGER.—

"Is there a child you care for? Suppose it, too, had been crushed under the iron heel of war! In its name will you not do your utmost to help save these poor little babies on whose welfare depends the future welfare and the very safety of the child you love? Will you not help them yourself, and use your personal influence to persuade others to do so? There are whole populations of these people of Central Europe, now dangerously weak and hopeless from hunger, who will be exterminated unless means are forthcoming to save the children. And be assured, if you permit these races which constitute the buffer between the west and the east to be destroyed, it means the end of white civilisation in Europe. You who have given freely to the war of which these are the

innocent victims, give now for preservation instead of destruction. Give now for life instead of death."—MADAME D'ARCIS, PRESIDENT, "WORLD UNION OF WOMEN."

DE BURGH PERSSE.

The death took place on Thursday, February 17th, at Southport, of Mr. De Burgh Persse, the youngest son of the late Mr. Burton Persse, of Moyck Castle, Galway, Ireland. He was born in 1840, and was educated at Trinity College, Dublin. He came to Queensland in 1863. Two years later he bought Tabragalba Station, where he resided until his death this week.

The Church Militant has lost one of her most steadfast sons; St. Thomas', Beaudesert, has lost a most munificent benefactor. We have all lost—but, thank God, only from sight—a noble friend.

For over thirty years Mr. De Burgh Persse had been associated with our work and worship in the capacity of Synodman, Parochial Nominator and Churchwarden.

None entered more deeply into the spirit of our life and worship, none exhibited a kindlier or more generous feeling towards those who have the custody of our services and our work. Any proposal for the greater richness and dignity of the building and the services got the ready and sympathetic attention of Mr. De Burgh Persse. He was the leader of that splendid band—the great laymen of St. Thomas', Beaudesert.

No more striking testimony to a man's worth can be imagined than the assemblage of virile and able business men who gathered for the funeral service; strong personal grief was manifested in every face. Indeed, Mr. De Burgh Persse inspired the respect and affection of all who came in contact with him in a remarkable way.

He illustrates a fact which the world needs to learn more than any other—the fact that commanding business abilities and conspicuous success in practical matters are not incompatible with a profound sense of the spiritual significance of life.

To those of his family to whom the sorrow of his departure is more especially poignant, we tender our respectful sympathy.

May God of His mercy bring him, with all the Faithful, to His eternal and everlasting Kingdom.

St. Michael's School, Clayfield.

This was originally started to be a centre for Church of England children cared for by the State. For some years other boarders and day children have been received also. Since 1920 the State has made other arrangements, and no more of its wards will be sent to St. Michael's. It thus becomes an ordinary boarding school (day scholars also being received) providing elementary education according to State School standards. The Government Inspector of Schools visits and examines exactly as in State Schools. The fee for board and education is eight guineas per quarter. Please address to the Sister-in-Charge, St. Michael's School, London Road, Clayfield.

Canon Oakeley asks if any Priest within reasonable distance of Toowoomba would be willing to exchange for the Three Hours on Good Friday.

LADY with one child offers her services, moderate pay, as Matron, or otherwise to Church of England Girls' School or Hostel. Apply EDITOR, c/o R. S. Hews & Co. Ltd., Elizabeth St., Brisbane.

The Church Chronicle.

Vol. XXXI.]

BRISBANE, MARCH 1, 1921.

[No. 368]

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 ARCHBISHOP'S SPEECH.

The Exhibition Building was crowded to the doors on Tuesday, February 21st. There must have been nearly 1700 enthusiastic people there to welcome His Grace back to home and heart. Not only from Brisbane, but from all parts of the surrounding country they had flocked in: not only his own Church people but members and ministers of other denominations, in large numbers, were there to do him honour. If anything is needed to prove to the Archbishop that, whatever fight he is in for, he will lead a mighty host, this great meeting is sufficient for the need.

After the preliminaries, including "Military March," given on the organ by Mr Geo. Sampson, the Coadjutor-Bishop (Chairman) moved the resolution:

"That this meeting begs to offer to his Grace the Archbishop, on his return to Queensland, its most cordial welcome, assures him of its sincere respect and affection, and expresses the hope that he may long continue to occupy the high place he fills, both as Churchman and citizen, in the life of this community."

Having read apologies from a number of prominent men unavoidably absent (including one from the Roman Catholic Archbishop, Dr. Dubig), the Bishop said that it was a matter for rejoicing that no other demands had succeeded in keeping his Grace from coming back to Queensland. His Grace was a great citizen and there was not a good cause that had not been supported by him in the 16 years of his residence among us. We all rejoiced at the great part the Archbishop had played at the Lambeth Conference. Having been in charge for ten months of the work of the Diocese he now knew what the continued responsibility meant. He had been the Archbishop's assistant for 16 years, and no man ever had a broader-minded, bigger-hearted, or more lovable chief. His Grace was a typical Englishman and a typical Church of England man. And the religion which produced such men could not be swept out of the life of the community except at the expense of loss which would be irreparable.

Mr. P. A. Blundell, Mr. Allen and the Rev. D. Morgan Jones supported the resolution, echoing the sentiments of the mover in reference to the Archbishop, and praising the work done by the Bishop himself during the period under review, especially mentioning the marvellous progress in the matter of St. Martin's Hospital and his magnificent chairmanship at the Synod of 1920. A high tribute was also paid to Canon Batty—to his scholarship and judgment and his invigorating qualities of radiance and cheer. And the grand work of the Ladies' Societies was called to mind.

When the Archbishop rose to reply the applause was deafening. He was evidently much moved at the display of affection and enthusiasm. He began his speech with humorous reference to the "hump" he had carried until he came among his friends in Brisbane, and to the change that had evidently come over the clergy of this city, seeing that no one wanted him to preach on the Sunday after his arrival. This, we find, is characteristic of the Archbishop. He lightens us up, he amuses us, he holds us laughingly until our minds turn with his, and then—oh, then, his tones deepen and he leads us first surprised, and then awed, up against some giant or demon

and bids us fight him. He catches us that way, time and time again, and we do go forth and fight, not very effectively perhaps, but we do fight at his command. So something gets accomplished. Now it is the Bible in State Schools, now it is the General Mission, now it is Prohibition. The only method of avoiding the fight is to keep away from the Archbishop—but he has us ensnared, and we can't get free. Yesterday we were innocent as lambs and careless as the birds on the trees. To-day we are arming for the fight of our lives against the disruption of our civilisation and the overthrow of our religion, against war and Neo-Paganism, in the cause of the League of Nations, and of Reunion of all Christians.

We have no detailed report of the Archbishop's speech, but we are in a position to give a representative synopsis of his main argument.

