

TUFNELL HOME.		
"Acon."	5	0 0
Mrs Crombie	1	1 9
Messrs. Cox & Helps	5	0 0
Mr E. P. Fletcher	1	1 0
O. Stumm	2	2 0
Soldiers' Church of England Help Society	16	13 3
Brisbane—All Saints' M.O.L.	2	3 0
Christ Church, Milton	15	0 0
Holy Trinity, Woolloongabba	10	0 0
Bardon S.S.	12	8
Drayton, St. Matthew's	2	0
Howard—St. John's S.S., Pialba	1	12 0
Oakey, St. Augustine's	1	7 8
Maroochy—St. John's S.S., Nambour	10	6

£52 15 1

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Charleville, All Saints' ...	£3	5 5

CHURCH MISSION.		
Sir Matthew Nathan ...	£5	0 0

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Brisbane—St. Thomas', Toowong	14	11 1
St. Paul's, East Brisbane	8	3 5
St. Colomb's, Clayfield	14	14 6
Holy Trinity, F. Valley	23	4 7
Holy Trinity, Woolloongabba	19	0 4
St. Barnabas', Ithaca	9	8 8
St. Paul's, Taringa	4	16 9
St. Andrew's, Indooroopilly	12	3 9
St. Martin's, Rosalie	3	11 3
St. Michael and All Angels', New Farm	14	7 0
Lutwyche Parish	18	10 8
School Church, Morningside	1	1 9
St. Andrew's, South Brisbane	19	12 6
St. Matthew's, Sherwood	5	10 0
St. Philip's, Thompson Estate	6	1 8
St. Augustine's, Hamilton	25	4 9
St. George's, Windsor	6	0 5
Sunnybank	2	19 0
Moorooka	1	14 3
Crows Nest, St. George	2	13 6
Drayton—All Saints', Cambooya	2	15 3
Wyreema	2	0 6
Esq. St. Agn's	2	6 10
Gatton—St. Alban's	2	0 4
St. Stephen's, Ma Ma Creek	2	14 6
Gayndah, St. Matthew's	4	15 2
Inglewood, St. John's	2	11 4
Ipswich—St. Paul's	14	18 5
St. Luke's, Redbank	1	6 3
Kilcoy, St. Mary's	5	18
Maroochy, St. John's	7	8
Mitchell, All Saints'	4	8 2

Nundah, St. Francis'	7	0 7
Oakey—St. Lambert's, Brymaroo	2	8 0
Roma, St. Paul's	9	1 5
Toowoomba, St. Luke's	26	5 1
Wynnum—St. Peter's	9	14 10
St. Paul's, Manly	3	19 0

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Miss Evans	5	0
Mrs C. G. Handley	2	0 0
Mrs Potier	2	6
Mrs E. W. Taylor	2	6
Boonah, Christ Church	13	3
(child)	1	2 2

Brisbane—St. John's Cathedral	6	15 6
W.A.	1	3 0
St. Peter's, West End	7	1 9
Moorooka (special)	5	0 0
All Saints', W. Terrace, M.O.L.	12	2

St. Paul's, East Brisbane	3	1 1
St. Augustine's, Hamilton	6	4 6
St. Colomb's, Clayfield	1	16 2
St. Andrew's, Indooroopilly	28	4 9
Holy Trinity, Woolloongabba	2	17 1
St. Michael and All Angels', New Farm	3	0 6
Holy Trinity, F. Valley	1	9 0
(Medical)	1	0 0
St. Francis', Nundah	1	19 0
St. Barnabas', Ithaca	1	2 0
St. Mark's, Albion	2	5 0
St. Thomas', Toowong, S.S.	7	5
St. Paul's, Taringa, W.A.	13	6
St. Mary's, Alderley	2	2
St. James', Kelvin Grove	15	0
S.S.	8	4 0
St. Philip's, Thompson Estate	16	0
W.A.	1	13 7

Bundaberg, Christ Church	18	2 1
Charleville, All Saints'	9	4
Dalby—St. Matthew's, Bell	1	18 0
St. Mary's, Kaimkillenbun	3	0
Drayton—St. Matthew's	1	4 5
All Saints', Cambooya	8	0
Gatton—St. Stephen's, Ma Ma Creek	33	17 0
Gayndah, St. Matthew's	1	7 6
Harrisville, St. John's W.A.	9	6 8
Ipswich—St. Paul's	1	18 0
All Saints', Booval	10	0
Kilcoy—St. Matthias', Woodford	3	6
Killarney, Christ Church	1	17 6
Maryborough—St. Paul's	12	13 6
St. Paul's W.A.		

Nanango, St. Anne's	2	16 2
Oakey—St. Lambert's, Brymaroo	1	7 0
Roma, St. Paul's	43	1 9
Southport, St. Peter's	2	2 9
Wynnum—St. Peter's (Medical)	12	9
St. Paul's, Manly (Medical)	11	0

£231 14 5

New Guinea Mission.

Mrs Fletcher	1	1 0
Mrs Stark	7	8
Brisbane—St. John's Cathedral	10	0
W.A.	10	0 0
All Saints' M.O.L., W. Terrace	1	0 0
St. Augustine's, Hamilton, M.O.L.	14	4
St. Andrew's S.S., Lutwyche (student)	5	0 0
St. Thomas' S.S., Toowong (child)	5	0 0
St. Paul's, Taringa (boy)	5	0 0
Bundaberg, Christ Church (child)	5	0 0
Gayndah, St. Matthew's (child)	2	0 0
Ipswich, St. Paul's	5	0 0
Roma, St. Paul's S.S. (boy)	1	0 0
Zillmere—St. Lawrence, Caboolture		

£41 18 0

Yarrabah Mission.

Mrs E. P. Fletcher	1	1 0
Miss N. Hausmann (launch)	2	18 3
Brisbane—Christ Church, Milton	2	6
All Saints', Wickham Terrace	3	0 0
M.O.L.	2	0 0
Ipswich, St. Paul's	1	0 0
Zillmere—St. Lawrence, Caboolture		

£10 11 9

Melanesia Mission.

Mrs E. P. Fletcher	1	1 0
Miss White	2	0 0
Brisbane—St. Colomb's, Clayfield (launch)	13	10 0

£16 11 0

Mitchell River Mission.

Brisbane—All Saints' M.O.L.	10	0 0
St. Augustine's, Hamilton, M.O.L.	1	3 2
Dunwich S.S.	18	0
Southport S.S., M.O.L. (child)	5	0 0

£17 1 2

Forrest River Mission.

Brisbane, All Saints' M.O.L.	2	0 0
Ipswich, St. Paul's M.O.L.	17	0
Southport, W. Guild (child)	5	0 0

£7 17 0

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Brisbane, March 1st, 1922.

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The Church Chronicle.

Vol. XXXII.]

BRISBANE, MARCH 1, 1922.

[No. 350]

Archbishop's Engagements for March.

- 2—Diocesan Council Meeting.
- 4—Leave for Kilcoy.
- 5—Kilcoy, Confirmation.
- 6—Woodford, Confirmation.
- 7—Return to Brisbane.
- 12—Ordination at Cathedral.
- 13—Brisbane Clerical Society.
- 17-19—Cleveland.
- 20—Leave for Sydney (A.B.M. Meeting).
- 25—Consecration of Bishop-Elect of Carpentaria.
- 26—St. Paul's, Ipswich. Confirmation.
- 27—Leave for Sydney (Reunion Conference).

Editorial Notes.

QUIET DAY.

The Archbishop will hold a Quiet Day for Clergy on Tuesday, February 28. Holy Communion will be celebrated at 8 a.m. in Bishopsbourne Chapel, when his Grace will give the First Address. Mattins will be at 10.15, and the Second Address will be given. Sext and the Third Address will be at 12. Evensong and the Closing Address at 3.30 p.m.

CONGREGATIONAL SINGING.

An interesting movement was inaugurated at a Rural-decanal Meeting a few months ago, which is already taking form according to the following scheme:—

1. That four festival services be held on Ascension Day next (May 25) in the Cathedral; St. Andrew's, South Brisbane; Christ Church, Milton; and St. Colomb's, Clayfield, respectively.

2. That for the purpose of these services the parishes of the Rural Deanery be divided into four groups, as follows: (1) The Cathedral, All Saints, Valley, Hamilton, New Farm, St. Luke's, Bulimba, Windsor, Wilston, Alderley, Groveley; (2) Ithaca, Milton, Rosalie, Auchenflower, Toowong, Taringa, Indooroopilly, Sherwood, Kelvin Grove; (3) Clayfield, Nundah, Sandgate, Lutwyche, Albion; (4) St. Andrew's, West End, Thompson Estate, Kangaroo Point, Woolloongabba, East Brisbane, Morningside, Yeronga.

3. That a festival music book, containing the words and tunes of the hymns, psalms and versicles to be sung, be printed and put on sale (at a cost probably not exceeding sixpence) at the Book Depot.

4. That a preliminary practice for each group be held under the leadership of a member of the committee. It is suggested that the first three groups should meet for this purpose on February 22nd as follows:—Group 1 at Holy Trinity, Valley (leader, Canon Batty); group 2 at Christ Church, Milton (leader, Rev. V. H. Whitehouse); group 3 at St. Colomb's, Clayfield (leader, Rev. E. Barstow); and that group 4 should meet on the following evening, February 23rd, at St. Andrew's Hall (leader, Canon Batty).

5. That each parish should then arrange for its own practices, and that the next meeting of the group should be for the united service on Ascension Day. It should be understood that the object of the movement is to encourage

congregational singing, and that whilst the help of choir members is most cordially sought, they will join as members of the congregation and will have no special part assigned to them in the music.

6. That if the scheme is well taken up all those who have taken part in the local festivals should be asked to combine in rendering the Synod Service in the Cathedral on Monday, June 12th.

MISSIONARY EXHIBITION.

The Archbishop will open a grand Missionary Exhibition in the Bulimba School of Arts on Saturday, March 11th, at 2.30 p.m. The Exhibition will be open on Sunday from 2 p.m. to 6 p.m. The countries represented at the various courts, and the Missionaries from those lands who will speak, include the Archbishop and Rev. P. O. and Mrs. Shaw, for New Guinea; Rev. Mr. and Mrs. Powell, for China Inland Mission; Rev. W. G. Pope, for Africa; Rev. Caulfield, for South Seas; Rev. W. H. Lembruggen, for Fiji; Rev. Canon Garland, for Palestine Exploration; Rev. J. Done, for Torres Straits; Rev. J. S. Newham, for Australian Aborigines. Other speakers include the owner of the Exhibition, Mr. Murphy, of Brisbane; Canon Batty, and Rev. J. H. Steer.

This Exhibition is the finest display in Australia, and is an excellent opportunity to become acquainted with the customs and faiths of the different peoples.

MOVEMENTS IN THE DIOCESE.

We hear that the Rev. G. A. Luscombe will be Vicar of Eidsvold vice Rev. C. Colin Robertson, who goes as Acting Rector, first to Beaudesert and afterwards to St. Colomb's, Clayfield. The Rev. C. Hall is the new Rector of Gayndah.

SAVE THE CHILDREN FUND.

In our columns will be found quotations from the article of Sir Philip Gibbs on the starving children of Russia. Lord Weardale, the chairman of the committee in London, has sent a personal letter to every minister of religion in Australia. Among other things he says:

We have undertaken to feed 250,000 children during the winter months in Saratov and the Trans-Volga districts, which are probably among the worst famine areas. Our kitchens are already open, and on the day of the opening a holiday was given to celebrate the importance of the event. One of our officers in charge (Mr Laurence Webster) stated that the children crowded round the doors hours before the time for opening, and he said, "One had only to glance at the pinched, pallid faces, over some of which the shadow of death seemed already to be cast, to realise how true it is that this food literally means to many of them all the difference between life and death."

