

## Official Notes.

## CONTRIBUTIONS TO DIOCESAN FUNDS.

## DIOCESAN ADMINISTRATION.

Marriage Fees ...	£79	3	2
Assessments ...	276	6	5
	£355	9	7

## HOME MISSION FUND.

Rev. G. S. Hanbury ...	5	0	0
Mrs G. S. Murphy ...	4	0	0
Miss Rankin ...	5	0	0
Allora—St. David's ...	3	17	2
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	
St. Paul's, Tummaville ...	1	11	4
Brookstead ...	19	0	
	£40	7	11

## CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.

Mrs G. S. Murphy ...	2	0	0
Brisbane, St. Luke's ...	2	10	3
Clifton, All Saints' ...	4	6	10
Dalby, St. John's ...	7	9	6
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

Tiaro, 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

## TURNELL HOME BUILDING FUND.

Miss Kostin ...	10	0	
Miss M. Innes ...	2	5	0
Dalby, St. John's ...	10	0	
Drayton—All Saints' Ladies' 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. Terrace ...	1	1	11
St. Michael and All Angels' S.S. Teachers ...	15	0	
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.O.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.O.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. Heard ...	1	0	0
Mr T. Birkett ...	10	6	
	£1	10	6

# Church Chronicle

For the Diocese of  
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Registered at the G.P.O., Brisbane, for  
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Vol. XXXII.—No. 381.

Brisbane, April 1st, 1922.

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## The Church Chronicle.

Vol. XXXII.]

BRISBANE, APRIL 1, 1922.

[No. 351]

### Archbishop's Engagements for April.

- 2—Confirmation at Allora.
- 4—Adult Confirmation at Bishopsbourne.
- 5—Confirmation at Esk.
- 6 { Diocesan Council.
- { Confirmation at East Brisbane.
- 7—Confirmation at Sandgate.
- 9 { Confirmation at Ma Ma Creek.
- { Gatton Parish.
- 14 { Good Friday.
- { Three Hours' Service, Cathedral.
- { Easter Sunday.
- 16 { 6.30, Holy Communion, Milton.
- { 8, Holy Communion, Cathedral.
- { 7.30 p.m., Preach Cathedral.
- 21—Meeting Women's Auxiliary.
- 23—Beerburum.
- 24—St. George's Day. Meeting at Exhibition..
- 25—Anzac Day. Memorial Eucharist.
- 27—Confirmation at Pittsworth.
- 28—Confirmation at Milmeran.
- 30—Confirmation at Dalby.

### Editorial Notes.

#### SYMPATHY.

Sorrow was deep amongst us when it became known that the wife of the Rev. A. W. Ethell, Rector of St. Saviour's, had passed away after a lengthy illness. The funeral service was conducted by Archdeacon Osborn. There was a large congregation, people coming from all parts of the district—some of them driving upwards of twenty miles. Messages of sympathy were delivered in person by the clergy of the Presbyterian and other Churches in the district, who attended at great personal inconvenience. The deceased lady has left a family of three daughters and two young sons. Her eldest son was killed in the Great War, and the sorrow occasioned by his loss had much to do with the illness which ended in her death. Mr. Ethell has been granted a month's leave of absence, during which Archdeacon Osborn will assist with the services in the parish, whenever possible.

#### DISTRICT NURSING.

We congratulate the Mothers' Union District Nursing Association on a really live and vigorous year's work and on an excellent yearly meeting at St. Luke's on March 9th. The Governor was present and the Archbishop presided. There was not seating accommodation for all who came. The hall was full and the parochial clergy were well represented.

"Render all the assistance you can" is the motto of the Mothers' Union District Nursing Association. This service to the community carries with it an obligation upon the community to assist the association in its noble work. The association needs £2000 to complete the purchase of a permanent home for the nurses employed. On May 5 a street collection will be taken up for this purpose, and many preliminary efforts are being made.

#### CANON GRADWELL.

Mr. Gradwell, Rector of St. Mary's, Kangaroo Point, has been made an Honorary Canon of the Cathedral. From his early days in Roma, through his incumbencies of St. Thomas', North Ipswich, and Laidley, Mr. Gradwell has exhibited great organising power. He was for some years Diocesan Home Mission Secretary. He has been Rector of St. Mary's for nine years. Canon Beasley, we are sorry to say, has been refused permission by his medical advisers to return to the sub-tropics. Mrs. Beasley and their daughter leave in April or May to join him in England.

#### ARCHDEACON MARTIN.

Pamphlets are being distributed throughout Brisbane and the suburbs in preparation for Archdeacon Martin's Mission. Any parish priests who desire a further supply of these pamphlets are invited to ask Messrs. R. S. Hews & Co. Ltd., printers, Elizabeth Street.

#### DEPARTURE OF MR. NIGHTINGALE.

Rumours have reached us that Mr. Nightingale is going to live permanently on the other side of the world, and will be leaving Brisbane in May. We greatly regret the fact of his departure and the necessity of health that compels his going. His work at All Saints', and before that at Charters Towers, has sustained throughout a high spiritual note. In Catholic Churchmanship he has been an example and an inspiration, and he will leave behind him multitudes of saddened friends who will always miss him and an influence which will last far beyond this generation.

#### MR. NEEDHAM.

Rumours, too, are going about that Mr. Needham succeeds the Rev. John Jones as Chairman of the A.B.M. For years past this Diocese has been continually drained of its best men. We would fain have kept Mr. Needham and his family with us. Those boys are just the boys to do Queensland credit; we grudge them to New South Wales. But we have no manner of doubt as to the fitness of Mr. Needham for his new job. His love for Missions and his vigorous advocacy and his eminent prayerfulness will be very acceptable on the Board of Missions just now. By the way, he will preside at meetings at which Bishops are present. He will be in the chair; they will sit (are we to presume?) on benches or old curio boxes or kerosene tins or anything handy. Will he have sometimes (we shudder!) to call them to order? for instance, if they all speak at the same time, or are expletive in their utterances? What (let us honestly enquire) will happen in such a case? Will the daring chairman immediately curl up and shrivel into the vile dust? Surely the Bishops won't obey him, will they? But there! We have confidence in Mr. Needham, and know that his tact and earnestness will carry him through all.