The Archbishop said he felt proud that the work of the Diocese had gone on so well in his absence, and proud of its notable characteristic of loyalty. He must thank Bishop Le Fanu for the manner in which he had carried on the administration of affairs, and was particularly glad that St. Martin's Hospital, "in the air" when he left, was now a reality and could be carried through. The Bishop was not an Australian, not even an Englishman, but he had the Australian quality that he showed up best in difficulties. He acknowledged also the splendid services of Archdeacon Osborn and of the parish priests.

One of the two things he hoped to see achieved was the establishment of the League of Nations, which he considered to be the one hope of the world's peace. He desired to amend a statement made by him before his visit to England, that we were merely suffering from the unrest natural after a cyclonic disturbance, and that the world would soon settle down. There was more than that. There was an active spirit abroad tending to the break-up of our civilisation. Many good people spoke of the League of Nations with scorn. Why was it? An instance he could give was that of a young man who called the League "piffle." Another of an older man who asserted that the one hope of peace was the keeping of a strong British Navy. All this was due to misunderstanding. It was impossible that certain clauses in the documents could of themselves stop war. If they expected that of the League of Nations they would be disappointed. They should consider how Clauses 22 to 25 worked. These provided for the functions of the League in times of peace. On these they had already got to work, and progress had already been made in connection with the Postal Union, the liquor traffic of West Africa, the opium traffic in China, and the co-ordination of labour throughout the world. Another point of importance was the understanding of what war meant, not only to the actual combatants, but to the women and children. War might be deferred, some authorities asserted, for twenty-five years owing to the exhaustion of the belligerent nations. But the next war would mean high explosive bombs hurled from the air which would destroy whole towns at once. To avert this was the object of the League of Nations. It could not be successful at once, perhaps, but they looked to its ultimately winning its confidence into the heart of the world. His Grace emphasised the changed value given to the opinions of Australia and the other daughter nations, and hoped there would be a League of Nations union in every town in Australia.

His Grace then went on to discuss the other object of his desire, namely, the Reunion of Christians. Why had

this subject overshadowed every other at the Lambeth Conference? It was because the world needed a spiritual revival. Only the Church could give new stimulus and bring about a new birth. Unfortunately the Church was split into a thousand fragments, and therein lay the shame and the scar to-day. Reunion was far off, no doubt, but we ought to pray and work and fight for reunion as we did for peace. What emerged from the discussions at the Lambeth Conference was the conviction that the beliefs of others must be respected. Truth was one, and to those who loved truth, though their contentions might be hard to reconcile, they could never be diametrically opposed, and we must all distinguish between principle and prejudice. If we love truth we shall hate our own prejudices that so often result from habit or custom. When our convictions are stripped naked of prejudice, we shall find no such great differences between us as we thought.

The Archbishop ended his wonderful speech by urging us to remember that peace could never be attained by idle optimism but by the strenuous exercise of the elements of goodwill in fighting evil. "Neo-Paganism," he said, "is out to discredit Christianity and to build up a civilisation apart from Christian principles and to reconstruct a world which would owe nothing to Christianity." He prayed that he and his hearers might work together for many months and years. "The forces of goodwill are a thousand times stronger than the forces of evil if only the elements of goodwill come together."

Cheers were called for the Governor (and the hearty and prolonged response proved that Sir Matthew Nathan is already popular in Brisbane) and for the Archbishop. When the cheers died down the singing of the National Anthem brought the meeting to an end.

ANZAC DAY.

The Committee which came into existence to promote the observance of the first Anzac Day anniversary in 1916 still continues in operation. It is one of the most representative committees in the State, the Government and the various religious bodies being represented and also many public organisations. This year it has been decided by the Committee at a well attended meeting, held in the Executive Buildings on the 3rd instant presided over by the Hon. J. H. Coyne on behalf of the Government, that the programme of former years be adhered to. The various denominations are to be asked to hold in the morning solemn services in memory of the Dead; in the evening the Mayors and Chairmen of local authorities are to be asked to arrange for public meetings of a solemn nature, following a programme which has been issued by the Committee, and which it is desired shall be adhered to so as to give uniform procedure throughout the State. The Committee received a request from the Soldiers' Imperial League to discontinue racing and sports meetings on Anzac Day, and to close the hotels as on Good Friday and Christmas Day. This was unanimously agreed to by the Committee, which decided to approach the Government with a view to taking action in the matter. It is to be hoped that Churchpeople will do everything possible to discontinue any sports or amusements on Anzac Day, which has not unfitly been described as the "All Souls' Day for Australia." In previous years Church of England people have attended Church on Anzac Day morning in great numbers, and it is anticipated that this year they will in a similar fashion remember those who died for us.

Church Schools for Girls in the recent Public Examinations.

Up till the last three years the names of only four Church Schools for Girls ever appeared in the lists of those successful in the public examinations of the University of Queensland. These were the two Community Schools, St. Margaret's and St. Catharine's; and two Diocesan Schools, the Glennie and St. Hilda's. Glancing down the lists this year, the names of seven Church Schools for Girls could be noted—the newcomers being St. Mary's, Herberton, St. Ann's, Townsville, of the Community Schools; and the Church of England Girls' School, Warwick, of the Diocesan Schools. In the Senior Public Examination the Glennie, St. Margaret's, and the Warwick School figured in the lists, the Glennie surpassing its usual fine record. In the Junior Public lists all seven schools appeared. Of the Community Schools, St. Catharine's, St. Ann's and St. Margaret's, all the candidates who entered passed, and St. Mary's at its first attempt was successful in passing two candidates. Of the six successful candidates from St. Margaret's, three girls secured four scholarships. Jean Crowther and Queenie Kusky got extension scholarships entitling them to two years further tuition at an approved secondary school, and Dorothy Sheppard and Jean Crowther were awarded junior teacher's training scholarships. These were given, for the first time this year, ten to boys and ten to girls. Forty-four applied, and of the ten for girls Dorothy Sheppard and Jean Crowther came third and fourth on the list.

Members of the Church have reason therefore to be quite satisfied with the standard of education in their schools. These successes, though small, are steady, and as the schools grow older we may look forward to their carrying off all the honours open to them in this State.

RECEIVED.

The Defender for January. This Australian quarterly, which is on sale at the Book Depot—price 6d.—contains much matter of present import. An article on "Australian Catholicism" pleads for a national Church; another on "Eucharistic Adoration," examines the teaching of the early Church on this, the core of all our worship. One on Missions contains the following:—"Have you read Arthur Chignell's books, 'An Outpost in Papua' and 'Twenty-one Years in New Guinea'? The former is one of the raciest and most really interesting studies of Missionary work; but it is pitiable in the latter book to read how in the past the work was hampered, time and again, for the lack of men and means, how many open doors had to be slammed in the face of the eager heathen who asked for the Church's help. The New Guinea Mission has suffered much from the apathy and indifference of Australian Church people. And yet it is our own bantling! It is not a private venture of any society. It was founded by a resolution of General Synod. Papua is an integral part of our Commonwealth. It is the work that lies to the hand of the Australian Church."