I realise that even in sunny Australia there are problems which face almost every country to-day, but at the same time I also realise that no country has ever been afflicted in the world's history in such a manner as Russia, and I feel sure that in the beauty and warmth of the summer in your land, the hearts of your people must respond to the cry of little children, dying of starvation in the bitterness of a Russian winter.

His Excellency the State Governor (Sir Matthew Nathan, C.C.M.G.), is President of the Brisbane branch of Save the Children Fund; and Miss Olio Jensen, Treasury Buildings, George Street, is Hon. Secretary, and donations may be sent to her.

THE COMING MISSION.

In connection with the Mission which he is to hold in Brisbane at the end of May, Archdeacon Martin has asked us to secure a body of not less than 200 men who will form the permanent nucleus of a congregation at all the services of the Mission, and out of these 200 to form four committees who will undertake to advertise the Mission amongst working men, business men, clerks and professional men respectively.

It is necessary to secure, if possible, ten men in every parish who will pledge themselves to be present at every service of the Mission unless prevented by unforeseen and unavoidable circumstances, in which case they would undertake to send someone to represent them at any service which they were prevented from personally attending. Any Churchmen willing to help in this way are asked to give in their names to their parish priest without delay.

PAN-PACIFIC PATRIOTISM.

Such a patriotism can best be developed by working toward a better inter-racial understanding that will bring about co-operative effort, regardless of race or creed, toward the attainment of those advancements that are to the benefit of all who live in Pacific lands.

The Pan-Pacific Union is seeking to create points of contact that the firm ground of common interest may be discovered; for such a foundation must be built for the edifice that will house the ambitions of those who would see the Pacific take her destined place and leadership in this world of ours.

In the belief that those we know best we understand best, the Pan-Pacific Union is seeking to make personally acquainted with each other those who have achieved prominence in all lines of thought and action in Pacific lands, for they are the leaders and guides of the people. This is the beginning and foundation work of the structure that is to be reared during the years that are to come.

A.B.M. NOTES.

THE LENTEN MISSIONARY OFFERING.—The last quarter of the year, ending March 31st, always brings the big financial offering; last year it amounted to £1,450. It is hoped that this year the offering will be £650 more, to make up the amount we have promised—£4,000.

A special leaflet and envelopes have been prepared for distribution. The children of Australia are asked for £2,000. We hope the parents of South Queensland will encourage their children to make unselfishness a real joyous duty, by setting the example of their own self-denial for Missions. The Churchwomen of Australia are asked for £1,000 for Medical Missionary work, and our Church looks to the men for the main support of the great responsibility in Australian waters. We confidently expect our Diocese will do her duty by giving her promised share—£4,000.

DEPARTING MISSIONARY.—Brisbane sends one of her best to the Mission-field of New Guinea this month. One of the first acts of the new Bishop of New Guinea was to wireless for Miss Jessie McInnes to come at once. She will be the first expert Kindergartner for the 2,000 children gathered in our Church schools. We congratulate her, and wish her health and happiness and great success. For the courage, devotion, and joyous faith of her widowed mother we thank God, and offer our prayers for them both.

IN MEMORIAM.

GERALD PAGE-HANIFY.

With a suddenness most distressing to his friends, the death of the Hon. G. Page-Hanify, M.L.C., occurred at Miles on Saturday, February 11th. He was on tour on Masonic business, and soon after his arrival in Miles was taken ill and quickly lapsed into unconsciousness and passed away. He was born at Aramac, Victoria, in 1860. During a long life in Brisbane he was an active and enthusiastic worker in various civic and philanthropic fields. He was for many years Grand Chief Templar of the I.O.G.T.; and the present success of the Temperance and Prohibition Movement in Queensland owes much to him. He held high Masonic office. He was a member of the Legislative Council, and some months ago made a speech which created some stir and gave evidence of his strong and sincere character. As a Churchman, he was steadfast. For years, when he lived in Arthur Street, Ipswich Road, he was a regular attendant at St. Philip's, Thompson Estate, and never missed the morning service. Similarly, when he went to live at East Brisbane and became a member of the Cathedral congregation, he was regularly present at the Holy Eucharist at 9.45. He was a Synodsmen, and represented us on Provincial Synod.

In private life he was kindly, sociable, and generous. He was an excellent public speaker, and also a most interesting talker in the home circle. His reading was wide, his imagination powerful but restrained; and his insight into social and political movements was one of the most arresting things in his personality. His family life was most happy, and doubtless to that we may attribute his energy in public work and his unflinching patience under opposition or detraction. Naturally of a fiery disposition, his innate sense of humour, and a religious conviction—deepening as the days went by into a real sacramental life—kept him unsullied in the midst of strife. May he rest in peace.

We would add that, some years ago, he told us that the desirable end to a keen man was the death in harness.

ANGLICAN CHURCH MISSION.

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

PHONE CENTRAL 3070.

The Church Mission would be glad to hear of two or three men who would be glad to take up honorary Sunday School work. We want two men immediately. The Newsboys' Club has re-opened for the year with a membership of 50 lads to begin, and at their first meeting it was decided to form two football teams again this season. Will somebody send us £20 to help purchase some gymnastic materials. Mr Cyril Walker has taken on the duties of honorary physical instructor. Our Social Club and Rest Rooms, which are opened daily from 9 a.m., to 6 p.m. have proved themselves a great benefit to many town people, and the Canteen is working very regularly. The Friday evening Open-air Service is being well attended, and the Band has now a membership of 14 and Mr Kitchen has one or two beginners. Tuition and instruments are provided free, and if there are any young lads who would like to offer themselves for this particular work we shall be glad to meet them. As mentioned in last month's report we are anxious to make a forward movement this year, and we anticipate forming a Working Committee to consider the best methods of raising this extra amount. We shall be glad to receive donations from any person, no matter how small the amount. The Mission is constantly giving owing to it being the centre of so much social work, but we have very few opportunities of appealing for funds, so do not hesitate to send your mite along to the Superintendent as per above address.

SOLDIERS' SETTLEMENTS.

The Archbishop has lost no time in attending to the wants of the Soldiers' Settlements. The Rev. Alan Thompson was appointed priest in residence on the Settlements on the 21st November, 5 days after the Archbishop's enthronement. The Archbishop himself visited the Amiens Settlement, has made arrangements to spend a Sunday at the Beerburum Settlement, is looking for a vacant day to visit the Enoggera Settlement, and has appointed Canon Garland in charge of the spiritual ministrations on the various Settlements.

The Archbishop desires to raise the sum of at least £1000 to provide for Church Huts, which can be used for services, and where desirable, for social purposes also. His Grace writes that after visiting one of the Settlements he found "that there was a real desire on the part of many of the soldiers to have, in some of the large Settlements, buildings which they can use as Churches. It is altogether inadequate that the Chaplain should only have rooms in private houses in which to hold services and to celebrate the Holy Communion. The least we can do for returned soldiers who are pluckily battling for a living on the fruit farms near Stanthorpe, and in other places, is to provide for the proper conduct of services, especially as so many of them desire it. *I am most anxious that the £1,000 for which we are appealing should be raised as quickly as possible in order that the work may be begun, and the soldiers and their families may feel that their Church has not forgotten them and is not neglecting them.*"

Donations may be sent direct to the Archbishop at Bishopsbourne, Milton; or to Canon Garland, Box 47, Brisbane, the Joint Treasurers, who will also administer the fund.

The following "ten pound" promises have been made: Mrs Arkell (Alderley), Mr J. C. Henderson (Deputy Commissioner of Repatriation), Major General Spencer Browne (President, Returned Soldiers' League), Major Dibdin (State Secretary, Returned Soldiers' League), Captain Kilner (Preston House), Captain E. R. B. Pike (Anzac Day Secretary), Mrs W. H. Campbell, Mrs Tunney, the Misses Brundritt, Mrs Alfred Needham; Brigadier-General Wilson, £5/5/-; Hon. J. Harry Coyne (Minister for Lands), £2/2/-.

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.

PRESENTATION TO REV. J. JONES.

SIR,—The appointment of the Rev. J. Jones, B.A., Chairman of the Australian Board of Missions, to the important Parish of All Saints', E. St. Kilda, Melbourne, is a clear call to friends of the Missionary work of the Church in Australia to record in tangible form their deep sense of the debt which that work owes to the services of Mr Jones, the Secretary of the A.B.M. under its old Constitution from 1912 to 1917, and its first Chairman under its new Constitution, from 1917 onwards.

His burning enthusiasm and untiring energy lifted the work of the A.B.M. to a higher level and a wider outlook, while his masterly grasp of Missionary strategy has kept the Board abreast of the changing conditions and the growing needs of the Pacific and the East; and his affectionate and tactful influence has gone far to solve some of the delicate and difficult problems of the Missionary organizations of the Church in Australia.

Neither words nor gifts can adequately repay the service rendered by Mr Jones to the Australian Board of Missions, and indeed to the cause of Australian Missions as a whole. But we feel sure that many

friends of the Missionary cause will desire to take this opportunity of giving material expression to their gratitude for his work and their affectionate regard for himself. For this purpose, we invite contributions to a presentation to be made to Mr Jones, as a token of the gratitude and good-will of all who have learned to honour and love him for his own and the work's sake.

Contributions may be sent to the Hon. Treasurer, (Mr. C. BELLAMY), Union Bank, Haymarket; or to THE SECRETARY, A.B.M. Office.

GILBERT, BISHOP OF WILLOCHRA.
LEWIS GOULBURN.
C. BELLAMY, Hon. Treasurer.
L. S. DONALDSON.
A. YATES.

PREACHING AND PRACTICE.

Sir,—The urgency of the need of immediate subscription to the Foreign Missions Fund manifested by the Archbishop's appeal to us Priests to act, prompts me to suggest that we do so in such a way that our people may know that we can practice as well as preach, which knowledge will do more to stir them to action than any amount of words.

However apathetic they may be to Missions and Missionaries, it cannot be said that they have shewn themselves indifferent to their Parish Priests, and in view of the fact that the lot of each one of us has improved during the last eighteen months, ought we not to wish to do a little more ourselves for our less favoured and more deserving brethren.

There are nearly 100 of us, and if we averaged £5 apiece it is probable that we should just about make good the deficiency that is likely to occur. It might invite self-denial. Yes, it might, and why not? And it might also mean lessening the danger which we are always in and of which we are just now being warned "lest I, when I have preached to others, should myself be a castaway."—I am, Sir, etc.

PRIEST.

VISITING.

Sir,—In reference to the paragraph in last month's *Chronicle* re visiting, first I would like to point out that the reference given, Matt. x. 7, is incorrect, but is found in Luke x. 7, and has no bearing whatever on the subject of parochial visiting of these days.

The question arises as to the nature of a Minister's duties. There is no doubt that his first care must be to minister to the faithful, *i.e.*, regular worshippers, but if he is to be a successful minister he must also of necessity seek out the erring and the fallen ones. The teaching of the passage referred to points out the necessity of seeking out the lost sheep of the house of Israel. Our Lord also declared that he had come to seek and to save that which was lost. Surely a Minister's duties should include the searching out of those who have been neglecting the Sacraments and regular worship! If this were done more systematically I venture to say that our Churches would not be so empty as they often are, and prosperity would follow the Minister's work instead of parishes being so impoverished. One realises how difficult it is for a Priest in such extensive parishes as we have in this country, but if a list of all confirmees were kept and these were looked up periodically, their interest in Church life would be retained.—I am, Sir, etc.,

J. W. HARVEY, Lay Reader.

North Ipswich,
Feb. 19, 1922.