#### ORDINATIONS.

On March 12th the following were ordained by the Archbishop at the Cathedral:—Deacons: Henry Glazier (St. Cecilia's, Chinchilla), Eric Dudley Eglinton (St. Mark's, Warwick). Priests: Thomas Edward Bird (St. Paul's, Maryborough), Charles Denne Gillman, A.K.C. (St. Andrew's, Pittsworth). We wish them all joy and success in their work.



## WHAT IS REUNION?

The Bishop of Birmingham, addressing his diocese, says:—"Few people have put before us what they mean by reunion. There are people who have a sort of sloppy feeling that if there are occasionally exchanges of pulpits or combined services, or some sort of creed which everybody could accept, and which shall mean only part of that which is dear to faithful members of the Church, that then there is union. I would prefer a oneness of heart with diversity of effort. Either we attach importance to that which has been our faith for centuries or we are not real believers at all. If anyone conscientiously changes his or her Church we can respect him, and realizing, as we must, that environment, upbringing, and heredity all have their part in forming our faith, surely we can go each on our own road, determinedly giving ourselves to that which we hold dear, and yet respecting those who differ from us. If, as the years go on, it becomes easier for us to fit in our creed with that of others, well and good; but the union which seems to me of value is that by which all expressions of Christianity stand together for great moral causes rather than that we should pretend, however devoutly, that either in creed or ceremonial our individualities are all in harmony."

## ANZAC DAY LUNCH.

We have received the following notice from the Secretary which we gladly insert:—

"I was instructed by the Executive to again appeal to all metropolitan parishes for the help that has hitherto been so generously given.

"Gifts in money, or promises of food, such as preserved and corned beef, tongues, legs of mutton, lamb, veal, fruit, apple pies, fruits in jelly, custard, tinned fruits, will be greatly appreciated. I shall also be glad to receive the names of helpers willing to assist at the luncheon,—the names to be sent to Anzac Club, North Quay, Brisbane."

## ANZAC DAY.

The Church of England has set a good example in its celebration of this National Solemn Day—the All Souls Day of Australia. The dignity of her services has appealed to others outside her own borders, many of whom, as is well known, on that day join with her in worship. This year an Act of Parliament prohibits races and closes public houses. It is incumbent on us as individual Church people to maintain the solemnity of the day by influence and example, and in particular to attend the Eucharist and thus remember the souls of those who died for us.

## THE CROSS.

Can any of our readers give us the author of the following lines? They are supposed to be by one of the early tractarians.

Blest sign of man's redemption. I adore

Not thee, but Him who did not fear thy pains;

Who—tho' in Light where the Eternal reigns,

He loved to live,—yet loved His people more;

And therefore thus, on Thee, their trespass bore.

I do not owe Thee worship, but I ne'er

Would join with those who thro' some sickly fear

Of rite idolatrous, on Thee would pour

Contempt and scorn and level with decay

God's finger post, that points the narrow way:

But when I see Thee: this poor soul doth bless

Love's cheery token in the wilderness;

Recalling ever at the well-known sign,

Sad thoughts of mortal guilt, glad thoughts of Love Divine,

## APOLOGIES.

The Editor does not often apologise for the *Chronicle*. He sometimes has to defend it. But this time he has been in bed during the week preparatory to its issue, and is conscious that it is scrappy and disharmonious, and a great deal borrowed. No account of the Missionary Exhibition at Bulimba has come to hand. Some reviews are still belated. As to the editing of the *Chronicle* from May to November—during the absence of the Editor—the Archbishop has approved the appointment of the Rev. G. S. Hanbury as Acting-Editor.

## TURKEY.

The persistency with which tenderness for the Turk survives among those who know the facts of his black and altogether unspeakable record can only be explained by a preference for expediency before righteousness. We find the *Times* of Wednesday, in a leading article on India, speaking of "a just peace with Turkey." Nothing would please us better than to see justice dealt out to Turkey, but we know perfectly well that the *Times* leader-writer has in mind nothing resembling justice, but rather a condonation of outrage, and the power to renew the persecution of subject-races. If justice by Turkey were in fact done, she would never more cast her death-dealing shadow over the lives of the men and women who will not forsake the Faith of Christ. When Mr. T. P. O'Connor exclaimed (at a public meeting lately), in a voice of thunder: "O for a day of Gladstone!" there was a roar of approval. It does indeed, in these days, need a politician of bigger stature than the common race to shake himself free from the dishonourable trammels of traditional Near Eastern policy and declare himself on the side of humanity and justice before all else.

## LOST—A BOY.

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching. Were that the case, one hundred thousand men would rise to rescue if need be. Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him. Yes, his mother lost him! Being much engrossed with her teas, dinners, and club programmes, she let the maid hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home. Aye, the Church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity. Unmindful of the human feelings of the boy in the pew, she made no provision for his boyishness, and so the Church and many sad-hearted parents are now looking earnestly for the lost boy.—*Author Unknown.*

The movement for the erection of a chapel at the C.E. Grammar School is being galvanised by a new committee. The chapel is to form a memorial to the late Canon Thomas Jones. The Walter and Eliza Hall trustees have promised to provide the last £250 of the first £2000.