"The priests and lay-workers of the Mission are in the trenches, the front line of the Church's advancing hosts. Now that the Great War is well over can we not divert to these pioneers of the Cross some portion of that stream of generosity which went out to our soldier boys? The need is all the greater because of the greatly increased prices of all necessary commodities which is the aftermath of the war. And in their spiritual warfare there can be no truce, no armistice, no signing of peace."

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

News from the Parishes.

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

NOTICE.

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

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

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

[A line averages eleven (11) words.]

Allora (Rev. J. HELY-WILSON).—SERVICES LIST.			
8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Mar. 6—Allora	Allora	Glengallan	Allora
13—Allora	Spring Creek	Goomburra	Allora
20—Allora	Glengallan	—	Allora
25—Allora	Allora	Spring Creek	Allora
(Good Friday)			
27—Allora	Spring Creek	Goomburra	Allora
Easter Day, 7 a.m.	9 a.m.		
11 a.m.			
Inver-ramsay—March 24th, 8 p.m.			
Talgai West—March 17th, 8 p.m.			
Local Committee—March 14th.			
Women's Guild—March 8th, 8 p.m.			
O.E.M.S.—March 21st, 8 p.m.			

BAPTISM.
Lawrence Dudley Stallman.

VEN. ARCHDEACON OSBORN, of Toowoomba, formerly instituted Rev. T. Hely-Wilson as Rector of parish in St. David's, Allora, on Sunday, February 27th, and we also kept our Patronal Festival then. The Archdeacon remained with us all Sunday, and we appreciated his visit very much, and hope he will often find time to come here and assure him of a hearty welcome always. Parishioners are asked to note that there will be no 8 a.m. celebration at St. David's on Easter Day, but that the Eucharist will be offered at 7 a.m. and 11 a.m. (and at 9 a.m. at Spring Creek).

GOOMBURRA.—A most successful Bazaar was held by the Women's Guild at Goomburra, and all workers are to be congratulated.

SPRING CREEK.—The Women's Guild are busy organising a Bazaar, which will be held in School of Arts as soon after Lent as possible.

GLENGALLAN.—Please note alterations: There will be a celebration at 11 a.m. on Palm Sunday (11 a.m.) and no service on Easter Day. Please come to St. David's on that day.

Holy Trinity, Fortitude Valley (Rev. S. WATKIN; Rev. IYON LI. SKELTON).—Sunday School reassembled on January 23rd, and it was a pleasure to see teachers and scholars again. All the parish organisations with the exception of the Mothers' Union have resumed, and we are looking forward to a vigorous winter's work. Miss Dorá Bain, one of our Sunday School teachers, is about to leave for Mission work at Yarrabah, and the best wishes and earnest prayers of her fellow-workers will accompany her. Most inspiring Harvest Thanksgiving Services were held on Sunday, February 6th, and the numerous gifts were afterwards distributed to the sick and needy of the parish, some being sent to the Tufnell Home and the Enoggera Boys' Home. A Teaching Mission is being conducted by Canon Campling on the Thursdays in Lent, a large number being present at the first service on February 17th. At a meeting of the congregation on Thursday, February 10th, it was decided that the building of the Diamond Jubilee Memorial Chancel should begin at once. Straight-out gifts were asked for and £125 was promised,

chiefly in sums of £10. Another sum of £120 was loaned to the Church free of interest. A Fête is to be held in September on behalf of the Chancel Fund, and a canvass of the parish made at once to secure a large number of small weekly subscribers. It is hoped by these means to secure the sum of £300 which is needed to complete the work. Special courses of sermons are being preached on the Sunday mornings and the Sunday nights in Lent. The Rector will conduct the Three Hours Devotions on Good Friday.

St. Michael's, New Farm (Rev. WALTER THOMPSON).—We are grateful for the kind help given to us on Christmas Day by Archdeacon Osborn and Rev. Arthur Knox. The services were well attended, and both the number of communicants and the offertories showed an increase on those of the previous year. As usual most of the parochial organisations are in recess. The sad news of the death of Mr. Donald McKellar came as a great shock to us all as he was one of the most promising and popular of the young men in the parish. He was struck by a branch from a falling tree while on a visit to Mr. Jack Hurwood at Redland Bay, and passed away on the third day after the accident, to the grief of all who knew him, for his high moral character and natural ability seemed to point to a most promising future for him on this earth. But God's ways are not man's ways, and while we can feel sure he has entered into the joy of his Lord we all can feel deep sympathy for his mother and sisters in their sorrow. Mr. William Davidson, after a long illness brought on by an accidental fall some time ago, passed away in the faith and fear of God, having lived an exemplary life, and was deeply respected by all who knew him; his two eldest sons went to the front and are amongst the keenest of the Church workers in New Farm. To Mrs. Davidson, who has devotedly attended him through his illness, we tender our sincere sympathy. We also regret to record the death of Annie Hill, one of our Sunday School scholars, after a painful illness borne with the uncomplaining spirit of the true Christian. She was too unwell to attend the Christmas Day services but received the Holy Communion at a service in her home, and her quiet blameless life will be long remembered by all who knew her. Much sympathy is felt for Mr. and Mrs. Hill and their children in their sorrow. Our Harvest Festival Services were held on Quinquagesima Sunday. The choir rendered the anthems, "Lord, how manifold are Thy works" and "Ye shall dwell in the Land," excellently. The Rev. W. H. W. Stevenson kindly preached at Evensong, and the services were good throughout the day. The offerings of fruit and vegetables were sent to the Aged, Christian Women's Home and to the Tufnell Orphanage. The Wardens and Council have decided to give half the self-denial offerings to the Home and Foreign Mission Funds, and as both need all the help they can get we hope the offerings will be liberal ones this Lent. After the usual Wednesday evening service in Lent we have a Study Circle, and are using the Students' Christian Union book on the Holy Spirit, by J. T. Lawton. We are glad to say that both Mrs. David Tweedy and Mrs. Dalby, who have undergone serious operations, are both convalescent and have returned to their homes. Notices of the Holy Week Services will shortly be issued. The Three Hours Service will be conducted by the Rev. J. S. Needham.