Sir,—I, for one, was glad to see that the *Church Chronicle* had opened its columns to a correspondence under this head. Having been for some years a Civil Servant, and having had to deal with the British public, I know how unthinking the crowd is. That regular parish visiting does good no one doubts. But that the public expects far too much from the Parson is, according to my own experience in other work, very, very likely.

It could all be made out on a basis of hours per day. (Circumstances in bush and town are different). But it is not right to blame the Parson for not doing what no man of ordinary strength can long continue, and that is 12 or 15 hours a day.

There are other sides to the discussion. Hope the correspondence will be thorough.—I am, Sir, etc.,

ENGLISHMAN.

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

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BRISBANE RURIDECANAL CHAPTER.

A meeting of the Brisbane Ruridecanal Chapter was held at St. Luke's Hall on Wednesday, February 22, under the presidency of the Rural Dean (Canon F. de Witt Batty). Holy Communion was celebrated at 8 a.m., followed by breakfast. There was a large attendance of the clergy. A letter was read from the Bishop of Salisbury thanking the clergy for their kind message, forwarded to him upon the day of the enthronement of the present Archbishop. With regard to Interdenominational Prayer Meetings for Reunion, the Chapter thanked his Grace the Archbishop for his message asking them to wait for his ruling before taking action, which he will send after the Sydney Conference has sat. In connection with the approaching Mission to Men and evangelistic work among men, Bishop Halford will conduct a Quiet Half-Day at St. Luke's on Saturday, April 1. The Rural Dean announced that for the proposed Congregational Singing Festival a thousand copies of the music were to hand at 6d. each. It is arranged that the collections at these services will be devoted to Canon Jones' Memorial Chapel. The great need for providing more accommodation for destitute babies is to be brought before the Diocesan Council. The Chapter closed at 12.30 p.m., the proceedings throughout being of an enthusiastic character.

ST. MARTIN'S LEAGUE.

St. Martin's League is the outcome of some of the energy of ladies who were numbered among the tireless War-workers during four and a half years of terrible anxiety. With such a record of work to their credit—some of them hardly missed a day—they might well have rested; instead of doing that, they became the inspiring force behind St. Martin's War Memorial Hospital. Their chief object is to raise sufficient funds for the entire furnishing of the Memorial Hospital. The ladies who have laboured so zealously since the organisation of that body in April, 1920, have been taking a short respite from their labours. They have now re-opened in new premises—the ground-floor of the old Stock Exchange Buildings, 404 Queen Street—where extensive alterations have been made. The premises comprise a very large and airy dining-room, kitchen, store-room, club-room, and a lounge for gentlemen; the whole being fitted up with the latest conveniences, the regulations of the Health Department being strictly carried out by the Committee.

The League has been making excellent steps towards success, and no movement has been taken up with greater zeal, ability, and perseverance.

Morning and afternoon teas and luncheons are served by a band of voluntary workers, also home made cakes, jams, jellies, pickles, chutneys, etc., are on sale.

Old patrons and new have promised generous support, and have expressed their willingness to assist the ladies in their endeavour to launch the League on a larger scale.

The object of the League should strike a responsive note with all who appreciate the labours of the Queensland Women War Workers, and also those who undertook to raise an appropriate War Memorial.

Any gifts or donations to this fund may be sent to Miss Gertrude Horton, who is Hon. Treasurer of the League, or to Miss Bruce Nicol, Hon. Secretary, 404 Queen Street.

RECEIVED TOO LATE FOR REVIEW IN THIS NUMBER.—
"Henriette Says" (Kathleen Watson); "Belief in God" (Bishop Gore); "From Baptism to Confirmation" (Rev. A. Law); East and West.

SALISBURY CATHEDRAL.

Steeplejacks have been at work on the spire of Salisbury Cathedral. According to the *Salisbury and Winchester Journal*, it is now some eight or ten years since steeplejacks tested the lightning-conductors of the spire, and it was primarily for that purpose that they were engaged this summer. While they were on the spot, the opportunity was taken to closely examine the cap-stone of the spire, which for some time had been thought to need attention. The cap-stone, which supports the vane, is covered with lead, which was found to be cracked in places, letting water through to the cap-stone. The Cathedral authorities decided to have the lead cap removed and replaced by a copper cap, which will not be acted upon in the same manner by the weather as lead. While the steeplejacks were at work they were asked to examine and report upon the conditions of the stonework of the spire above the small doorway, known as the "weather door," some thirty feet from the top. The "weather door," is the highest point which can be reached from inside the spire, and thence the ascent is made by hand irons. Investigation of the spire above this point showed that the iron cramps, which had been placed there at some time during the last two or three hundred years, showed signs of rust, and consequent splitting of the stonework.

The Chapter consulted Mr. C. E. Ponting, F.S.A., the Consulting Architect, who accompanied the Clerk of the Works in making a thorough investigation of the spire from the inside. Mr. Ponting recommended that three more bands of copper should be placed around the top of the spire; that the iron cramps should be replaced by gun-metal, and that the outside of the spire should be carefully examined and any cracks in the stonework repaired. This work is now in progress. At the level known as "eight doors,"—that is at the point where the spire rises from the top of the square tower—there is a band of iron inside, which was no doubt a most valuable "tie" when it was put in. Now it is not only so rusted that it is no longer a "tie," but, in the process of rusting, has split the stonework and has lifted the enormous bulk of the spire at least half an inch. This defective iron band will be replaced by gun-metal. The completion of the work now in progress or in contemplation will remove all possible apprehension as to the safety of the spire of the Cathedral.

At the December Board meeting of the London Missionary Society, a member moved "that no sanction whatever can be given to the exclusion of the name and the work of the Lord Jesus Christ from any part of the Society's operations—i.e., schools, hostels, and churches." The resolution related to a book of prayers intended for use in the L.M.S. Bangalore mission schools, in which the pupils are a mixed company of Mohammedans, Hindoos, and Christians. Though it is possible to sympathize with a desire to retain non-Christian scholars in the school, we are astonished to read that the resolution we have quoted gained only two supporters in a meeting of a hundred and eighty members of the Society. To go to such a length of expediency as to put out prayers which are not Christian prayers is to bring the Christian religion into contempt. It is difficult to believe that the general body of subscribers to the London Missionary Society will approve such a hauling down of their colours. What the Hindoo thinks of it would make interesting reading.

"RUSSIA'S HUNGRY CHRISTMAS."

[Extracts from Article by Sir Philip Gibbs.]

"The women came weeping about me and showed me all the food they had between a lingering life and an almost certain death. Some of them had chopped-up leaves with which they make a kind of bread. Others had bread made of straw and weeds. Others had some bluish clay which eases the hunger pain for a little while, though afterwards it hurts them horribly. Others had not as much as that. They had just nothing at all, and lay in a kind of stupor, too weak to move.

"I saw the homes for abandoned children in Moscow, Petrograd, Kazan and other places. They are not cruel parents who abandon their children, who take them to the railway stations and then trudge away with bowed heads, or leave their babes on the doorways of other people's houses. It is because they have no more food for these little ones whom they love, and they cannot bear to hear any more the sound of their wailing. All over Russia there are hundreds of thousands of these deserted children, many of them almost naked, all of them so starved that they have lost their human look, but are now being fed a little by charity that reaches out to them from England and America.

"A few weeks ago in Russia 300,000 children were being provided with a meal a day by this foreign relief, and when I went into the feeding centres and saw the joy of those little ones, the beauty of this child life which was being saved, it seemed to me that all the world would help if they could but get one glimpse of them, and bend down as I did to hear their whispered words of 'Kharasho! Kharasho!'

—it is good. But there are so many who are not being fed because people who do not see do not understand or give.

"In the district round Kazan—only one patch of the great country of hunger—there are 1,500,000 children, and of these only 100,000 are being fed. In all the famine area of the blackest belt there are at least six million children. Not all of them are starving. Many have almost enough to eat. But I think it is time to say that none have enough to eat, and I know it is true that immense numbers of them have not enough for life itself."

"It is absolutely certain that any money and any food sent out to Russia for famine relief will actually reach the suffering children, and not be seized by the Soviet Government for the use of Red soldiers or their own officials. I saw the handling of the famine relief from port of Riga to the hunger zone, away beyond the Volga. I saw it being handled by Russian workmen who were not well fed. I travelled with it on long, slow trains through Russia, and examined the system by which it is checked."

"Many will not be saved. It is too late to rescue some of them, already at their last gasp, now that the snows have fallen and the rivers have frozen, and sledge transport is hard over the snow fields because the horses are dying for lack of fodder. But there is time to help millions of them, who are still holding out in a long siege with hunger, and who pray God that help may come quickly."

Mothers' Union District Nurses' Association.

The annual meeting will be held in St. Luke's Hall on Thursday, March 9th. Our Archbishop has kindly promised to preside. His Excellency the Governor will also be present and speak.

The Committee hope to see a full hall, as the Matron's and Secretary's Report for the year will be very interesting. All subscribers and friends are cordially invited.

Some of the schoolboy "howlers," printed in the English *University Correspondent*, are too rich to be allowed to pass without notice, though they would be spoiled by comment. Here are a few of them:—"Lady Jane Grey said she was content with her books, so she was beheaded." "Cranmer was burned for refusing to acknowledge Anne Boleyn as his wife." "Wycliffe taught that all men ought to be the same height." "Richard II. lost his crown because he did not please his subjects by executing a lot of them." "Henry met Becket on the altar steps and severely massacred him." "Chaucer wrote in middle-class English."

Equally amusing are some of the mistakes in translation. "Il portait des souliers troués" is rendered into English as "He was wearing soldier's trousers," and "Elle était mise avec goût et simplicité" becomes "She suffered from gout and childishness." "Un homme singulier" is given as "a bachelor," and "Ci-git" as "Here goes." In the realm of mathematics and science we learn that "a compass tells a man where he ought to go; it always points to the sun," and that "parallel straight lines are those which come together closer further off, but do not meet." But diverting as these "howlers" may appear, do they not suggest the more serious reflection that the fault lies largely with the system of "cramming" and an overloaded curriculum? They are not all to be explained by youthful stupidity.

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THE RESPONSE TO THE LAMBETH APPEAL.

PRIMATE'S REVIEW OF THE FACTS.

The following statement has been issued by the Archbishop of Canterbury:—

Allegations are frequently made that the response to the Appeal issued by the Lambeth Conference of last year has been meagre and disappointing. In my judgment the truth is quite the reverse. The Bishops who made the Appeal described it as a vision which "must become clear to the general body of Christian men and women, and this will take time." "The road," they added, "may not be short, but we believe it will be sure." Bearing this fact in mind, I regard the reception of the Appeal as affording ground for unreserved encouragement. The response, far from being meagre, has, I think, been of a most propitious character.

ANGLICAN OFFICIAL ACTION.