## CLERGY CONFERENCE AT PIALBA.

The Clergy Conference of Wide Bay and Burnett Archdeaconry was this year as usual held at Pialba, on February 21st and 22nd, under the direction of the Venerable Archdeacon Osborn, who gave hospitality to the clergy at Vernon Hotel. There were present:—His Grace the Archbishop; the Venerable the Archdeacon; Revs. Henry, Hobbs, Phillpotts, Hollowood, Elliott, Bird, Hardingham, Shand, Skelton, Robertson, Gradwell, Taylor, Palmer, Booth, Attkens. The Conference commenced on Tuesday, February 21st at 7 p.m., when Evensong was said and an address given by his Grace the Archbishop, followed by Mattins and Holy Communion at 7 a.m. on Wednesday morning, by way of preparation. At 9.30 a.m. the members of Conference assembled for the consideration and discussion of the subjects set down in the Agenda. The Conference opened with prayer, after which the Archdeacon welcomed his Grace, as visitor and member of the Conference. The Archbishop gave assurance of the pleasure it afforded him to be present. He would gladly help by way of giving advice, but he was also amongst us as a learner. Votes of thanks were given with acclamation to Revs. Canon Beasley and C. C. Compton, late Rural Dean and Secretary of the Conference respectively, for their many years of faithful work amongst us.

The subjects discussed were as follows:—

Church Finance and Organisation, with special reference to Clergy Stipends and Diocesan Grants, *vide* the Synod Stipends Commission's Report: A resolution to be sent to the Stipends Commission from this Conference, "enquiring what steps are being taken to carry out the Synod's resolution of the Stipend Commission Report, especially in the matter of an appeal for funds." It was the feeling of Conference that "Stipends Commission Committee" should meet more frequently, and that any repudiation of the Synod resolution would be a scandal.

Diocesan Sunday School Lessons: It was resolved to bring the whole subject of Sunday Lessons before the Clergy Conference at Synod in June next. The majority of members thought that the "Skeleton Lessons" are too sketchy, and too difficult of preparation, except by trained teachers.

Gympie Hostel, for Girls attending State and High Schools: A vacant Rectory was being prepared for use as a Hostel. The help and prayers of the clergy were asked in the interest of the venture.

Better Representation of Country Parishes on Synod Committees: It was resolved to bring the matter before Synod in June next, emphasising the need for better representation of country parishes on Synod Committees. There were many complaints that Brisbane representation is predominant.

Ruri-Decanal Chapter: It was resolved that a Ruri-Decanal Chapter be held at Maryborough this year, either in September or October, the first part of the meeting to take the form of a "Quiet Day." Details to be arranged by the Rural Dean and Rev. J. Elliott. It was resolved that Bishop Halford be asked to conduct the "Quiet Day."

Parish Boundaries: In reply to a question as to the best means of securing information about Parish Boundaries, the Archdeacon said: "All Parish Boundaries are entered in the 'Boundary Book,' and all information required will be supplied by the Registrar, if the clergy will communicate with him."

Preparation of Confirmation Candidates: Advice was asked whether preparation of candidates by correspondence was adequate and right in large, scattered parishes, especially in cases where the clergy could see candidates only twice personally during preparation. His Grace said that some such method seemed the only thing possible, in the case of where such large areas had to be worked by clergy single-handed. He would most willingly give confirmation to candidates prepared in this way; but he asked the clergy to emphasise the preparation of the 'heart' even as of more importance than the 'intellect.'

The Conference adjourned for sext at 12.45 p.m., and resumed after Evensong, at 7.45 p.m. The subject set down for discussion was "The Progress of the Church," which occupied the whole evening. A most helpful discussion arose, resulting in a greater optimism.

Hearty votes of thanks—to his Grace, for his presence and help at the Conference; to the Archdeacon, for his generous hospitality to members and for presiding; and to the Secretary, Rev. A. E. Attkins, were carried with acclamation, and the Conference closed with the Service of Compline at 10.45 p.m.

## JAPAN IN POLITICS.

In politics there is an attitude of suspicion, with fear lurking in the background. The man in the street points to the empty north of Australia, and then to the overcrowded millions of Japan, and draws what seems to him to be the natural inference. The main facts are simple. Japan proper has a population of 56 millions; Australia, with a territory twenty times as large as Japan, has a population of less than 5½ millions. Japan has an average of 378 people to the square mile; three of the Australian States—Queensland, South Australia and Western Australia—have less than two to the square mile. Along with this great disparity in proportion is the fact that Japan is spending the enormous proportion of 48 per cent. of her total budget upon her already highly efficient army and navy, and that her influence in the Pacific is rapidly increasing and spreading. But before we listen to any plausible theories about the aggressive designs of Japan upon Australia, let us consider one or two facts.

The first fact is that Japan has been a loyal ally of Great Britain, and that of all the nations of the world our mother country is the most popular in Japan to-day.

The second fact is that during the great war Japan showed her direct friendship towards Australia by conveying Australian troops and patrolling the Australian coast, and there are thousands of Australian homes to-day in which the generous help of Japan at our time of need is remembered with deep gratitude.

And the third fact is that Japan is only too ready to extend her established friendship with Great Britain to every part of the British Empire. There are jingoists in every country, and Japan has her fair share of them, but I state without fear of contradiction that the ruling principle of Japan is peaceful progress in friendly co-operation with other powers. And to-day the call comes to a large section of the Australian public to throw off that attitude of suspicion towards Japan, and rather to follow the lead of some of our statesmen both here and in the old country, who are seeking means of arriving at a closer co-operation and friendship.—*Rev E. R. Harrison.*



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## A.B.M. Notes.

NEW GUINEA.—Rev. J. Hunt writes from Sirisiri:—  
"So many thanks for the very fine parcel of goods which  
were sent to me. For once, everything was at Sirisiri for  
Christmas. Amongst the many things that were sent was  
a pair of candlesticks, which we used at our Eucharist here  
on the following day.

"I have missed Brother de Sales Buchanan greatly. He  
was practically the one point of contact I had with many  
of my own race. After I left the Conference, on October  
21st, until December 29th, I saw no white man. On that  
day Mr. Gill came over from Boianai for lunch. We are  
delighted that Bishop Newton has accepted the New  
Guinea Diocese.

"Rev. S. Tomlinson and the staff of Mukawa are also  
very grateful for the Christmas fare, so kindly given by  
friends in Australia. The box arrived in good condition  
on the forenoon of December 24th, which enabled them to  
open up in time to enjoy the contents on Christmas Day.