Ithaca-cum-Bardon (Canon GARLAND and Rev. A. E. TAYLOR).—Self-denial boxes have been issued to all communicants, the hope being that every communicant will make some definite act of self-denial during Lent, to be presented in tangible form. A parish social was held on Shrove Tuesday as a final gathering before Lent. On Sunday nights in Lent the Miserere is being sung to Stainer's setting, and also the Litany of the Passion from Hymns Ancient and Modern. A concert was given in the Picture Palace under the direction of Mrs. Stokes; financially it was a success, and parish funds benefited. The programme was excellent, being of an exceptionally high character, but it was marred by the conduct of a few hoodlums who prevented the large audience from fully enjoying the performance. The rectory is being enlarged and repaired, and it is hoped will be occupied by the Rector next month. Mr. E. Phelan, the next-door neighbour to the Rectory, has shown great kindness to the parish by presenting a strip of his own property adjoining the Rectory, which will materially improve the convenience of the house.

St. Martin's, Rosalie (Rev. V. H. WHITEHOUSE, Rev. R. ST. GEORGES).—We are glad to report progress, and it is gratifying to note the increased attendance at all services. The Sunday School and Kindergarten are in full swing; the children are devoting their Lenten self-denial this year to St. Francis' College, Nundah. A very enjoyable and successful Social was held in the hall just before Lent

in aid of the piano we have recently purchased, and now we have both a building and piano we look forward to many similar functions during the winter months. We hope to form clubs for the young men and girls; at present a willing band of workers is busy making a tennis court, and this should be ready for play shortly after Easter. We join the Parish Church in wishing the Archbishop "Welcome Home" to Milton.

St. Andrew's, South Brisbane (Rev. J. S. NEEDHAM, Rev. F. R. BARRATT).—The event of the month has been the Harvest Festival, observed at the beginning of the month. The Church was beautifully decorated and reflected great credit on the taste of the Sanctuary Guild. All the services were well attended and very hearty. The decorations of flowers, fruit, etc., were afterwards passed on to the hospital and the Tufnell Home. Lent is once again with us. There were two celebrations of the Holy Communion on Ash Wednesday, both of which might have been better attended. Owing to the doctor having forbidden the rector to do any outdoor speaking at night, the usual procession and outdoor service, which has been a feature of previous years, had to be abandoned, which was a pity. In its place evensong takes place in the Church, at which Mr. Barratt is giving a series of sermons on "Fundamentals of the Faith." The attendance could be considerably better. The services at Eastertide will be as usual. Arrangements for the forthcoming Sale of Work are well in hand, and it is hoped that the Archbishop will be able to open the function, which will take place on March 19th. We are prepared to do our part. Are you prepared to do yours? The O.E.M.S. had the pleasure of hearing Canon Campling give an address on "Science and Religion" at their last meeting. It was a matter for regret that the Canon was not able to stay for the debate which followed, which was very keen. During the month we had the pleasure of a visit from Rev. L. J. Hobbs of the Home Mission staff. On the first Sunday in Lent at evensong there was dedicated a beautiful litany desk given in memory of Selby Braddock Russell. Of a beautiful design and workmanship, it is a handsome addition to the furnishings of the Church.

St. Peter's, West End (Rev. G. L. HUNT).—Confirmation classes have now started and new names must be given in at once or it will be too late to be confirmed with the others in May. The Harvest Festival was held on 6th February, Rev. C. J. Armstrong preaching in the morning and Mr. R. J. Stewart at night. Rev. J. L. Skelton is giving a course of addresses at evensong on Wednesdays. Mrs. Stevenson spoke at the Mothers' Union meeting on the 11th February. On Good Friday there will be Morning Service at 9.30, Three Hours Devotions from 12 to 3, Children's Service at 4, Evensong at 6.30, and a Picture Service at the Lyric Pictures at 8 p.m. On Monday, Tuesday and Thursday in Holy Week the Holy Communion will be celebrated at 6.30 and on Wednesday at 11; on Easter Day there will be Holy Communion at 6, 7.30 and 11.

St. John the Baptist, Bulimba, with Morningside (Rev. J. HOWARD STREE).—Services on Good Friday will be: At St. John's, Ante-Communion 7.30 a.m., Litany and Intercession 9 a.m., Three-Hours Service 12 to 3 p.m., Children 4 p.m., Evensong Service 8 p.m.; at Morningside, Ante-Communion and Intercession 10 a.m., Evensong Service 8 p.m. The Self-Denial Offering is to be given to Missions this year—a band of 28 collectors are calling for the weekly offering of parishioners. The Rev. C. J. Armstrong and Mr. J. Taylor visited us during the month and held services and lantern lectures. Their addresses on Mission work were much appreciated. Building affairs at Morningside are expected to take a real definite shape after Easter. At Norman Park a building movement has been started and some £50 has already been promised towards a Church building. All of us are pleased to hear of the convalescence of Mr. H. Glover, our churchwarden at St. John's, after his very severe operation. Miss Storey has again become the associate of the St. John's branch of the G.F.S., and is installing into it new life. Three new teachers have volunteered for Sunday School work, while Mrs. Newman has started Sunday School at Tingalpa. The Rev. L. Hobbs, Organizing Secretary of Home Missions, will visit the parish on Sunday, March 6th, when he will preach at all services. The Easter meeting will be held after Evensong on Low Sunday (April 3rd) at Morningside.

St. Matthew's, Groveley, and St. Mary's, Alderley (Rev. PHOXY HUBBARD).—Our Lenten services have begun well, though the Communion Service at Groveley on Ash Wednesday morning could have been better attended. Yet the daily Eucharists at Alderley, as well as the mid-week Evensongs at both Alderley and Groveley, are very encouraging. We hope the interest will be

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11. Bartley's Hill, 260 ft. Take Clayfield tram from Intelligence and Tourist Bureau corner to Butler Street, then five minutes' walk. The scenic picture depicted from the Reservoir Reserve is unrivalled. Cost by tram, 3d. each way.

12. Ipswich Road, Annerley, 170 ft. Take Ipswich Road tram from Intelligence and Tourist Bureau corner to terminus. From the high ground here a charming survey of the Main Range and the noble Brisbane River is presented to the onlooker. Cost by tram, 3d. each way.

13. From the towers of the Town Hall (South Brisbane), Parliament House (George Street), Telegraph Chambers (Queen Street), and Executive Buildings (George Street), splendid panoramic pictures can be obtained.

14. One Tree Hill (Mount Coot-tha), 746 ft., 4 miles by tram, motor-car, or taxi-cab. Take the Toowong car from corner of George and Adelaide Streets, opposite Railway Offices, to the corner of Wool and Dean Streets, then about half an hour's easy walk to the top of the hill. This is the best observation spot in the metropolitan area. By means of a well-made road, tourists are enabled to ascend Constitution Hill (844 ft.) with ease. From Mirror Point a charming view of the Enoggera Reservoir and the hills surrounding Brookfield and Moggill is obtained. At this elevation there is a second shelter-shed. On the western horizon the rugged beauty of the stretch of mountain scenery, from Tambourine Mountain to Mount Mitchell and Cunningham's Gap, can be seen without the aid of glasses. Light refreshments of all kinds can be obtained at the kiosk at all hours of the day. Cost by tram, 3d. each way. (See also special folder on "Mount Coot-tha" issued by the Intelligence and Tourist Bureau).