What are the facts? First of all, as regards Anglican official action. The Appeal itself emanated, of course, from Bishops only. It has now, however, been adopted or endorsed by both Convocations of the Church of England, and by the Synods of our Church in Ireland, Australia, Canada, and China, while discussions are pending in practically all the remaining Provinces. Turning to other Communion, the great Churches of Rome and of the East have had the Appeal officially brought before them in letters from myself. In both West and East there is ample evidence of the interest which has been aroused, an interest which waxes rather than wanes. The new link with the Church of Sweden, forged last year by resolution of the Conference, was officially signalled by the participation of two English Bishops in the Consecration of two Swedish Bishops in Upsala Cathedral. In Scotland the Appeal, expounded by myself and two brother Bishops to the General Assemblies in Edinburgh last May, is now being officially considered by committees appointed by the Assemblies. These committees will report to each General Assembly in the spring.

THE FREE CHURCH ATTITUDE.

In England the Free Churches have, with, I think, hardly an exception, given a preliminary consideration and a preliminary welcome to the Appeal. Indeed, the Free Church reception of the Appeal has been remarkable, not only for the eagerness of the welcome given, but also for the serious care with which the subject is being pursued. As will be remembered, the Appeal was issued in August, 1920. In September, 1920, the Federal Council of the Evangelical Free Churches, in conjunction with the National Free Church Council, issued a preliminary statement of welcome and inquiry. That statement was accompanied by the appointment of a strong committee of leading Free Churchmen, who, after conference with some of the Bishops, published in the following April their report "The Free Churches and the Lambeth Appeal." Throughout the summer the Appeal, with the comments of the Free Church report, was the object of vigorous discussion in the different Free Church Annual Assemblies and Conferences. To three of these Assemblies, as well as to the National Free Church Council, it was expounded by the Archbishop of York, Chairman of the Lambeth Conference Committee on Reunion. In September the Federal Council gave further consideration to the Appeal in the light of these discussions, and appointed a special committee of twenty-four

to confer with representatives of the Bishops on questions of interpretation.

BISHOPS AND NONCONFORMISTS IN CONFERENCE.

This conference between the Free Church committee and nine Bishops, including the two Archbishops, was held at Lambeth on November 30th. The conference agreed to the appointment of a joint sub-committee for further investigation. Many other conferences have taken place between representatives of the Anglican Communion and representatives of other Communion in all parts of the world. These conferences are only the beginning of many more and of much more.

"FESTINALENTE."

I honestly believe that, in view of all these things, we may take courage, and with a glad heart go forward. I go further. I deliberately think that the rapid progress which some critics appear to have expected would have been harmful, perhaps fatal, to the realisation of our hopes. This is a field in which there are no short cuts. Bit by bit the way must be won—won with prayer, deliberation, and abundant counsel. Read the literature which has already appeared on either side. We shall have fuller records of it all ere long. Meantime—"Festina lente: Oremus."

New Year's Eve, 1921.

—R.T.C.

Mr Edwin Pike, one of the Governing Directors of Pike Brothers Limited, Queensland, accompanied by Mrs Pike, left Brisbane by the s.s. "Ormonde" on Saturday, 11th February last, on a business visit to the British Isles and France, with the intention of renewing old acquaintances with his many friends among the manufacturers and cotton and woollen millers.



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The Church Chronicle.

Vol. XXXII.]

BRISBANE, MARCH 1, 1922.

[No. 380]

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.

BISHOPSBOURNE,

BRISBANE,

February 13th, 1922.

My dear Friends,

Lent begins on March 1st. I hope we shall all profit by it. It is a great opportunity which God gives us each year. It is the time for putting into practice especially the two Bible duties of repentance and fasting. It may be said, and truly, that we ought constantly to repent of our sins (do we not say every day, "Forgive us our trespasses"), and that we ought constantly to be self-controlled. This is quite true; but very often any time means no time. If we know that we can do a thing any day, sometimes it is not done at all. So it seems as though the Church realises that we are human; and comes to our aid and says, "Here is a good time, and plenty of it—six whole weeks—in which to tackle earnestly these two great things."

No doubt very many of us will make our rules with regard to prayer, devotions, more frequent receiving of Holy Communion, possibly attendance at special services; and with regard to fasting—which though so clearly a Bible and a Prayer Book duty, and treated as a matter of course by our Lord in the Sermon on the Mount, is very generally neglected.

Rules do help, but they must not be an end in themselves. They are only a means to an end. The whole object of Lent is that we should bind ourselves more closely to Jesus by penitence and devotion.

There are always some earnest souls who, at the beginning of Lent, make resolutions more severe and burdensome than they are able to keep. It is better to have comparatively simple rules and to keep them well, than to attempt more than we can accomplish. Beware of making Lent a burden which you are longing to get to the end of. Perhaps not many of us will be able to say, with George Herbert, "Welcome, dear feast of Lent"; but at any rate let us not lay before ourselves such a programme that we find ourselves instantly saying, "I wish Lent were over."

The Clergy will be interested and glad to hear that the Bishop of Adelaide is coming after all to conduct the Retreat from June 6—9. At least it stands thus: He will come if he is well enough (for he has been ill lately). If one month before the Retreat begins the state of his health is such as to leave him doubtful as to whether he will be able to do it or not, he will immediately tell the

Bishop of Willochra, who most kindly has undertaken to take the Retreat in the event of the Bishop of Adelaide being unable to do so. So we have two strings to our bow, and I think we are very fortunate.

The Bishop-elect of Carpentaria (the Rev. Stephen H. Davies) is to be Consecrated in the Cathedral on the Festival of the Annunciation (March 25th), at 10 a.m. I ask your prayers on his behalf. It is hoped that a good number of the Clergy of the Diocese will be present in choir. Their attendance will be greatly welcomed. All the five members of the Charleville Bush Brotherhood are coming to see their former Head consecrated. I have suggested to the Bishop-elect that he should pay a short visit to Charleville after his Consecration, before going to Thursday Island. Whether or not his Northern engagements will be such that he will be able to do this, I do not know.

I have to attend a meeting of the Australian Board of Missions in Sydney on March 22nd and 23rd. I shall arrive back on the evening of the 24th for the Consecration of Mr. Davies; and it will be necessary for me to return to Sydney on March 27th for an important Reunion Conference, probably the largest and most representative that has yet been held in Australasia. My other travels about the Diocese during March will not be so extensive as they have been in January and February. As at present arranged they will be limited to visits to Kilcoy and Woodford, and a three days' stay in the Parish of Cleveland.

I heard to my joy that the Bishop of New Guinea had a great welcome: first of all from the European population at Port Moresby and Samarai, and then at Dogura from the members of the Mission Staff, who were nearly all assembled for the Enthronement, and from a great multitude of natives, almost everyone of whom he remembered personally by name. A great burden has been lifted off my heart in the knowledge of the fact that the five hundred or six hundred natives who were waiting for Confirmation for so many months will now be receiving the Gift.

Your sincere friend and Bishop,

GERALD BRISBANE.

ORDINATION SERVICE.

An Ordination Service will be held in the Cathedral on the morning of Sunday, March 12th, at 10.30 a.m.—not 11 a.m. The Rev. Thomas Edward Bird (Maryborough), and the Rev. Charles P. Gillman (Pittsworth) will be ordained Priests; and Mr. Eric D. Eglinton and Mr. Henry Glazier will be ordained Deacons. The Ordination Sermon will be preached by the Rev. Farnham Maynard, who also will conduct a short Retreat for the ordinands at Bishopsbourne from March 9th to the morning of March 12th.

STUMP-CAPPING AT ST. MARY'S, ALDERLEY,

21ST JANUARY, 1922.

In connection with the removal to their new site, our friends at Alderley held a Procession of Witness. The weather was most certainly against the whole proceedings, but rather than damping the ardour of the assembly was regarded as a promise of future showers of blessing on the brave little Church. It was most encouraging to see how the brother Priests of the Vicar rallied round him, bringing greetings to his congregation from their own and also lending needed vestments. The procession, with band playing and colours flying, toned up by the scarlet cassocks of banner-bearers and cope-boys, the white, green and gold of tunic and copes, was an inspiration to all participators, making them and other spectators realise that the Church is not ashamed to openly proclaim her observance of the ancient Catholic customs of England. It was a brave venture, and has not been regretted by anyone. Rather, wishes have been expressed that other opportunities might present themselves for a similar rally, either locally or elsewhere. In the latter case, the choir and congregation of St. Mary's are determined to reciprocate the help they have received from others.



PROCESSION OF WITNESS.

National Programme of the Church of England Men's Society in Australia.

National Secretary: Rev. A. R. Ebbs.

1. IN RELATION TO MEMBERS.

To encourage the reading of the Word of God and of prayer.

The fostering of a much deeper devotion to the interests of the Church (a) in the parish, (b) in the Commonwealth.

To encourage them to read widely and to study the great problems and issues of the day.

To participate in public life (a) in formulating municipal programmes, (b) in the deepest interest in civic affairs, (c) in being ready to act on municipal councils and as members of parliament.

To prepare themselves for big sacrifices and for larger adventures for the setting up of the Kingdom of God in Australia.

2. IN RELATION TO BRANCHES.

To encourage young men and to discover leaders.

To recruit the ministry with the strongest men.

To set men at big tasks.

To study together, to plan together, to get things done.

3. IN RELATION TO THE CHURCH AND PUBLIC INTERESTS.

To help provide homes for destitute and orphaned children.

To found self-supporting hostels for lads and young men.

To stop the drift from the Church of lads between thirteen and eighteen.

To encourage suitable boys to enter the Civil Service.

To welcome and care for overseas arrivals.

To promote goodwill between capital and labour, and between employer and employed.

To support the Missionary enterprise. And to do other things of a constructive character.

No one can complain that such a programme is small or weak. The important thing, of course, is to get it filled in. A sober review of the situation shows us quite clearly that it is steadily emerging into actual operation. For example:

1. There is, we believe, an increasing devotion on the part of our members towards the great Church to which we belong. It is appearing to them as one large Commonwealth Fellowship, the sense of isolation is lessening, the spirit of brotherhood is growing.

2. Our men are realising the challenging importance of discovering the strongest young men and of encouraging them to adequately prepare for the ministry, or as our Christian representatives in public life.

3. Branch meetings are becoming more effective as we want them to be—they are being held more regularly in city and country. There is a growing spiritual atmosphere, and the men are spending more of their time well in tackling large problems.

4. The establishment by Churchmen of several homes for destitute and orphaned children, especially in country districts, is before groups of our men. Hostels for young men are projected. One devoted Churchman intends to lend his home and equip it as a hostel for young men in one of our capital cities. The organisation is emerging whereby the Society in 1922 will co-operate with other Church organisations in welcoming overseas arrivals. Our network of branches and our groups of men in every State will be important participators in this work. And we are not forgetting the lads of the Church. Our clergy will increasingly find a willing band of men to assist them in stopping the drift of boys from 13 years and over. Then again it is expected that by the middle of 1922 all Anglican boys who who pass through the Children's Courts throughout Australia will be befriended by our men.

Brethren throughout Australia, we greet you. The National Council thanks God for your co-operation, for your patience and for your work. The year 1921 has seen the foundations re-established and the whole conception of the Society enlarged into a National Fellowship. Let 1922 see the walls of the building steadily growing stone by stone. Let us lose the sense of our chilling isolation in the great message which adorns our badges, "All in One"—one in Christ our Lord, one in fellowship in His Church, one in service for Him, and one in hope; abounding in hope in the power of the Holy Ghost.

ENTHRONEMENT OF THE BISHOP OF SALISBURY.