"We regret to announce that the little launch 'Mimino,'  
which once belonged to Copland King, ran on the rocks,  
and has become a complete wreck.

"Hundreds of natives were assembled on the beach at  
Wedau, to welcome Bishop Newton. Natives from every  
village, and nearly the whole white staff, grouped them-  
selves into three sides of a square, to await the Bishop's  
landing.

"The whaleboat put off to meet the 'Whitkirk,' to  
bring the Bishop and the Revs. S. Gill, M. Warren, and  
C. Saunders to shore. As they landed, 'Now thank we all  
our God' was sung by the whole assembly. After a short  
service, everybody knelt to receive the Bishop's blessing;  
then followed the actual 'welcome.' Early on St. Paul's  
Day the Bishop was duly enthroned and the Pastoral Staff  
delivered to him. Bishop Newton is the third Bishop of  
New Guinea.

"Miss J. McInnes left for New Guinea on March 1st,  
after a Celebration and short Dismissal Service in the  
A.B.M. Chapel.

"Rev. J. E. Fisher, accompanied by Mrs. Fisher and  
their two children, leave New Guinea on March 21st, and  
will spend three weeks in Sydney before sailing for England  
by the 'Berrima.'

"Miss Forman has arrived from New Guinea for medical  
treatment, and after a short stay in Sydney, left by the  
'Karoala' for Western Australia."

MELANESIA.—From Mrs. Mason, Fui, North Mala:—  
"Will you please thank everyone concerned for the box  
filled with most useful and urgently-required things, which  
came to us from A.B.M. on Christmas Day. We are most  
grateful for the medicines, also for the cocoa and oddments  
for our own commissariat."

Rev. D. E. Graves and Mr. W. Lee arrived in Sydney  
by the "Orvieto," and sailed by the "Mindini" on the  
12th instant for their respective stations in the Solomons.

The February *Review* records the projected return of  
Rev. R. B. and Miss Wilson to the Melanesian Mission.  
We have since learned that they are erecting a house at  
Siota at their own expense. Mr. Wilson will act as Chap-  
lain at Siota.

The Bishop of Melanesia is hoping to reach Australia  
about the middle of May. He will stay about ten days  
before leaving for England. We hope to arrange a series  
of meetings, at which he will have the opportunity of re-  
awakening the old enthusiasm for the Melanesian Mission.

## THE PRESENT OUTLOOK FOR REUNION.

The Reunion Conference in Sydney makes appropriate the  
following statement from a Nonconformist Divine, who, it  
is rumoured, has recently received Episcopal orders, though  
not in the Church of England nor in the Roman Catholic  
Church, but from some Bishop possessing the succession.

It is perhaps still too soon to attempt to determine the  
effect of the Lambeth Conference in its bearing on Reunion  
(says the Rev. W. E. Orchard, D.D., in the *Free Catholic*),  
but it must be admitted that the first hopes raised by its  
pronouncements have suffered a considerable set-back. The  
official replies of Nonconformist bodies to the appeal of the  
Anglican Bishops seem to reveal not only a complete rejection  
of the proposal of Episcopal ordination, which might  
conceivably, in some different form, yet be made acceptable,  
but what is far more important and symptomatic, a failure  
to respond in anything like the same spirit, and this mainly  
because there is apparently nothing like the same desire  
for a reunited Church at work in Nonconformity. The  
truth is that the separatist principle on which Nonconfor-  
mity had to build has come to be regarded, confessedly or  
unconfessedly, as not only ecclesiastically sanctionable but  
desirable in the interests of propagation and essential to the  
preservation of freedom. Unity is frankly dreaded lest it  
should involve uniformity; and unity on the basis of the  
Episcopate is looked upon as the acceptance of an unneces-  
sary, unscriptural and enslaving yoke. This means that  
Nonconformity is still unpersuaded that the historic  
Catholic system is of divine origin or necessary to the con-  
stitution and preservation of the Christian Church; while  
among an influential section of those who are Nonconformist  
on principle there is the conviction that the Catholic system  
is alien to the Christian religion, presents a heavy resistance  
to the free working of the Holy Spirit, and in practice has  
proved to be no hindrance to corruption and decay. Non-  
conformity is, therefore, on the whole, content with its  
theoretical position, and unwilling to surrender it for  
another whose basis it feels to be without spiritual sanction  
or convincing practical necessity. In face of the reception  
that the Lambeth Appeal has met with, it will only be  
natural if the more rigid Catholic party in the Church of  
England claims that all such advances are useless and  
demands that the old lines of separation be still more strictly  
maintained. It is true that the official Assembly of the  
Church of England has now resolved on a measure of pulpit  
interchange; but this will depend upon individual Epis-  
copal invitation or sanction, and will probably not be taken  
much advantage of on either side. Are we not therefore  
at another impasse after all these years of conferences and  
resuscitated hopes? It looks as if the rival types of Church  
theory must be left to the operation of the law of the  
survival of the fittest; and let those who dare attempt to  
prophecy what the result will be.

But there are forces still at work which Lambeth has  
done nothing to repress, but rather to stimulate. Noncon-  
formity may be convinced about its theoretical basis, but  
what about its practical results? How is it faring in hold-  
ing its own people or attracting those without? The great  
experiences of conversion, individually or in great masses  
at revivals, grow more and more rare; the doctrinal basis  
on which they worked has almost vanished, and the psycho-  
logical method which it was once thought would make a  
sufficient substitute is open to criticism or lacks motive  
power. In the great welter of individualistic religious  
opinion and moral speculation which we must still pass  
through, how are Churches which are without an agreed



objective basis and ethical outlook to survive! The losses will be constant—to the world on one side and to the Catholic Churches on the other. It may be that under this pressure Nonconformity may be driven to enquire whether, after all, Catholic order is not necessary in a world like our own.