15. White's Hill (369 ft.) is about 6 miles from Brisbane, and the quickest means of reaching it is by taxi-cab or motor-car. Tourists can also get a tram-car at the Intelligence and Tourist Bureau corner as far as Greenslopes, and then there is about three-quarters of an hour's walk to this favourite observation spot. Cost by tram, 3d. each way. Special arrangements can be made with the proprietors of the cabs or cars for the conveyance of parties to this popular lookout place. Many attractions are provided for visitors. Refreshments are obtainable at all hours.—(Advt.)

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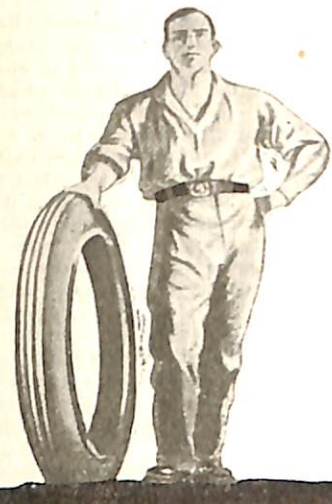
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maintained. Just listen to our blessed Lord saying to us, "What! could ye not watch with me one hour?" During Holy Week there will be a daily meditation at Alderley on the events of each day at 3 p.m. The services on Good Friday will be as follows: Groveley—Mattins, Litany and Ante-Communion 10 a.m., Evensong 7.30 p.m.; Alderley—a Three Hours Meditation, 12 noon to 3 p.m.; The Gap, Evensong 8 p.m. The services for Easter Day will be as follows: Groveley—Holy Communion 7.30 a.m. (with unleavened bread), 9 a.m. (with leavened bread), Mattins and Litany 11 a.m., Evensong 7.30 p.m.; Alderley—Holy Communion 6 a.m., Sung Eucharist 11 a.m., Evensong 7 p.m.; Upper Kedron—Evensong 3 p.m. The Parochial Council have recommended that a Fête be held at Groveley in April. The exact date will be published in our next notes. Meanwhile we want all to work for it. We have sustained a great loss in the passing away of Mrs Keylar, one of the remaining surviving witnesses of the laying of the foundation-stone of St. Matthew's. A well-attended service was held in her memory on Sunday evening, 13th February. We extend our sincere sympathy to Mr Keylar and all his family.

Christ Church, Childers (Rev. A. E. ATKINS).—Your padre is trying to procure names of persons for preparation for confirmation in order to make arrangements for classes and lectures in the various centres to commence after Easter. It is the greatest event of the year to us, for in confirmation God gives us His Holy Spirit to make us strong. Will parishioners take notice that there is an urgent call to make good the money needed for the Mission funds. All the Sunday Schools have been supplied with envelopes for Lent offerings, and the "grown ups" are asked to give up something and to send help along before March 31st, the end of our financial year. The Rector sincerely regrets not being able to go to Booyal on the fifth Sunday owing to wet weather.

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

7.30 a.m.	9.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
6—Clifton	Talgai	Clifton	Back Plains	Clifton
13—Clifton	—	Clifton	Pilton	Clifton
20—Clifton	Back Plains	Clifton	Talgai	Clifton
25—Clifton	—	Clifton (12 3)	—	Clifton
27—Clifton	—	Clifton	—	Clifton

We heartily congratulate Mr Ross and his band of workers on the immense success of the recent Bazaar. We are still waiting for final results, but up to the present we have over £300 in hand. We hear from all sides that it was the most successful Bazaar ever held in Clifton, which says volumes for those who were responsible for its management. We draw your attention to the Three Hours Service (12 to 3 p.m.) on Good Friday, and trust you will attend. On Easter Sunday there will be a Parish Luncheon after the 11 o'clock Sung Eucharist, at which we look forward to a good roll-up.

Crows Nest (Rev. S. ATHERTON).—The Harvest Thanksgiving Services held throughout the parish were, with one exception, most encouraging, and our people seemed to catch in some measure the spirit of thankfulness. We had thought Geham would have done better considering the bountiful harvest enjoyed in that rain belt; there is yet time for many offerings in that centre to come in. In almost every instance the products received were, after the service, sent to Toowoomba Hospital, and a letter of thanks has been received from the Secretary. On the Tuesday evenings in Lent at 7.45 p.m. the Vicar is delivering a series of Addresses in St. George's Church, Crows Nest, and every Wednesday evening at St. Luke's, Toowoomba. The Toowoomba Wardens willingly pay any expenses incurred. We would draw the attention of all parishioners to the long list of services for the month of March, and the attention of Crows Nest parishioners to the 11 a.m. service on Sunday, March 6th. Pechey members are reminded of the service at 7.30 p.m. on Sunday, March 6th. During March we are to have a visit from Rev. L. J. Hobbs, Home Missions Organiser, and special services are to be held at centres notified in this list of services. Please note the date in your centre and show by your attendance and interest your desire to help forward the Home Mission work. Services for March are as follows:—March 6th: Crows Nest, 7.30 a.m., H.O.; 11 a.m., Mattins and H.C.; Goombungee, 2.30 p.m., Evensong; Pinelands, 3 p.m., Evensong; Pechey, 7.30 p.m., Evensong. March 11th (Friday): Highfields, 7.45 p.m., Home Mission Meeting, Rev. L. J. Hobbs. March 13th: Crows Nest, 7.30 a.m., H.C.; Pechey, 11 a.m., H.O. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. Preacher for the day, Rev. L. J. Hobbs. March 14th (Monday): Pinelands, 7.45 p.m., Home Mission Meeting, Rev. L. J. Hobbs. This service is instead of Sunday, March 20th. March 15th: Anduramba, 7.30 p.m.,

Home Mission Meeting, Rev. L. J. Hobbs. March 20th: Goombungee, 11 a.m., H.C. and Sermon (Easter Communion); Haden, 11 a.m., H.C. and Sermon, Rev. L. J. Hobbs (Easter Communion); Goombungee, 2.30 p.m., Rev. L. J. Hobbs. March 25th (Good Friday): Crows Nest, 10 a.m., Litany and Ante-Communion; Pinelands, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. March 27th (Easter Day): Crows Nest, 7.30 a.m., H.C.; Geham, 11 a.m., H.O. and Sermon; Highfields, 3 p.m., Evensong; Haden, 3 p.m.; Crows Nest, 7.30 p.m., Evensong. April 3rd: Crows Nest, 8 a.m., H.O.; Pinelands, 11 a.m., H.O. and Sermon; Goombungee, 2.30 p.m., Evensong; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