In careless Hanoverian days Bishops were commonly enthronized and took their oaths by proxy, and Sydney Smith draws a satirical picture of the Lord Primate of All England, detained in town by business or pleasure, sending down a six-and-eight-penny attorney by the Canterbury Fly to take the Creator to witness that he, the Archbishop, will never violate the foundation of piety over which he is to preside. There has been in recent times a remarkable return to traditions of decorum and dignity in such matters, and an episcopal enthronement is now solemnly conducted, amid civic and general interest. The Salisbury Chapter is peculiarly fortunate in possessing an eminent liturgiologist and antiquary as Chancellor of the Cathedral Church, Canon Christopher Wordsworth. For the smoothness of all great Cathedral functions special gratitude is due to the Precentor, who is also Archdeacon of Sarum.

The Bishops of Salisbury, until the Reform era, were lords of the city of New Sarum, and received the homage of the citizens at Weeping Cross, just outside the city boundaries. On the Feast of St. Thomas the Apostle, the Mayor and Corporation, together with the military authorities, waited on Bishop Donaldson at the north gate of the Close. His Lordship had been previously received by the Dean and Chapter, according to ancient custom, at the so-called Mitre House near the north entrance to the Close—in the fourteenth century this interesting building was known as “the Hospice of the Lamb at Florentyne’s Corner.” Here the Archdeacon of Canterbury produced the mandate of the Metropolitan for the Bishop’s induction, enthronement, and installation. The Bishop was a stately figure in cope and mitre.

As the long procession, which comprised a goodly number of the parochial clergy, moved into the Close, led by processional cross (between two acolytes in scarlet zucchettos and cassocks) and the beautiful processional crucifix presented by the Archdeacon of Sarum, the choir sang *Dilexi quoniam*. Opposite the Quiristers’ School an interesting ceremony took place. It is the old custom at Salisbury that when a new Bishop comes to be enthroned the Bishop’s Boy, a chorister who has been admitted to that office by the late Bishop in a Latin formula, should welcome the new Bishop under a tree in the Close, and address him in a Latin speech. We give the text of the speech of welcome addressed to Dr. Donaldson by Norman Douglas de Gruchy.

Pater in Christo reverendissime, cum in hac antiquitate rerum mos sit ab antiquis traditus ecclesiae pueros episcopo nostro officium ineunti latina lingua gratulationes offerre benedictionem orare, veniam eam a te petimus, quae decem abhinc annos a desideratissimo illo petita est qui nuper apud nos episcopus fuit, ut gradus tuos aliquantulum sistere audeamus, latine audeamus alloqui quem iam dudum universitas celeberrima summa laude in his litteris ornavit. latine vero loqui inter haec omnia antiquissima maxime decet, sed quis proavorum sperare putasset episcopum Sarisburiensem laetissimo eventu te nos esse salutaturum, qui novis sub sideribus, inter ipsos antipodes, cives tamen eiusdem nobiscum sanguinis fidei ditionis, curas episcopales septendecim annos administravisti. hodie nos pueri tibi in patriam intimam reduci, hoc clausum intranti patriae intimae ocellum, episcopo nostro omnia bona fausta ominamur, et a te favorem indulgentiam benedictionem oramus.

His lordship replied in the same tongue. A reference to a special “dies vacationis” was applauded. The voices then took up the hymn, “Christ is our cornerstone,” till the Cathedral was reached. Arrived within the western entrance the Lord Bishop knelt, and the Archdeacon of Dorset, acting as Proctor for the Chapter, tendered to him

the declaration that he would inviolably observe the ancient and approved customs of the Church of Salisbury, and defend its rights, privileges and dignities.

The hymn, “Hark, the sound of holy voices,” was sung as the procession advanced towards the sanctuary, the Bishop passing up to the altar and kneeling there during the opening versicles and collect, which ended, the Dean and Precentor “reverently raised the Lord Bishop from his kneeling position,” and, with the Archdeacon of Canterbury, conducted him to his throne, into which he was inducted in the ancient form by the Archdeacon. Then followed the *Te Deum*, versicles and prayer, and afterwards the Bishop blessed the people from his throne.

During the singing by the choir of Elgar’s anthem, “Light of the world, we know Thy praise,” the Bishop, attended by his officers and preceded by the capitular body, was conducted to the Chapter House, and there, after a declaration in Latin, admitted by the Dean to the prebend of Potterne, into the stall of which he was then inducted and placed by the Archdeacon of Sarum and the Chancellor. On their return the Latin Office was recited, and the “kiss of charity,” which has degenerated into a handshake, given. The members of the Chapter then proceeded to their places in choir and the Bishop to his throne, going thence to the pulpit to address the people and dismiss them with his blessing. Speaking from Psalm lvi. 3, “Though I be sometimes afraid, yet put I my trust in Thee,” he referred to the “awful responsibility” of the episcopal office. The Bishop is above all a burden-bearer, and the great men who had been his predecessors had borne the burden nobly. The world bewilderment around us is the opportunity of the Church.

While the hymn, “Glorious things of Thee are spoken,” was in singing, the Bishop was conducted by Canons Myers and Farrer and the Chapter Clerk through the cloister to the Palace, and there put in possession. But this was the melancholy ghost of ancient usage, for it is understood that Bishop Donaldson does not intend to occupy the Palace, which may possibly never be an episcopal residence again.

THE BISHOP’S ADDRESS.

The Bishop addressed the congregation from the pulpit in the Nave, taking as his text “Nevertheless though I am sometime afraid, yet put I my trust in Thee.” He said: You will not expect many words from me this morning. You have come here not to hear or speak words, but to do a great spiritual act, and in me at least the experience of this morning impels to silence rather than words. You have met to lay upon your new Bishop, through the accredited authorities of the Province of Canterbury and of this Diocese, a great charge and cure of souls, and no one, I think, can stand on the threshold of such a task without a sense of awe. The office of a Bishop is not indeed new to me, but I find the awful responsibility of it brought home to me afresh as I undertake a new episcopal charge. A Bishop is called to bear on his heart, in addition to his own difficulties and weaknesses and failures, all the difficulties and failings of his people. He is called to be foremost in prayer, and even though in these days he is seldom called to step forward into the danger zone of martyrdom, yet he must be first in the sacrifice and suffering which are ever the price of the extension of God’s Kingdom. Moreover, apart from the office itself, I feel the responsibility of

EXCERPTS.

Mr. Harold Spender and Prohibition.

Mr. Harold Spender, the well-known journalist, speaking of the effects of Prohibition, said (in the *Westminster Gazette*): “I shall never forget the spectacle of a sober people which first met us, when we landed in New York. We saw but a single drunken man in America for three weeks, and then he was a politician, going to Washington. There is, of course, illicit drinking, but it amounts to very little. The great fact is, that all the saloons have disappeared, public drinking has gone, and the secret drinking in New York is a mere fraction of what it used to be. The efficiency of the people has gone up immensely; the prisons are going empty all over the country, and are being sold; charitable institutions are closing; in all the schools the children seem a good deal better clad and better fed. The only opposition to Prohibition comes from the richer classes, who now really don’t know what to do with their money. I have no doubt, however, they will find a way out of that difficulty by adding to their immense charities.” In a description of the working classes, Mr. Spender mentioned that even shop girls had their motor-cars. There were more motor-cars in New York, he said, than in the whole of the United Kingdom, and there were nearly 8,000,000 motor-cars in the United States, in spite of the bad roads of the country.

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Viscount Astor’s Views.

Viscount Astor, who recently returned to England after a prolonged visit to the United States, says that he had been misled by the reports in English papers as to the condition of America under Prohibition. He found homes happier, the people more prosperous, and a wide-spread feeling that the country had gained enormously under Prohibition. It was true that many people, in places like New York, evaded the law, but over most of the country it was being obeyed, and he was struck by the fact that hardly anyone wanted to repeal it.

* * *

Church Finance in England To-Day.

The Church of England is evidently going through a very acute financial crisis, and the new National Assembly is confronted in consequence with the gravest of problems. It is said that the great Test School at Knutsford, which has done such splendid work in training candidates who served in the War, will have to be closed down for lack of support. The crisis is the result, in the main, of the failure of the Dioceses to provide the quotas at which they are assessed by the Central Board of Finance. That failure is produced partly by the scarcity of money in England to-day. Some of the richest and most populous Dioceses have made the worst response. Thus, where Bristol, Canterbury and St. Alban’s have each paid more than half of their quotas, Manchester and London have each produced less than twelve per cent, Birmingham little more than nine per cent, and Liverpool something under four per cent. Seventeen Dioceses have paid thirty-seven per cent, while the remaining twenty-one have paid only thirteen per cent. Vast numbers of Church people are unaware of the urgency of the need, and of the ease with which a united effort could supply it. The Church issued an appeal for £130,000 by the end of the year, and sixpence a-piece

succeeding to so great a work. Great men have moulded the life of the Church in this place, and their work is seen all round in the great beneficent institutions of the Diocese and in the strong resources of spiritual life which are stored here. The work I inherit is a strong work; there are strong workers among those whom I am asked to lead; and my predecessors have been great men. This in indeed well, for a Diocese like this, more than most, is called upon to be a burden-bearer in the work of the extension of the Kingdom. We have no great urban problems to handicap us, and the cry of suffering populations is, I trust, less bitter here than in some less fortunate parts of England. All the more, then, are we called to be foremost in the supply of the workers and of the resources which are so urgently needed for the extension of the Church overseas. And again, as we look afield, as we contemplate our work in its larger setting, we are confronted with the urgency, I had almost said the menace, of the demand of the times in which we live. These are days of change, and of the bewilderment which must ever attend upon change. The bewilderment around us is the testing fire of the Church; and we can render service to our generation only in so far as we can stand before the world with a clear and definite faith, with a spirit of unity and with an energy of spiritual force such as to compel the allegiance of men. Who is sufficient for these things? Do you wonder at my misgivings as you lay upon me the leadership among you in so great an office and at so great a time?

And yet I undertake my task with hope and joy. With joy, because of the many assurances I have already received of your sympathy and support. I thank you for the help of your presence and prayers to-day, and I thank you also for the patience with which you have waited all these months until I could be free to come to you. But I rejoice even more at the spirit of unity which on all sides I hear is characteristic of this Diocese. God grant it may continue and grow. For one thing is certain, that only through the whole-hearted unity of its members can the Church fulfil its great and difficult task in our generation. I look forward then with joy to my work among you.

And with hope too. No one can uproot himself in middle life from work he loves without deep searchings of the heart, and I have felt at such a crisis in a man’s personal life he needs above all things a strong assurance of the Divine Will. “If Thy presence go not with me,” said Moses before his great task, “carry me not up hence.” That must be ever the cry of a man when he hears God’s call. But you and I believe in prayer; we believe in Divine intervention; we believe in supernatural guidance. And you have prayed here for many months past that the right man, the man of God’s choice, might be sent to you. And for many months I too have prayed, as St. Paul prayed about his journey to Italy, that if I returned to England at all it might be “in the fulness of the blessing of the gospel of Christ.” And God is no mocker. He has promised to answer our prayers; and the consciousness of our own struggles in prayer and of His promises is our strength to-day. I don’t claim that the answer is apparent yet: but I do enter upon my task and my work with you in the strong assurance that God’s hand will be seen and His faithfulness proved in the experiences which lie before us.

I enter my work, therefore, with joy and hope. And I can truly say that, supported by your sympathy and prayers and assured by the sense of God’s presence and commission, I thank God and take courage to-day.

from each of the two million odd communicants would provide nearly half of it. Large sums can no longer be raised by applying to a few rich men, or even by soliciting the five-pound notes of the moderately well-to-do. Church finance has got to be democratised, and the rank and file have to be taught that their pence and their shillings are essential, both for the maintenance of the existing clergy and the filling up of the wide gaps in their ranks.