On the other hand the Church of England cannot continue much longer in its unbalanced and indeterminate condition. Underneath the splendid and genuine spirit of Lambeth there was concealed the compromise which has dominated that Church since the Elizabethan settlement, and which, though by many it is regarded as identical with a true Catholicism, must inevitably betray its inherent weakness. The Lambeth Bishops invite Nonconformists to receive at their hands a commission which will secure for them universal recognition; whereas, if it were given, it would secure them nothing more than Anglican recognition, since the historic Catholic Churches still withhold it from the Church of England itself. It looks as if any further approach to Nonconformity must involve a complete surrender of Catholic order; which would certainly drive many present members of the Church of England into the arms of Rome.

Yes, behind this problem of Reunion stands always Rome; not only as another alternative to be the more considered the more determinedly reunion is sought, but because it is the theory embodied and embattled in the Roman Catholic Church which throws its shadows, however faintly, over all discussions. If Episcopacy is right and necessary, then how much more certain and orderly is the Roman system! Yet it is just the historical Roman embodiment that terrifies half the Christian world by the memory of its worldliness, corruption, ignorance and persecution, even where its great services to theology, worship and sainthood are gladly recognised; besides *this* there is

*that*. But even then one has hopes of the future if Rome can only attempt the still further purging of some of her areas from superstition and tyranny, manifest a more discriminating policy in her attitude to the modern world, and at length modify her claims to be the one and only Church while all the rest are impudent counterfeits to what her official declarations have sometimes been interpreted to mean, namely, that she is *the* Church that has kept the faith.

Meantime the great work which remains to be done is that of showing how the Catholic and the Evangelic conceptions of Christianity are complementary rather than contradictory, and this not only from historical necessity, but from the very nature of Christianity; how liturgical and eucharistic worship can be combined with outward fervour and inward spiritual development; and, if possible, how the Episcopal succession can be maintained, not as a fetter but as the guarantee of Christian freedom. This will demand impartial historical investigation and philosophical interpretation, the actual exhibition of a popular and yet genuinely Catholic worship, and the building up of a system of government which shall be as democratic in spirit as it is Catholic in form. For that, time is needed—such time as impatient spirits may grudge to give. And yet on what other terms can anyone ever expect reunion? Therefore let us labour at our vision without haste and without rest, and, if it tarry, yet wait undisappointed and work undaunted: for the vision is yet for many days.

### Hymn for those in Peril of the Air.

[Adapted from Robt. William Whiting's Hymn for those at sea.]

Eternal Father! strong to save,  
Whose arm doth bind the restless wave,  
Who holdest in Thy vast control  
The winds that sweep from Pole to Pole;  
Hear us, we pray for those who dare  
The perils of the trackless air.

O Christ! Incarnate Son of God!  
Who once for us Earth's pathway trod,  
Who marks the sparrow's downward fall,  
And hears the ravens when they call;  
Hear us who pray for those who dare  
The perils of the trackless air.

O Trinity of love and power!  
Our brethren shield in danger's hour;  
From rock and tempest, fire and foe,  
Protect them wheresoe'er they go;  
And hear our prayer for those who dare  
The perils of the trackless air. Amen.

—Cora B. Evans.

Reports to hand show that the new Bishop of New Guinea, Dr. Henry Newton, received a very cordial welcome on his return to the diocese where he had previously done so much good work, and that the ceremony of enthronement at Dogura was carried out most successfully. On landing from the mission launch the Bishop was welcomed by the mission staff and a great assemblage of natives, who formed up in a square on Wedau beach, and sang in their own tongue, "Now thank we all our God." Bishop Newton gave the sacrament to a large congregation at the close of the enthronement ceremony, assisted by the Revs. S. Gill, S. Tomlinson, and A. Thompson. The Rev J. Hunt preached the sermon.

## 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*.

### EASTER OFFERINGS.

SIR,—May I again, on behalf of my brethren of the Clergy, draw attention to the ancient law of the Church of England, incorporated in the Book of Common Prayer, and emphasised by Canon of the Synod of Brisbane, which requires the offerings on Easter Day to be given to the Clergy for their own use.

I am sure that Churchwardens and other officers will take steps to remind the people of this excellent opportunity to contribute towards the maintenance of the Clergy, many of whom at the present are receiving inadequate incomes for themselves and families.—I am, Sir, etc.

DAVID J. GARLAND.

[Churchwardens can obtain, at the Church Book Depot, printed slips for distribution in reference to Easter offerings.]

### VISITING.

SIR,—I would agree with your correspondent, Mr. Harvey, that there are quite a number of folk who would come to Church if the Parson made a call on them, and a little fuss over them. My humble opinion is that we have too many of that sort of "member" already, and would be better off without them. Mr. Harvey yields the main point—that each call should have a definite purpose. By the way, can Mr. Harvey say to what St. Luke x. 7 can be applied, if not to pastoral visitation? If he means it is too ideal for application, I agree. If "Recently Confirmed," or any others, say: "I won't go to Communion again unless the Parson calls—he hasn't been for six months" that, to my mind, is a most excellent reason why the Parson should avoid calling. They have been badly prepared for Church membership, and no amount of pandering to such notions will achieve any ultimate good.

I got to know the mind of "the Digger" on most Church problems, and found it sane and pertinent. He thought the common notion of parochial visiting can't keep real friendship with more than fifty at a time—the rest is "gammon," as some of these giants of visitation (twenty-five per day men) have, in so many words, admitted to me.

I don't know of any other Church whose members have such foolish notions about "visits"—certainly the Romans, Methodists, and Presbyterians have no such custom. I know that it is the most common excuse for our folk failing in elementary duty to their Church. I am fighting this prejudice. Therefore I hope, with "Englishman," that this correspondence on visiting, i.e., a Parson calling from house to house on wives whose husbands were at work, except when directed by strictly professional reasons, is a very doubtful business, and certainly *not a man's job*. The Clergy have lost their reputation for manhood by their indulgence in such unmanly, futile jobs. It rests upon another false assumption—that a Minister can be on close friendly relationship with, say 400 Church families (as in an average parish) at one time, in addition to his other work. The most social hunter will be thorough; for, if it becomes known that our Church does not believe in this indiscriminate and promiscuous visiting, many persons will be delivered from an unreasonable and intolerable burden.—I am, Sir, etc.,

CHAPLAIN.