St. Mark's, Eidsvold (Rev. K. A. WATTS).—List of Services:—March 6th: Cania; 13th: Bill Bill, 11; Philpott, 7.30. 20th: Boyne, 11; Barrule, 7.30. Good Friday: Eidsvold. Easter Day: Eidsvold, 7.30, H.C.; 11, Mattins and H.C.; 3, Grosvenor's Flat; 7.30, Evensong; April 4: Boyne, 11; Munduberra, 7.30 a.m., H.O.; 7.30 p.m., Evensong; 11th, Eidsvold; 18th, Hawkwood; 13th: Comambula; 14th: Delubra; 16th: Auburn; 19th: Redbank; 20th: Rockybar; 21st: Culrossie; 22nd: Widbury, Moorongi. We have to acknowledge this month two gifts for the altar at All Saints', Boynewood: a green bursae and a veil from the Guild of the Holy Spirit through Mrs McCullough who was once a member of the guild, and a cheque from friends of Mrs Harmston. We welcome these gifts towards the beautifying of our worship. On Monday, 7th, the Church of England ladies met for the purpose of forming a Ladies' Guild at Mrs Tinbayne's house. All those present promised to be members and to work, and Mrs Tinbayne was elected secretary. It was also decided to work for a big Bazaar at the end of the year, and a Social will be held on April 29th to raise funds for the League to work with. The Bazaar will be in aid of the Building Fund. We lose a regular worshipper and useful member of the choir in Miss Beatrice McCallum, who has gone to live in Sydney; we wish her success in her new life. The Vicar will be glad to have the names of all those who wish to be confirmed this year.

St. Matthew's, Howard (Rev. G. HOLLOWOOD).—The Garden Fête held at "Brooklyn" January 28th proved a great success, the nett proceeds being £38. Our thanks are due to Colonel and Mrs Rankin for the use of the grounds, to Churchwardens and all workers. The choir is at present practising Woodward's setting to

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3. Suitable for Juveniles.
4. To well-known tune.
5. Not less than 3 verses, not more than 5, maximum 30 lines.
6. One side of paper only to be written on in ink.
7. Nom de plume to be written on top right hand corner, competitor's full name, nom de plume and address to be written on separate paper and enclosed.
8. Judges to be appointed by Queensland W.C.T.U.
9. Any competitor may send more than one entry.
10. All entries to become the property of the Queensland W.C.T.U.

Results will be published in Strength of Empire and Queensland denominational papers.

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the Holy Communion, and we hope to abandon the 11 o'clock service altogether and to substitute a Choral Celebration at 9.30 a.m. This hour will enable everybody to come to their Communion and will not clash with domestic duties. The Confirmation will be held in Howard in May. Will intending candidates hand in their names as soon as possible. Our deepest sympathy goes out to Mr R. Buffey and Mr and Mrs Piggia and family in their recent bereavement in the loss of Mrs R. Buffey. As often as possible she was to be found in her place in Church. She leaves a family of three small children. On Sunday, February 13th, Mr James Buffey, senr., passed away after a long and painful illness, borne with great patience.

St. JOHN'S, PIALBA.—At a general meeting, held January 14th, it was decided to accept the offer of Mrs O. Booker for the purchase of her house, 'Brenton,' as a Rectory under the form of an annuity of £52, the house and grounds to become the property of the Church on her decease. On Easter Monday, March 28th, a Sale of Work and Fête will be held in the Shire Hall grounds. It will be opened at 8 p.m.

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—Our Harvest Thanksgiving Services held at St. Andrew's and also at Brookfield were evidently much appreciated. The Churches were both very appropriately and nicely decorated. The fruit and produce from Brookfield was sent to St. Mary's Home, and the Women's Shelter received fruit, etc., from St. Andrew's. The alteration in the time of holding our Sunday School from 3 p.m. to 10 a.m. has been very well received. After school the children parade to Church and remain for the 11 o'clock service. Many parents have expressed their appreciation of the change and Miss Foreman is busily preparing to give a rendering of "Mother Church" soon after Easter, to be held in the Parish Hall; some thirty or forty children are already taking part. Our G.F.S. has once more gathered its members together, several new members have joined. The Churchwardens are making a special effort for assistance to meet some pressing liabilities; members are asked to respond liberally. Envelopes have been sent out and are to be collected at the end of the month.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BERESFORD).—Mr Hely-Wilson's successor took over the charge of the parish on January 30th, and was instituted and inducted as vicar on February 22nd by the Coadjutor-Bishop. The service was Solemn Evensong and Procession, the institution being performed, after the 3rd Collect, by the Bishop, who was vested in our cloth of gold cope. His Lordship in his address was as helpful to priest and people as he always is. Lent is being observed with the solemnity and devotion which is one of the traditions of the parish. A "golden offertory" is to be taken up at all services on Sunday, March 6th, to enable the churchwardens to meet an approaching deficit.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY OLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—The Confirmation Classes have begun both at St. Andrew's and St. Mark's; if there are any who still would like to give in their names they are urged to do so without delay. The Harvest Festival of Thanksgiving was held at St. Andrew's on Sexagesima Sunday, and at St. Mark's a week earlier.—and though the former day was rather wet the Church was full at Evensong. It is pleasant to see the younger members of the congregation giving up Saturday afternoon, spite of the claims of tennis and such like, to the work of beautifying the House of the Lord. The services were well attended at both Churches; the fruit and vegetables were sent next day to the Boys' Home at Enoggera. Lenten services have been commenced at both Churches.—St. Andrew's on Wednesdays at 8 p.m., St. Mark's on Fridays at 7.45. At St. Andrew's the "Story of the Cross" is devotionally rendered on Sunday evenings. Easter Day seems a long way off at the beginning of Lent, but as it falls on March 27th the April number of the *Chronicle* would be obviously too late for announcing Easter services. There will be three celebrations of the Holy Communion at each Church: St. Andrew's at 6.30, 8 and 10.30; St. Mark's at 6.30, 8 and 11. Evensong at 7.30. Good Friday and other Holy Week services will be announced later. An interesting wedding took place at St. Andrew's on February 22nd, when Henry Carter was married to Eileen Atwell; the service was fully choral. Both families have been so long and intimately connected with the Church and the work of the parish, we are sure the parishioners will unite in wishing the young couple God's blessing in their new life. The electric light has been installed at St. Mark's; the fittings were the gift of a family resident in the parish.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and J. P. PARKER).—On Sunday, January 30th, Bishop Le Fanu was celebrant. After Mattins he instituted Rev J. Elliott to the living. He also preached a both services. There were no services at the daughter Churches. On Tuesday, February 1st, the parishioners welcomed Mr and Mrs Elliott. *Inter alia*, Mr Elliott said "that his study would be open to all comers." All the Sunday Schools have re-opened, but the morning class at St. Paul's has been discontinued. More teachers are required. The future of the Church of England in Maryborough is in the hands of the young. Mattins and Evensong are said daily at St. Paul's, and the Church is always open for private prayer. At present the daily attendances are small, but the consistency of the few will influence the many later on. On Ash Wednesday there were celebrations at 5.45 a.m. and 6.30 a.m., Communion, Mattins and Holy Communion at 10.15 a.m., and Evensong with special intercessions and sermon at 7.30 p.m., the attendances at all of them being encouraging. The servers of the parish now number five, and the rector would gladly welcome one more. Mr Elliott emphasises the obligation of keeping Lent, and hopes that the lenten rule will be kept by the parishioners.