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The Death of Pope Benedict XV.

The death of the Pope occurred with somewhat dramatic suddenness for those who never even knew that he had been in failing health. The reign of Benedict XV. has been but a short one, for he was elected to the Papacy in the opening weeks of the Great War. During the War the Vatican—by its neutrality—lay under the wide-spread suspicion of sympathy with the Central Powers; and it is not too much to say that in consequence the prestige of the Papacy sank to a somewhat low ebb, and its loss of influence was visibly felt when it attempted to arrange the terms of peace between the warring nations. But much water has flowed under the bridges since the Treaty of Versailles. To-day the Papacy, politically speaking, enjoys a greater influence and authority than for many years past, and its political influence seems likely to be a greater international force to be reckoned with in the future. The breach between France and the Vatican appears to have been considerably repaired of late by the Vatican's advances in good-will and friendliness. France, who had removed her Ambassador from Rome in 1904, has now resumed diplomatic relations there, and a Papal Nuncio now represents Rome in Paris. Great Britain has now a permanent representative at the Vatican; and the number of foreign representatives there is now more than double the number before the War. And everything points to the long-standing feud between the Vatican and Italy herself being soon brought to an end. The spirit of reconciliation and forgetfulness of past differences is abroad; and in her desire for temporal power—never abandoned—as well as spiritual power, the Church of Rome stands to gain by the fostering of this spirit.

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Children and Pictures.

Remarkable statistics regarding the attendance of children at pictures have been published by the Victorian Council of Education, which, in an official report, recommends many reforms in regard to pictures, including a regulation forbidding the registration of any film encouraging disloyalty. It was shown that there were sixty-six million attendances at the 808 picture shows in Australia to June, 1920, out of ninety-four million attendances at amusements. During the current year, there was an attendance of two million a week. Australia had a picture show to every 6,250 of its people, the United States one for 6,000, Great Britain one for 5,800. An examination of fifteen Melbourne schools showed, that of the children who attended picture shows, twenty per cent reached home after the rest of the family had retired, thirty-seven per cent attended at night, forty per cent in the afternoon, and twenty-three per cent both. In the opinion of the Committee, no child under fifteen years of age should be allowed to attend a picture show after 6.30 p.m. on any school day.

In New South Wales, even more drastic action has been proposed. At Parramatta Court recently, the magistrate, while dealing with a number of youthful defendants, who were charged with damaging property at the local public school, was asked by a prosecuting official of the Education Department to make an order that, for a time, the young offenders should be kept away from picture shows. The suggestion of the official was that it should be made by the Bench a condition that, if the defendants were released to their guardians on probation, they should be forbidden by the Court to attend picture shows, which, the Inspector contended, had probably had a bad influence on their minds and their morals. The Magistrate said that the Bench could only exercise the powers placed in their hands.

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John Bull in the Bible.

The *Temora Star* has been publishing recently a series of articles by a Christadelphian on "Britain in Prophecy." Who the Christadelphians are, and what version or perversion of the Christian Faith they teach, is too large a question to handle here in passing. But here is a typical example of the absurdity of their interpretation of the Old Testament. The Christadelphian writer in the *Temora Star* is anxious to claim for his sect the credit of having seen the Anglo-American alliance in the Bible twenty years ago. Part of the proof of this claim is built on our old friends the young lions of Tarshish in Ezekiel xxxviii. 13. The United States, we are told, sprang into existence from England, and therefore it is reasonable to include the U.S. among the young lions alongside Greater Britain. But the Christadelphian interpreter of prophecy has another proof. He points out that 'there is a curious relation in the terms John Bull and Brother Jonathan,' and suggests that the two characters are to be recognised in Isaiah xxxiv. 7 in the prophecy, 'The unicorn shall come down, and the bullocks and the bulls.' The unicorn and the bull, says the Christadelphian, are Britain; 'Why should not Brother Jonathan be the bullock of the prophecy?' For a very simple reason, clear and obvious to any competent student of the Old Testament in the original Hebrew or even in an English version with marginal references. John Bull and Brother Jonathan have been simply dragged by the horns into an Old Testament prophecy which says nothing about them and has nothing to do with them. The prophet Isaiah is depicting the coming destruction of Edom, the treacherous and cruel cousin of Israel, and he depicts it under the figure of a great sacrificial slaughter beneath the sword of the Lord. Edomites high and low shall be swept down together into the trough of slaughter; the lambs, goats and rams in verse 6 are the small folk, the common people; the wild oxen, steers and bulls in verse 7 are the great chieftains and warriors of Edom. If they are John Bull and Brother Jonathan in prophetic disguise, then our Christadelphian interpreter has made a shocking discovery, for in that case J.B. and B.J. are the treacherous and barbarous enemies of the Lord's own people. What reliance can be placed upon the authority of teachers who twist and strain the language of the Bible in this flimsy and fanciful fashion in order to prove the Biblical origin of an idea which they have really forced into the Bible out of their own heads? It would be comic, if it were not tragic, that such stuff should be palmed off on unsuspecting readers as a serious attempt to explain the Word of God.

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

News from the Parishes.

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

NOTICE.

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

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

Allora (Rev. T. HELY-WILSON).—SERVICE LIST.			
8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
March 5—Allora	Allora	Spring Creek	Allora
12—Allora	Glengallan	Goomburra	Allora
19—Allora	Spring Creek	—	Allora
26—Allora	Goomburra	Glengallan	Allora
April 2—Allora	Allora	Goomburra	Allora

(Confirmation) (Opening of Chancel)
March 2—Women's Guild, 3 p.m.
9—Talgai W., 7.30 p.m.
12—Cressbrook, 8 p.m.
19—Local Committee, 8 p.m.
16—Girls' Guild, 8 p.m.

LENTEN SERVICES.—During Lent Holy Communion: Tuesdays, 6.30 a.m.; Fridays, 7.30 a.m. Evensong: Mondays, 7.30 p.m.; Fridays, 7.30 p.m.

NOTICE.—The Archbishop will be with us to administer the Sacrament of Confirmation (at Allora), and bless the new Altar, etc. (at Goomburra) on April 2nd.

Boonah (Rev. C. C. COMPTON).—SERVICE LIST, March:—			
7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
5—Boonah	Mt. Alford	—	Boonah
12—Boonah	Boonah	Cannon Ok.	Maroon (8) Boonah
19—Boonah	Boonah	Mt. Alford	Boonah
26 —	Maroon	Cannon Ok.	Boonah
April:—			
2—Boonah	Boonah	Mt. Alford	Boonah
		C.E.M.S.—8th.	
		G.F.S.—9th and 23rd.	
		M.C.L.—11th and 25th.	

Everyone is back from their holidays now, and services and meetings have improved accordingly. We would remind parishioners that the 31st ends the Church's financial year, and ask them to see that their subscriptions come in before then; especially does this refer to the extra donation that is being asked for on behalf of the Mission Fund, which must not be confused with, or take the place of, the Lenten Envelope Appeal, which does not close till Good Friday. We are hoping for genuine effort and purpose on the part of many this Lent, not only in self-denial and alms-giving, but also in the more positive ways of Church-going, on week-days as well as Sundays; and above all, in private prayers and thought. A Social is to be held by the G.F.S. before Lent, on behalf of Missions, the money to be spent in material for making up into garments. A characteristic little bit of C.E.M.S. work was put in the other day; a keen little gang turning up at the Church grounds, on their way back from work, and re-cinderling the pathway, which had suffered from the heavy rains. Two loads of cinders had been brought there for the purpose by another good heart. We are very glad to get back Mr Chamberlain, who has been away for nearly six months—and kept up his subscriptions with the Church and Society all the time; and also welcome with pleasure Mr Frithey, ex-President of the Bundaberg Branch.

Holy Trinity, Fortitude Valley (Rev. S. WATKIN; Rev. J. PAYN LEWIS).—Now that the holidays for most people are over, parish organisations are resuming work and Church life is beginning to assume its normal aspect. A well-attended meeting of parishioners on Tuesday, February 14th, discussed the question of finance, agreeing to do its utmost to extend the Envelope System, and it was decided to canvass all Churchpeople in the parish to secure more regular subscribers to the Treasury Fund. It was also decided that a fete should be held later in the year to remove the debt on the Ann Street property so as to provide a sinking fund from the income obtained from it for repairs to the Church property that become necessary as time goes on. The C.E.M.S. held a Smoke Social for men on Wednesday, March 15th, at 8 p.m. On Ash Wednesday, March 1st, there will be celebrations of the Holy Communion at 6 and 7 a.m.; evensong, communion and address, 7.30 p.m. During Lent on Thursdays at 8 p.m. a Teaching Mission is to be conducted by the Rev. Jas. Payn Lewis, commencing Thursday, March 9th. The subjects dealt with will be as follows:—(1) Man's thoughts about God. (2) God's thoughts toward man. (3) The incarnation, the expression of God's will toward man. (4) The Church, the extension of the Incarnation. (5) The claim of Christ Jesus on us. (6) The claim of the Church on us. On the first three Sunday evenings in Lent (March 5th, 12th and 19th) the Rev. Canon Jenkyn, of St. Paul's, Ipswich, will be the special preacher. On Wednesday, March 29th, the Heralds of the King are giving a Missionary Evening to complete their annual quota.

St. Michael's, New Farm (Rev. WALTER THOMPSON).—The wet weather has interfered somewhat with the attendance at services and meetings. We held our Harvest Thanksgiving Services on February 19th. A large quantity of offerings of corn, fruit and vegetables were sent in and a band of Church workers decorated the Church with much taste. The services in spite of the rain were well attended. Miss Manson sang as a solo "Life's Joy" with much expression, and the choir rendered the harvest hymns heartily, and the sermon at evensong by Bishop Halford on Isaiah ix. 3, "They joy before Thee according to the joy in harvest," was of great power and moved us to such a degree that we are not likely to forget his words. The offerings of fruit and vegetables were sent to the Tufnell Home and the A.C.W. Home. We are glad to announce that on the Tuesdays in Lent Bishop Halford will deliver a course of addresses at 8 p.m. Other Lenten arrangements will be published in the *Parish Messenger*. It is with much regret that we have to record the death of Mrs Brown, well remembered amongst us as Ella Fawcett, and one of our happiest of Sunday School girls some years ago—always bright and cheerful. She passed away after only two years of married life, peacefully trusting in her Saviour. Much sympathy is felt for her husband and relations.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—Through the indisposition of the Rector, the notes from our parish have not been sent to the *Chronicle*. Those who look forward to reading them are asked to be indulgent on that account. As no mention has been made therefore of our Christmas services, a brief reference here will not be misplaced. They all were most bright and inspiring, and they seem to have been a record as far as that festival is concerned—both the offertories and the communicants were above last year. Lent will be on us by the time this appears in print, and it is hoped that all Churchmen will observe the season with due solemnity and self-sacrifice. Our Sunday Schools reopened for the year on January 29th. One or two new teachers have come forward, we are glad to say. It is a great advantage for St. Andrew's to have their own school room. It is a fine roomy building. The Sunday School scholars are preparing for a children's concert to be held directly after Easter, the music for which has been especially procured from England. We are looking forward to seeing the screen (cedar) in St. Mark's Church. This is being erected in memory of Miss May Butterworth (former head of the Kindergarten). It is hoped to have it in its place on the first anniversary of her death. The order is now being executed, and it only requires £8 to complete the sum required. The memorials for St. Andrew's are also being executed and will soon be ready to erect. We have to record the sympathy with the relations of Mrs Wildman, who passed away after a long illness borne in a patient and Christian spirit; also with the relations of Mr Harold Bruckshaw, who passed away so suddenly. He will always be remembered by those who knew him for his faithful work at Sunday School.