SIR,—Will you kindly allow me to contribute to the current discussion of "Synodism" clipping ancient parochial visiting. Is there not an old saying that "a house-going Parson makes a Church-going people"? If the Pastor will not visit his sheep, how can he know whether any individually need his special care, and how is he going to establish friendly human relations with them? For it is a sad fact that his Priestly office—apart from his personality—has very little meaning for most. The people are very shy usually of applying in times of difficulty to a Parson whom they know merely as a cultured professional gentleman; but they will often open their hearts to one whom they believe to be a friendly Christian man. Reasonably or not, the flock desire to be visited by the Shepherd; and the contentions of the "paragraphist" are psychologically unsound. He errs in taking refuge within the narrow limits of professional obligation, for his people place him in an entirely different class to that of a doctor or lawyer. The clergyman has a status that is not

accorded to his fellow-professionals; he is conceived to be in a sheltered situation, and not subjected to the terrific pressure of secular competition—nor need he fear sudden and arbitrary "deflation." As the "Man of God," he is deemed to be out of the "rough-and-tumble" of life, and therefore is expected to radiate sweetness and light, even to the darkest corners. As far as the apparent futility of visiting is concerned, the position is surely the same in regard to 'sermonising' or any other ministrations. How can the clergyman know whether or not a ray of hope has been seen, a grain of comfort implanted, or a dash of fresh courage suggested, as the result of his visit? If the talk be trivial or inept sometimes, then whose is the fault? Is it not the clergyman's privilege to direct the course of the conversation, and invariably its level may be determined by him. If the visitor's words are interesting and helpful, then his visits will be valued and himself esteemed as a "Messenger of God," which is what even the most careless of the Pastor's parishioners expect him to be.—I am, Sir, etc.

LAYMAN.

### EMPLOYER AND EMPLOYED.

SIR,—In the programme of the C.E.M.S. of Australia I notice that one of the objects is to "promote goodwill between capital and labour and between employer and employed."

It is difficult to know how that is to be accomplished, as the object of each is as opposite as the two poles. The object of capitalism is to make profit for its owner or company, whilst the object of labour is the welfare of the whole community or State. It is therefore manifest that goodwill of a permanent nature can never come to pass, for capital only pays labour sufficient to keep it in bare necessities, and at the same time thrives on all the luxuries that labour produces. Labour can never be satisfied until it is able to enjoy all it produces, therefore the only solution that one can see is to bring about collective ownership of industries and the nationalisation of the means of production and distribution for the common good. When that is accomplished there will be no idle rich or idle poor, for the whole State will be organized; and then, and not till then, will we have goodwill among men.—I am, Sir, etc.,

C.E.M.S. MEMBER.

March 20th, 1922.

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# The Church Chronicle.

Vol. XXXII.]

BRISBANE, APRIL 1, 1922.

[No. 381]

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,  
March, 1922.

My dear Friends,

I appeal to you all to spend Holy Week, and particularly Good Friday, with entire devotion. Try to have Calvary in your hearts as continuously as your circumstances will allow during the entire week, and let your whole thoughts and hearts be centred on it on the great day of the Crucifixion itself. I wonder if I may suggest that you should keep as quiet as you reasonably can on Good Friday until 3 o'clock is over, not talking more than is necessary. Jesus is risen and is not dead, yet on the great Day which commemorates His death we might go about quietly, as we should do if one very dear to us were dying.

It is difficult not to feel contemptuous and angry with those who desecrate the day, particularly those who ought to know better; but let us try to give way to no such feeling. We feel resentful against those who promote amusements on that day: against the committee of the Sydney Show for example. We say how disgraceful it is, whilst all the time I daresay we are neglecting to pray them to a different frame of mind. Do you remember the true, helpful, almost humorous verse of the hymn

"Were half the breath thus vainly spent  
To Heav'n in supplication sent,  
Our cheerful song would oftener be,  
'Hear what the Lord hath done for me.'"

At any rate, whatever others may do or not do, let these words come true for you and for me: "I, if I be lifted up from the earth, will draw all men unto Me." Lifted up from the earth on the Cross, He simply must be allowed to draw you who read these words and me to His feet.

Then we shall have a happy Easter, such as we could not possibly have if we had not troubled to keep Holy Week and Good Friday. May the risen Jesus who will come to us in our Easter Communion keeps us always in close union with Himself, and keep us from yielding to that temptation to grow forgetful and careless after Easter, which comes so subtly to those who have tried to keep their Lent well.

As I write these words three important events are impending: A meeting of the Australian Board of Missions in Sydney, which for various reasons this time

will be of special importance; a Reunion Conference in Sydney (the largest and most representative which has yet been held in Australia); and in between them on Lady Day the Consecration of the Bishop of Carpentaria.

It was a great happiness to me to see so many of the Clergy of Brisbane and neighbourhood at the Quiet Day held at Bishopsbourne on Shrove Tuesday, and some others who had fully intended to come were prevented by certain engagements which may at any time upset the arrangements which a Priest may have made for himself such as marriages and funerals.

My travels in April will be rather extensive, embracing Allora, Esk, Sandgate, Gatton, Toogoolawah, Beerburum, Pittsworth, Dalby. There will be many Confirmations.

It is satisfactory to notice that the Queensland Government has made Anzac Day, April 25th, a public (bank) holiday. The Act contains provisions for the closing of licensed premises and the prevention of any racing, and though employers are not compelled to observe the day as a holiday, yet the Anzac Day Commemoration Committee, of which the Premier is chairman, asks those employers who do not so observe the day to close during the time of the morning service at 11 o'clock, so as to allow every employee leave to attend if desired. We shall have in the Cathedral our great Requiem Eucharist at 11 o'clock, and the sermon at it will be preached by the Rev. Norman Osborn, returned Chaplain, and I have invited returned Chaplains to read the Epistle and Gospel, and others to take their places in the choir.