Rosewood (Rev. GEORGE NEAL).—The Women's Guild has presented a pair of altar vases to the Church, in memory of the late Mrs Ogg, which were dedicated together with a smaller pair from the Sunday School on February 18th. A presentation from the congregation was made to Miss Kirkop, who for five years had acted as organist to St. Luke's, after Evensong on February 6th. The Rector, who has been in the parish for five years, has resigned the living, having accepted the parish of St. Paul's, East Brisbane. He, however, is not leaving immediately as the Bishop has asked him to remain at Rosewood until the end of March. The Rev. T. Edwards, of Hughenden, has accepted Rosewood but will not begin duty there until early in May. Marburg is suffering another loss in the removal of Mr and Mrs Cooper. This loss, however, will be a gain to Rosewood, where they intend to reside, and where also Mrs Cooper will be welcomed by the Women's Guild, she having been Secretary of the corresponding Guild at Marburg.

St. Peter's, Southport (Rev. F. QUIRK M.A.).—Our new rector arrived on Monday, February 7th, and was met at the station by the churchwardens and others. On Saturday, February 12th, a welcome to the rector and Mrs Quirk was arranged by the Ladies' Guild in St. Hilda's School grounds, at the invitation of Miss Bourne, when a representative gathering assembled. Rev Canon Dixon voiced the parishioners welcome, and the rector replied. On Sunday, February 13th, in the absence of the Bishop, Canon Dixon instituted Mr Quirk to the parish of Southport, the new rector taking the service and preaching at the morning and evening services to large congregations. Miss Bourne's cottage in the school grounds has been rented as a temporary rectory. A house and grounds have been purchased and the old rectory has been sold. Steps are being taken to rebuild the house into a rectory worthy of Southport. Mr Beck kindly presided at the organ on the first Sunday, and we are very glad to know that Miss Hopkins has volunteered to become our permanent organist and so get us out of a real difficulty.

Taringa, St. Paul's (Rev. J. E. N. OSBORN and Rev. F. H. HIGGINS).—After many years of activity in our midst, as well as cheerful devotion to God's service and worship in our little Church from its inception, Mrs Owen Spooner passed from amongst us to her rest on 28th January. Only bodily weakness prevented her in the evening of her life from attending God's house—the spirit always willing. Shall we not take a lesson that is meant for our learning as each one of God's souls pass through the valley of the shadows to the eternal brightness, the most saintly of whom counted but the hours of life as those unclouded by the world's shadows. The members of the Building Committee of the S.S. War Memorial Hall are displaying great energy in their efforts to build a Sunday School, and with their enthusiastic secretary, Mrs Woodcock, are preparing to undertake all the sewing needed in Taringa at the weekly sewing party of ladies, the proceeds from which will go to furnish the stalls of the great fair to be held on 17th September. There are never enough teachers in our Sunday School! Will you always remember that as you think of the children?

Toowong (Rev. J. E. N. OSBORN, M.A., M.C.).—We are pleased to report that the position of superintendent of the St. Thomas' Sunday School has been accepted by Miss Shrapnel, who has had

much experience both in Sunday School and day school work. We trust the school will progress under her leadership. The Kindergarten branch is making good headway under the capable guidance of Miss McInnis. At the Parochial Council meeting held on February 15th the Wardens and Council decided to appeal to the parishioners for a special offering on the first Sunday in March in order that they may get the current account into a better condition before the close of the financial year on March 31st. We trust that all will respond as liberally as possible. Confirmation classes have been commenced. Any candidates who have not yet given in their names should do so at once. The choir are very busy practising "Scenes from the Passion of Our Lord," arranged and set to music by Archdeacon Rivers. It will be rendered in the Parish Church on the Wednesday evening in Holy Week.

St. Peter's, Wynnum (Rev. J. M. TRALLS and Mr. HARWOOD).—On the Monday before Ash Wednesday a well organised and very successful Promenade Concert was held in the grounds of Mr and Mrs Hambleton; the proceeds are to be given to the Rectory Fund Debt. The Lenten Services are being well attended both at St. Peter's and St. Paul's. At St. Peter's the Vicar is giving a series of Devotional Addresses on the "Deepening of the Spiritual Life," and at St. Paul's a series of five lectures on "Spiritualism."

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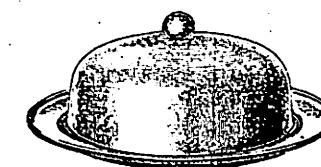
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Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.	
Marriage Fees ...	£85 4 1
Assessments ...	123 10 11
	£208 15 0

HOME MISSION FUND.	
Mrs. Brett ...	10 0
His Excellency the Governor ...	5 0 0
Mr. E. J. King ...	5 0
Allora—St. David's ...	3 18 7
St. Matthew's, Spring Creek ...	1 0 0
Boonah—Christ Church ...	6 11 6
St. Andrew's, Maroon ...	1 11 0
St. John's, Cattle Creek ...	15 9
St. Peter's, Mt. Alford ...	1 17 2
Brisbane—St. Michael and All Angels, New Farm ...	4 0
Christ Church, Milton ...	1 7 0
Holy Trinity, Woolloongabba ...	3 15 3
Bundaberg, Christ Church ...	2 18 3
Charleville—St. John's, Wallumbilla ...	18 9
Clayfield, St. Colomb's ...	2 17 4
Crows Nest—St. Augustine's, Highfields ...	9 0
Dalby, St. John's ...	10 0
Drayton—St. Matthew's ...	4 3
Westbrook and Umbiram ...	18 7
Gatton, St. Alban's ...	1 2 6
Howard—St. Matthew's ...	11 6
St. John's, Pialba ...	1 0 4
Indooroopilly ...	1 14 3
Inglewood—All Saints', Texas ...	10 6
Ipswich—St. Matthew's, Dinmore ...	8 10
Kilcoy, St. Mary's ...	4 13 0
Lutwyche, St. Andrew's ...	1 13 3
Maroochy—St. Margaret's, Woombey ...	2 3 0
Nundah, St. Francis' ...	1 14 3
Oakey, St. Augustine's ...	14 4
Pittsworth—St. Andrew's ...	6 6 11
St. Paul's, Tumbarville ...	1 8 0
Brookstead ...	15 0
Roma, St. Paul's ...	2 4 7
Rosewood, St. Luke's ...	6 6
Toogoolawah—Colinton ...	1 8 0
Toowong—St. Paul's, Taringa ...	1 0 0
	£265 6 2