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—Harvest Festival Services were held on Sunday, February 12th, and showed a marked improvement in the matter of interest and attend-

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ance over last year. There was a good choir throughout the day, with a consequent brightness of service. Much fruit and produce was sent to the Church, which, in the hands of our artistic decorators, lent to the Church quite a harvest beauty. The G.F.S. has re-started with a great flourish of trumpets, and the Boys' Club is not far behind. These two societies constitute a great strength to the Church. The Mothers' Union will meet again on the second Thursday in March. Mrs H. Newman-Wilson has kindly taken in hand the collecting of money for a new Church fence. It is a want which has been staring us in the face for many months; if members will support Mrs Wilson in her efforts, the work will soon be done. As it is, that portion of our Church property is out of keeping with the surrounding buildings—and Church property should be better kept than any. An effort is being made to give additional help to the A.B.M. Self-Denial Envelopes sent out in Lent should be returned through the offertory in Church. All our members here are very pleased to know that another effort is being made to finalise the Canon Jones Memorial Fund.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The Girls' Guild commenced work again on February 16 and had a good muster of members. It was decided to have two working meetings a month, and once a month to meet together for social recreation. The Guild also intends to work for a fete of their own some time later in the year, the proceeds to go towards the furnishing of the new Church, when built. During Lent there will be a celebration of the Holy Communion on Wednesday mornings at 6.30 a.m., and Evensong and Address on Wednesdays at 8 p.m. The Vicar hopes that many will avail themselves of these advantages for deepening the religious life. The Archbishop will be coming to St. Paul's to administer Confirmation on Thursday, April 6th, at 8 p.m. At the last Parochial Council meeting the councillors decided to invite any men of the congregation to the meetings in order that they could meet in a social manner after the business was completed. The meetings are held on the last Thursday in each month.

St. John the Baptist, Balmoral Parish (Rev. J. HOWARD STEBBE, L.T.H.).—By the death of the Hon. Page-Hanify we have lost one of our most earnest Churchmen, and the whole parish will keenly feel his loss. Our sincere sympathy goes out to his widow. Mr Hanify was always ready to help us in every Church matter and interested himself in the proposed new Church building at Norman Park. Special Lent services will be held on Thursday each week at Bulimba, when Bishop Halford has promised to take the address at evensong; and on Tuesdays at Morningside, when a Mission Study Circle will be conducted by Rev. P. C. Shaw, Miss Hausman, and Mr Melville. The book chosen for the Study Circle is "The Working Girls of China." There will be a celebration each of these days at 6.30 a.m., and the evening services will be at 8 p.m. We are looking forward to making our contributions to Foreign Missions equal to last year's through our self-denial envelopes before March 31st. A Missionary Exhibition is to be held at Bulimba School of Arts on Saturday and Sunday, March 11th and 12th, and will be opened by his Grace the Archbishop on Saturday, 11th, at 2.30 a.m. (fuller details of this event will be noticed in A.B.M. Notes). We hope all Church people will be able to come and be present with their own Archbishop at this his first visit to the parish. Another special meeting of parishioners again sanctioned the buying of a property as a permanent rectory for Bulimba, and whole-heartedly promised to support the wardens in working for the proposition. Next month we hope to be able to chronicle that the rectory question has been settled once for all. Morningside district is looking forward to presenting a fine balance sheet on March 31st next, and the churchwardens are working towards this happy state of finance. Two more teachers have joined the Sunday School (the Misses Timmins), but we still want three more. The G.F.S. at Morningside have started their Basket Ball Club, and they expect to get a great deal of fun besides exercise from it.

Parish of Cleveland (Rev. W. J. GERRARD).—His Grace the Archbishop will visit the parish for the purpose of administering confirmation. We are to have the privilege of a three days' visit. We call parishioners to awake and attend the functions. On Friday, 17th March, his Grace will motor to Redland Bay, where at 3 o'clock Church folk from Russell Island, the Bay and Victoria Point will meet the Archbishop at 3 o'clock. On Saturday, 18th March, the Rector and Mrs Gerrard intend to have an "At Home" at the Priory, Ormiston, where his Grace can meet parishioners from Cleveland, Wellington Point, Ormiston and Birkdale. On Sunday, 19th March, there will be an 8 a.m. celebration in St. Andrew's, Ormiston; 11 a.m., Mattins and Sermon by the Archbishop in St. Paul's Cleveland; the Confirmation being at 3 o'clock in that Church. The Church of St. Paul, Cleveland, one of the oldest in

the diocese, has been in a bad state for years, but recently the large cracks have enlarged dangerously. We have had a visit from the Rural Dean, who advised getting an architect's opinion. This has been done, and work of restoring must be taken in hand at once. The cost will be £80 at least. Fortunately (in view of this) the proceeds of the recent sale of work, £61/14/-, was allocated to Church restoration. Miss Bedford has given £1/1/-, the Misses E. and B. Taylor £2, and others who are interested in the old Church are now asked to help us out with this work, if the Church is to be saved from ruin. £20 more will be needed; the Rector will be glad to receive and acknowledge even the smallest sums for the purpose.

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

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
1—Clifton	—	—	Clifton
5—Clifton	Clifton	Talgai	Clifton
12—Clifton	Back Plains	Clifton	Clifton
19—Clifton	Clifton	Pilton	Clifton
26—Clifton	Talgai	Back Plains	Clifton

We wish to thank Mr M. Stapleton for lending his car to the Vicar while the parish car was in a state of disrepair. Mr Stapleton is well known in the district for his broad-mindedness and generosity, and we appreciate his very kind and Christian act. Anglicans would do well to emulate this example set by a good Roman Catholic. Lent starts on the first of this month; God grant we may use it aright and make some spiritual progress, both individually and as a parish. There is to be a Men's Service on Sunday, March 12th, at 3 p.m. All men are invited, and a good muster is expected. The Protestant Alliance is to attend in full force. Service at Talgai on Sunday, March 5th, at 3 p.m., instead of March 12th.

Crows Nest (Rev. S. ATHEBTON).—As His Grace the Archbishop was visiting the parish when the January notes were written and Confirmation Services were still being held, we could not then give a full account of his visits. The confirmation at Crows Nest on Monday, January 16th, was very well attended—there were almost as many people outside the Church as inside. Crows Nest Church is much too small for any services of a special nature, and we hope that some day the parishioners will take in hand the matter of building a suitable Parish Church. On Tuesday, 17th, the Archbishop was motored to Geham for service at 10.30 a.m., where there was again an overflowing congregation. After service the congregation adjourned to the residence of Mr J. J. Kahler, where luncheon was served in the grounds. The Sunday School picnic was also combined with the luncheon, and His Grace distributed the prizes to scholars after delivering a short interesting address and giving words of encouragement to Miss Kahler, Superintendent, and her band of assistants. On his return to Toowoomba his Grace expressed himself as being well pleased at having seen so much of this "extensive" parish, and his pleasure at the earnestness shown in various centres. Harvest Thanksgiving Services have been held in various centres but, whereas the attendance at services has been good, the spirit of thanksgiving of many parishioners—if it is to be judged by the small sacrifice made toward the special thank-offering—still leaves something to be desired. If only parishioners in many centres would give more to God we are sure they would get more in return. Geham held a "Social Evening" on Friday, February 10th, proceeds towards Car Upkeep Fund, and it was a great success. We thank all who helped make it so. We hope to report Crows Nest "Social Evening" next month. A monthly service has been arranged for Virginia, and will be held in the Hall on the fourth Tuesday of every month. Services for March are as follows:—March 5th—Crows Nest, 7.30 a.m., H.C.; Crows Nest, 11 a.m., Mattins and H.C.; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Pechey, 7.30 p.m., Evensong. 12th—Crows Nest, 7.30 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 19th—Goombungee, 8 a.m., H.C.; Haden, 11 a.m., H.C. and Sermon; Goombungee, 2.30 p.m., Evensong; Pinelands, 7.30 p.m., Evensong. 22nd, Wednesday—Anduramba, 7.30 p.m., Evensong. 26th—Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 28th (Tuesday)—Virginia Hall, 7.30 p.m., Evensong. April 2nd—Crows Nest, 8 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.

St. Agnes', Esk (Rev. C. W. TOMKINS).—The Harvest Thanksgiving Services on Septuagesima Sunday were well attended. The sanctuary was adorned with a wealth of beautiful flowers, while fruit, vegetables and produce, derived from many parts of the district, were in evidence everywhere. The Communion Service was fully choral. Thereat and in the evening a choir of seventeen voices

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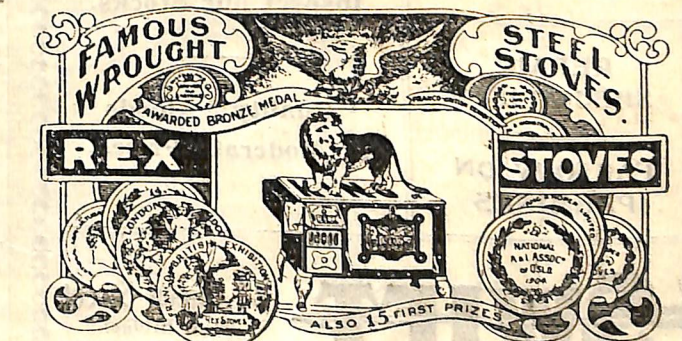
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sang an appropriate anthem. The Rev. Canon Jenkyn preached. Tenders for the building of the new Church at Coominya close on March 8th.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BERESFORD).—The Archbishop visited the parish on Saturday and Sunday, February 11th and 12th. He was welcomed on Saturday afternoon in St. Thomas' Hall by the Vicar and Churchwardens and the Mayor of Ipswich before a very large gathering, and after the meeting was introduced to those present, and took tea in the Church grounds. In the evening his Grace confirmed 19 male and 25 female candidates, the Church being crowded and unable to hold the congregation. Next morning (Septuagesima) the Archbishop celebrated the Holy Mysteries, preached, and administered the Blessed Sacrament to 117 communicants; the service was sung, as usual, with sermon at 7.30, and the Church as full as on the preceding evening. The Vicar celebrated at Pine Mountain at 11 a.m., and his Grace participated and preached to the large congregation. At Mount Crosby at 3 p.m. the hall was crowded, and the Archbishop took Evensong and preached. We all thank God for our Diocesan, who has won the hearts of all who have met him. His visit was all too brief.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BIRD).—We have had bountiful rains, and there is every prospect of a good season. The Sunday Schools resumed on February 5th. There is still a shortage of teachers, especially men. We are thankful, however, for an increase in our staff. The Guilds and Paddy's Market have also resumed; the market is a great help to the Hall Fund. His Grace the Archbishop was with us from Saturday morning (18th) to Tuesday morning (21st), when he left for the Conference of Clergy at Pinalba. On Sunday (19th) he celebrated at 7.30 a.m., and preached at both the Sung Eucharist and Evensong. On Monday (20th) he met the parishioners at a Social in the Memorial Hall. The Rector hopes that everyone will observe the Lenten rule of Self-denial. On the second Sunday in Lent the Rev. H. Gradwell will preach on behalf of Home Missions; on all the other Sundays there will be Mission services at night. The Rector feels that there are some parishioners who might like to give something to the Church as a memorial, and gave suggestions in the last issue of the Parish Notes. During Mr Bird's absence on holiday Mr Weller took the night services at St. Thomas', and Mr W. Palmer at Granville. Mr Bert Smythe has been appointed Choir Conductor; we are still in need of tenor and bass voices. Subscribers are asked to note that subscriptions for 1923 are due before March 31st, 1922.