I wish you a truly happy Easter.

Your faithful friend and Bishop,

GERALD BRISBANE.

## "IT IS THE SPIRIT THAT GIVETH LIFE."

We are beginning, perhaps, to distrust that worship of organizations which for the last forty or fifty years has been characteristic of parochial life. The English clergy, it is true, have seldom gone so far in this direction as the clergy of the United States, where at one time the institutional Church, as it was called, was regarded as a live thing, which is the highest praise our neighbours across the Atlantic can give. But they have gone a good part of the way. The parish which was called "a well-worked parish" was the one with a multitude of organizations: with clubs, guilds and vigorous branches of various Church societies; with many social activities, such as temperance and rescue work. If these things were not present the parish priest was looked upon with disfavour by the authorities and his devotion to work was doubted. Statistics were everything. It was numbers that mattered. But we are less convinced now than we were concerning the spiritual value of all this work. Often the organizations were flourishing and the Church crowded on Sunday evenings, but the devotion of the communicants left much to be desired, the Church empty outside of service times testified silently that the congregation was not a people of prayer, and the confessional were empty. There are probably many among the parochial clergy who, having spent countless hours of their

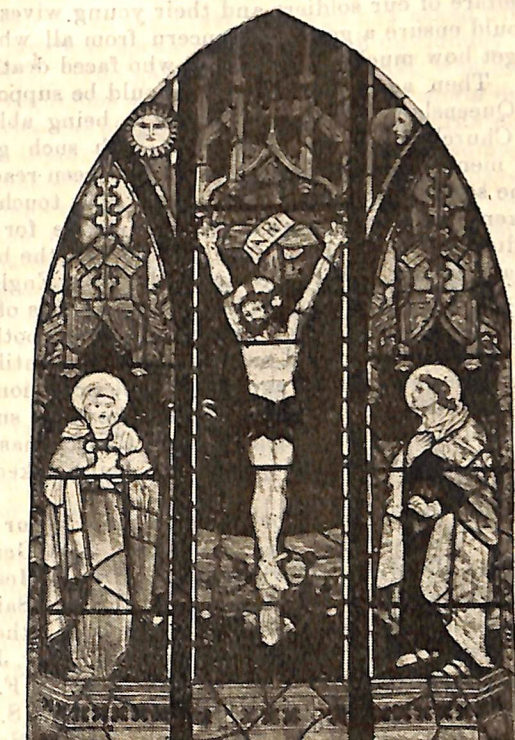
time amid a whirl of social activities, would, if they were beginning their ministerial life afresh, order it on totally different principles.

It used to be said that if you want to keep the layman you must give him a share in the work of the Church, or he will not be interested. The Church of England Men's Society, if we remember right, made a great point of this. It might be a very little thing but it was urged he should be given something to do. The underlying assumption always was that he would not be interested in religion itself. He might be got to be interested in Church accounts, or in bell ringing, or in boys' clubs, or in showing the congregation to their seats, or in handing round an alms bag, but not in the great questions of life and death with which philosophy and religion deal. To be sure, there was some justification for this attitude of dismal scepticism. It is very difficult indeed to get many men to care for anything outside the meanest materialistic interests. Mr Sinclair Lewis, in his novel, "Main Street," which has had such an enormous success in America, has painted an unforgettable picture of the life in a small town of the Middle West, with its limited interests, its sordid ambitions, its contempt for literature, art and beauty, and all the spiritual things. He tells us that you will find Main Streets everywhere in the United States. And not only there, we would add. Citizens of Main Street abound in England also. You meet them in all sorts of places: in offices, in business houses, in clubs, in smoking carriages on the railways, in the lounges of hotels. They judge everything from the complacent standpoint of their own limitations. Now we admit that it may be very difficult to awaken in men like these any interest in religion itself. They can be interested in religion as a social organization and are frequently quite willing to occupy themselves with the finances of a Church, but are we not deceiving ourselves if we think that will atone for the absence of the things that really matter? It is not a readiness to occupy himself with parochial finance that denotes the good layman, but faith and penitence and love.

Things will never be any better so long as the clergy, by their actions, show that they too believe that the really important things are organization and finance. It is no use protesting a belief in the importance of spiritual work so long as a great majority of time is given to other things. Perhaps things are better than they were, but there are still many places where the young priest has no time to call his soul his own or to attend to the souls of other people. This is entirely bad. The clergy should resolutely shake themselves free from that tyranny of the business-side of religion which is so merciless to their true value in their parishes. At present there is a large number of them which is not capable of giving advice, either on intellectual questions concerning the Faith or on the interior life. They began their clerical career with a very insufficient intellectual and spiritual equipment, and, once they were ordained, the well-worked parish took good care that they should have no more time either to read or think. So, more and more, they concern themselves with the things of which they do know something, and the hungry sheep who should be taught the elements of meditation or the way of penitence are taught instead to find salvation among the billiard tables and the whist drives of the men's club. And probably both sheep and shepherd are satisfied, and the bishop has no hesitation in sending an unfortunate deacon to such a parish. How often people are heard to say that they could not take their difficulties to such and such a priest! And how often that unwillingness is justified.

## CONSECRATION OF THE REV. STEPHEN HARRIS DAVIES as Bishop of Carpentaria.

Lady Day was a day of bright sunshine, and the Cathedral was well filled considering it was a busy Saturday morning. The service had been carefully arranged in every detail, and the mitred Bishops in their copes and the Clergy in procession made a dignified setting for the solemn occasion. The Archbishop, the Bishop of Rockhampton, and Bishops Halford and Le Fanu were the consecrating Bishops. Bishop Halford preached. The Archbishop's Chaplains were the Rev. W. H. W. Stevenson and the Rev. P. C. Shaw. The Chaplain to the new Bishop was the Rev. Ivor L. Skelton. We shall have a full report in our next issue.



[Photo by The Kirkley Studios]

East Window in St. Peter's, Southport,  
designed by Mr. C. E. Tute.