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.	
Allora, St. David's ...	5 1 8
Sherwood, St. Matthew's ...	16 3
	£25 17 11

ORDINATION CANDIDATES FUND.	
Drayton—Westbrook and Umbiram ...	5 0
Oakey, St. Augustine's ...	8 3
	13 3

CATECHIST PROVIDENT FUND.	
Brisbane—All Saints', W. Terrace ...	1 15 2
Gatton, St. Alban's ...	4 4
	£1 19 6

CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.	
Allora—St. David's ...	4 11 11
St. Matthew's, Spring Creek ...	18 1
Biggenden, St. John's ...	1 2 0
Brisbane—All Saints', W. Terrace ...	11 8 10
St. Michael and All Angels, New Farm ...	15 11 7
Holy Trinity, Woolloongabba ...	14 2 3
Boonah, Christ Church ...	10 0 2
Childers, Christ Church ...	3 14 5
Chinchilla, St. Cecilia's ...	1 12 8
Cleveland, St. Paul's ...	2 7 2
Drayton—Westbrook and Umbiram ...	1 7 4
Esk, St. Agnes' ...	5 11 7
Gatton, St. Alban's ...	1 6 3
Goondiwindi, Holy Trinity ...	5 11 0
Howard, St. Matthew's ...	12 6
Indooroopilly, St. Andrew's ...	10 0
Ipswich, St. Thomas' ...	3 12 7
Ithaca, St. Barnabas' ...	4 15 7
Oakey, St. Augustine's ...	4 16 0
Pittsworth, St. Andrew's ...	4 1 4
Sherwood, St. Matthew's ...	7 3 0
Wilton, St. Alban's ...	2 2 1
Yeronga—Mooreooka ...	15 6
	£107 13 10

WHITSUNDAY OFFERTORIES.	
Brisbane—All Saints', W. Terrace ...	9 10 10
Gatton, St. Alban's ...	1 12 3
	£11 3 1

FAMINE RELIEF FUND.	
Allora, St. David's ...	1 8 6
Mr. C. L. Onions ...	10 0
	£1 18 6

AUSTRALIAN BOARD OF MISSIONS.	
Miss Wetherell ...	9 6
Allora—St. David's ...	4 0 4
St. Matthew's, Spring Creek ...	16 4
St. John's, Goomburra ...	11 6
St. Andrew's, Glengallan ...	16 0
Inver-ramsay ...	17 6
Boonah—Christ Church ...	4 0
Christ Church, "girl" ...	1 13 4

Brisbane—St. John's Cathedral W.A. ...	1 3 0
All Saints', Wickham Terrace ...	4 7 3
St. Michael and All Angels' ...	12 18 5
New Farm ...	30 0 0
Christ Church, Milton, G.F.S. ...	1 0 0
St. Paul's, East Brisbane ...	6 8
Bulimba, St. John the Baptist ...	31 6 11
Charleville—Brotherhood ...	8 16 2
Thank-offering ...	10 0
Childers, Christ Church ...	16 4
Drayton—Westbrook and Umbiram ...	15 10
Gatton, St. Alban's ...	3 14 11
Indooroopilly, St. Andrew's ...	1 2 2
Ipswich—St. Thomas' ...	11 6
Booval S.S. ...	7 0
Church ...	7 6
H. of K. ...	
Morningside, School Church S.S. ...	1 6 3
H.K. ...	
Nanango—St. Michael and All Angels, Kingaroy (child) ...	1 5 0
Nundah, St. Francis' ...	1 1 0
Pittsworth, St. Andrew's ...	3 1 1
Sherwood, St. Matthew's ...	1 10 0
Toowong—St. Paul's, Taringa, W.M.A., "Hostel" ...	2 6
Toowoomba, St. Luke's ...	2 6 0
Wynnum, St. Peter's W.M.A., "Hostel" ...	10 6
	£118 14 6

New Guinea Mission.	
Brisbane—Christ Church, Milton, M.O.L., "child" ...	5 0 0
Nundah, St. Francis' S.S., "child" ...	5 0 0
Sherwood, St. Matthew's, "launch" ...	2 2 0
	£12 2 0

Melanesia Mission.	
Brisbane—St. Michael and All Angels, New Farm ...	2 6
Cleveland, St. Paul's ...	12 4
Sherwood, St. Matthew's, "house" ...	5 0 0
Warwick, St. Mark's ...	3 3 9
	£8 18 7

Yarrabah Mission.	
7-16, "launch," "war bond" ...	10 0 0
Brisbane—All Saints', W. Terrace ...	3 15 0
Ithaca, St. Barnabas' ...	1 0 6
S.S., "child" ...	5 0 0
Kilcoy, St. Mary's M.C.L., "girl" ...	5 0 0
Nanango, St. Anne's S.S., "child" ...	2 6
Yeronga—Sunnybank S.S., "child" ...	5 0 0
	£29 18 0

Japanese Mission.	
Brisbane—St. Michael and All Angels, New Farm ...	5 0

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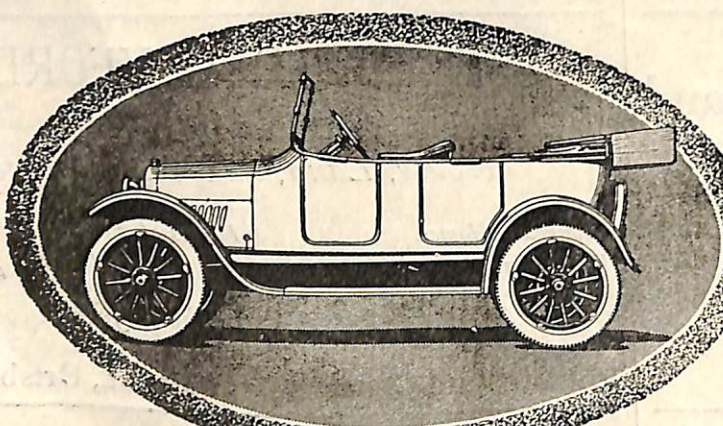
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