St. Luke's, Miles (Mr H. GLAZIER).—The distribution of prizes in connection with the Sunday School took place on Tuesday, February 14th. Mr Hake presented the prizes and expressed the wish that all would try and earn prizes next year. The teachers and scholars join in thanking Mr Jno. Hall for his very liberal cheque towards the prize fund. Lent begins on March 1st, and we trust that all our people will join us in special devotion during the penitential season. Self-denial envelopes will be issued during Lent, in which you are asked to place your offerings for the Foreign Missions Fund.

Roma, St. Paul's (Rev. A. F. EVA).—The Sunday School has re-opened with a full complement of teachers. The scheme of lessons, issued by the Committee for Religious Instruction, will be given a trial. The removal of the old cottage from the corner of the Church grounds has greatly improved the appearance of the whole ground. The Moonlight Fete, organised by the G.F.S., and held in the Church grounds on February 10th, proved a most enjoyable success. Mr Lastelle lighted the grounds well. The Town Band provided good music. A happy crowd enjoyed the evening at ping-pong, bobs, quoits, dancing, yarning, and supper. All agree that "these evenings" do a lot of good. Cricket has died a sudden death. May be because St. Paul's has been too strong! The Rector will be glad to receive—at once—the names of all those who desire to be prepared for confirmation. The Parochial Council have undertaken to approach all wage-earners—at present not subscribing to the General Church Fund—in an endeavour to end the financial year without an overdraft on the General Account. This is within the bounds of possibility.

Rosewood (Rev. T. EDWARDS).—Rosewood, financially speaking, is well and truly bogged. Like true bushmen we take a good look at it before starting to pull it out, otherwise we might pull at the wrong end. We roped in the Diocesan Organiser and he gave us sound advice—in fact he suggested doing a bit of work, and team-work at that. The fact is that 75 per cent of the burden is borne by 25 per cent of the parishioners, yet the 75 per cent non-payers expect

Church ministrations when they want them just as if they had done something to deserve them. We are starting a Missionary Study Circle for the younger communicants. A former Rector (Rev. J. S. Needham) kindly came up to launch the scheme. He certainly made us feel that Missions were not only interesting and useful, but formed part of the "bounden duty and service" of the Christian Church. We sent a small donation to the European Famine Fund, only £1 3s. 6d.; it might have been more if we had only cared more. We regret to have to announce that we are losing the services of Mr Harold Proudlock from All Saints' Church, Marburg, who is leaving the district. He has been Church Secretary and Sunday School Superintendent for several years, and leaves a gap not easy to fill. However, we are not going to let him down by letting his work cease, and it will be carried on. The Sunday School especially, which is in a flourishing condition, will be continued by teachers he has trained himself, and before long we hope to have another permanent Secretary.

Sherwood (Rev. GEORGE GREEN, M.A.).—We are perforce restricted in our scope for extra public observances during Lent, but we can make our personal devotions none the less real. And I want you to attend the three Lenten Lectures which Canon de Witt Batty will give on Thursdays 9th, 16th and 23rd, in the Parish Hall, Sherwood. We will meet at 7.45 p.m. and have about twenty minutes practice of congregational singing, then a short litany of intercession; the Canon's subject will probably be Instruction on the Prayer Book. So you see that it will not be very formal, and opportunity might be given for questions. I hope for a good attendance. The subject of Sunday morning sermons during Lent will be "The Main Thoughts in the Epistle to the Hebrews," and at the Lantern Mission Service in the evening "Adventurers for God." We are most grateful to the Archbishop for his visit to our Open-air Service on Sunday, February 12th. It seems that the one and only thing saved from the Church fire will be the Altar Cross. It was so tortured and twisted that at first it seemed valueless. Mr A. Farmiloe is now engaged on renovating and restoring it, and I think I can promise it won't look much the worse for the ordeal when it is finished. Apart from its intrinsic value, it will now have added associations as a souvenir.

St. Peter's, Wynnum (Rev. J. M. TRALE and Mr. HARWOOD).—Will our people please note that the Vicar during Lent will give a

special course of sermons at St. Peter's on Sunday evenings; and also a special series of addresses at St. Peter's on Wednesday evenings at 8 p.m.; and at St. Paul's a special series of addresses on Tuesday evenings at 8 p.m. On the Sunday and Wednesday evenings in Lent, Mission Hymns will be used at St. Peter's. Those who possess copies of the Mirfield Mission Hymn Book are asked to bring them. In addition to the daily communion at St. Peter's, there will be a second communion on the Wednesdays in Lent at 10 a.m.

Yeronga, with Moorooka, Sunnybank, and Mount Gravatt. (Rev. A. W. GILBERT).—Will parishioners please note that Mrs Gilbert has taken over the secretaryship of the *Church Chronicle*, and will be pleased to receive the names of new subscribers. Our thanks are due to Miss Hill, who resigned on account of her approaching marriage. We wish her every happiness. The M.C. League has now reached a membership of fifty. Picture quilts and clothing Lillian, a little girl at Yarrabah, will be the children's main work for the coming year. Many questions are asked as to when a start will be made with our Memorial Church, and some urge that if a beginning was made sufficient funds would be more readily forthcoming. We hope, however, to arrange for a garden party at the Vicarage to welcome the Archbishop, and on the same evening hold a public meeting in the hall on behalf of the Memorial Church, at which we hope his Grace will be present.

MOOROOKA.—We hope to reopen the Boys and Girls' Club next month. The secretary, Miss E. Godsmark, will gladly receive the names of any who care to join. We offer our sincere sympathy to Mr Gnatz, senr., whose mother passed away at Dutton Park at a ripe old age.

SUNNYBANK.—The members of the local masonic lodge attended evensong at St. Barnabas' on 5th February. The attendance was very good, but the heavy rain prevented many who otherwise would have been present. Mrs Neil, senr., an old and much loved parishioner, passed away early in January at the age of 85. She was a regular attendant at the Church up to the time of her death. We tender to Mr and Mrs Neil and Nurse Neil our sincere sympathy in their bereavement.

SALISBURY.—Efforts are being made to secure the use of the hall for services, but so far we have received little encouragement. Rent is the chief difficulty.

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St. Matthew's, Spring Creek	...	1	1	0
Beaudesert—Cedar Creek	...	18	9	
Hillview	...	1	5	6
Brisbane—St. Peter's, West End	...	1	19	6
Christ Church, Milton	...	3	6	7
Childers, Christ Church	...	2	7	0
Dalby—St. John's	...	4	0	9
St. Matthew's, Bell	...	9	2	
Gympie, St. Peter's	...	15	0	
Inglewood—Omanama	...	1	16	3
Ipswich, St. Paul's	...	8	1	
Lutywiche, St. Andrew's	...	1	11	3
Nundah, St. Francis	...	1	10	8
Oakey, St. Augustine's	...	2	15	11
Pittsworth—St. Mary's, Southbrook	...	10	0	
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Eidsvold, St. Mark's	...	4	4	1
Goondiwindi, Holy Trinity	...	5	4	0
Gympie, St. Peter's	...	10	13	1
Ipswich, St. Thomas	...	4	0	1
Killarney—Christ Church	...	2	5	3
St. Aidan's, Tannymorel	...	1	4	3
Maryborough, St. Paul's	...	7	8	8
Nanango, St. Anne's	...	1	13	9
Pittsworth, St. Andrew's	...	6	11	5
Woorcolin	...	10	0	
Sandgate, St. Nicolas	...	12	3	0
Stanthorpe, St. Paul's	...	10	0	0
Southport, St. Peter's	...	16	5	7

Tiara, St. Philip's	...	2	0	0
Toogoolawah, St. Andrew's	...	2	17	6
Wilston, St. Alban's	...	3	15	3
		£107	2	6

WHITSUNDAY OFFERTORIES.

Brisbane, St. Luke's	...	1	14	0
Toogoolawah, St. Andrew's	...	2	9	
		£1	16	9

TUFNELL HOME BUILDING FUND.

Miss Kostin	...	10	0	
Miss M. Innes	...	2	5	0
Dalby, St. John's	...	10	0	
Drayton—All Saints' Ladies'	...	40	0	0
Guild, Cambooya	...	40	0	0
		£43	5	0

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Crows Nest—St. George's	...	2	16	8
Holy Trinity, Geham	...	1	18	11
St. Mark's, Goombungee	...	5	16	5
Eidsvold, St. Mark's	...	3	7	8
Gympie, St. Peter's	...	1	5	3
Ipswich, St. Thomas	...	3	9	10
		£18	14	9

ORDINATION CANDIDATES FUND.

Rev. G. S. Hanbury	...	5	0	0
Dalby, St. John's	...	5	10	3
Gympie, St. Peter's	...	4	12	0
Pittsworth, St. Andrew's	...	2	12	2
Toogoolawah, St. Andrew's	...	17	3	
		£18	11	8

ARCHBISHOP'S SUSTENTATION FUND.

Mrs G. S. Murphy	...	£2	0	0
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AUSTRALIAN BOARD OF MISSIONS.

Mrs Evans	...	8	0	
Rev. G. S. Hanbury	...	5	0	0
Mrs T. Heaslop	...	4	16	0
Miss Rankin	...	5	0	
Miss Wetherell	...	11	6	
Allora, St. David's	...	7	6	
Brisbane—All Saints' W.A., W.	...	1	1	11
Terrace	...	15	0	
St. Michael and All Angels'	...	15	0	
S.S. Teachers	...	1	10	
Taringa, St. Paul's W.A.	...	1	10	

Dalby, St. John's	...	3	7	7
Drayton—St. Paul's Umbiram	...	1	12	6
Gympie, St. Peter's	...	3	0	7
Maryborough, St. Paul's	...	2	11	9
Pittsworth, St. Andrew's W.A.	...	34	10	0
M.C.L.	...	10	10	0
Toogoolawah, St. Andrew's	...	19	0	
Wynnum—St. Peter's	...	2	0	
St. Paul's, Manly	...	9	0	
		£70	9	2

Yarrabah Mission.

Mrs G. S. Murphy	...	2	0	0
Kilcoy, St. Mary's M.C.L. (child)	...	5	0	0
Ithaca, St. Barnabas' S.S. (child)	...	10	0	0
Nundah, St. Francis' S.S.	...	1	1	0
Toowoomba, St. Luke's	...	1	0	0
		£19	1	0

Mitchell River Mission.

Toowoomba, St. Luke's	...	£1	0	0
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New Guinea Mission.

Archbishop of Brisbane	...	10	0	0
Nundah, St. Francis' S.S. (boy)	...	5	0	0
		£15	0	0

Forrest River Mission.

Toowoomba, St. Luke's	...	£1	0	0
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Torres Straits.

Toowoomba, St. Luke's	...	£1	0	0
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Melanesia Mission.

Toowoomba, St. Luke's	...	£1	1	0
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Japanese Mission.

Dalby, St. John's	...	£2	2	0
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Calcutta.

Toowoomba, St. Luke's	...	£1	1	0
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Jerusalem in the East.

Toowoomba, St. Luke's	...	£1	1	0
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MOUNT MULLIGAN FUND.

Rev. A. St. J. Hoard	...	1	0	0
Mr T. Birkett	...	10	6	
		£1	10	6

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