### DESCRIPTION.

The beautiful stained glass window of which we give an illustration has been placed in St. Peter's, Southport, the gift of the members of St. Peter's Ladies' Guild and of St. Hilda's School, in memory of those who paid the supreme sacrifice in the late war. The window is of three lights. The centre light represents our Lord on the Cross, with the city of Jerusalem in the background. In the side lights are figures of the B.V. Mary and St. John. In the spandrels between the lights are the sun and the moon, and behind the figures hang curtains, diapered in rich designs. The names of the soldiers in whose memory the window is given are recorded on a beautifully engraved memorial brass. Mr C. E. Tute has designed and superintended the execution of this work, which has been skilfully executed by the Decorative Glass Co., Brisbane.



## SOLDIERS' SETTLEMENTS

"I am most anxious that the thousand pounds for which we are appealing should be raised as quickly as possible." So wrote the Archbishop in his first appeal for new work after his enthronement. Up to the present nearly £400 has come into sight as the result of the first month's appeal. It would be great if the balance of the one thousand pounds was forthcoming within the next month, so as to allow the work to be proceeded with. The care for souls is greater than any other claim, and this is particularly so when people are not able to provide for their own ministrations. This principle is the very essence of Missionary work. It comes with redoubled force when it concerns those who fought for us, suffered for us, many of whom still suffer for us; and but for whom there would be no memorials for which appeals could have been made. The spiritual welfare of our soldiers and their young wives and families should ensure a generous concern from all who do not yet forget how much we owe those who faced death on our behalf. Then again this appeal should be supported because in Queensland we were fortunate in being able to bring the Church so closely into touch with such great numbers of men, a closeness which never had been reached before. The soldiers on their return wished that touch not to be broken, and now again renew their desire for the spiritual ministrations of their own Church and the benefits of the sacraments. There are also brides from England, many of whom were accustomed to the ministrations of the Church and the frequenting of sacraments, from both of which they have been deprived on the settlements until the Archbishop some few months ago made some provision for them. The erection of a House of God, however small, will be to them a sign that their Mother Church has not deserted them. One hundred people are being asked to raise £10 each.

The following names are to be added to those in our last issue: G. F. Weatherlake; R. J. Morris; Mrs Gerard Anderson, Ithaca; Mr V. Schwinghammer, Tweed Heads; Social at Coolangatta House; Miss L. Smith; All Saints' Church, Brisbane; St. Barnabas' Sunday School, Ithaca; St. Paul's, Ipswich; Mrs Crombie, Toowoomba; Rev. J. S. Needham, St. Andrew's, South Brisbane; Miss E. F. M. Smith, Southport Branch; Major Jackson (late S. O. Returned Soldiers); Mrs J. A. Philp, Holy Trinity, South Brisbane; Redcliffe Resident; Rev. T. Edwards, Rosewood; Mrs Elwell, Stanthorpe; St. Andrew's, Pittsworth; S. O. Whittred; Southport High School; St. Hilda's School, Southport; The Archbishop of Brisbane; the "Courier"; Miss Mosely (collection), £15; Col. G. H. Bourne, £1 1s.; Capt. A. Paull (collection), £5; Miss Jane Collins, £5; the "Daily Mail," £10 10s.; Rev. G. S. Hanbury, £5 5s.; Mrs Heaslop, £5; Brigadier-General Grant, £1 1s.; Alderman Diddams (Mayor of Brisbane), £2 2s.; H. G. Cupples, £1; Canada Cycle Co., £2 2s.; A. V. Dodwell, £1 1s.

Further promises or donations will be welcomed by the Archbishop or Canon Garland.

A Devotional Afternoon in preparation for the Mission to Men will be conducted at St. Luke's Church on Saturday, April 1. Bishop Halford will conduct the proceedings. There will be a service at 3 p.m., and another at 9 p.m. Any who desire to take part are requested to communicate with Mr W. P. B. Miles, St. Luke's, Charlotte Street.

## HOSPITAL FOR SICK CHILDREN.

At the meeting of the Committee of Management of the Hospital for Sick Children held on March 21st, Miss Christense Sorensen was appointed Matron. Miss Sorensen received her early training at the Brisbane General Hospital during the years 1910-13, after which she was appointed to the staff, being in charge of the Infectious Diseases Branch. She passed her State Registration Examination in 1913, and was elected a member of the Australian Trained Nurses' Association. Upon the outbreak of war, Miss Sorensen volunteered for service abroad, and sailed on the first hospital ship to leave Queensland. She subsequently served in Egypt, India, Mesopotamia, Macedonia and England, thereby meeting many eminent medical men and nurses and gaining a general knowledge of matters useful in her profession which could not have been otherwise received. During her service abroad she was promoted to the position of Matron of the 60th British General Hospital at Saloniki, which contained approximately two thousand beds. This hospital was entirely under canvas and entailed extremely arduous work, which was carried out with remarkable devotion to duty and administrative ability. She was mentioned in despatches, being awarded the coveted decorations of Royal Red Cross, 1st Class, and also the Médaille des Epidemics en Vermeil, conferred by the President of the French Republic. Before returning from service abroad Miss Sorensen completed a course in practical and theoretical massage at Guy's Hospital, London. During April of last year she was appointed Matron of the Rosemount Repatriation General Hospital, the chief repatriation hospital in Queensland, where she is held in the highest esteem by patients, medical staff and nursing staff. Miss Sorensen's promotion to the position of Matron at the Children's Hospital will be approved by many friends who have known of her splendid service, both during and since the War.

## CORKS! CORKS! CORKS!

The estuary of the Severn is one of the greatest natural sanctuaries for sea-fowl in Great Britain. At low tide, miles and miles of mud-flats are exposed, forming a feeding ground over which no human being can pass.

From the water's edge to high-water mark is a distance of nearly three miles, and beyond is a vast expanse of grass-covered flats, which have been reclaimed from the sea—a breeding-ground for thousands of plover, dotted with nests of shelduck, moor-hen, redshank, and curlew; and, in the marshy hollows, mallard and water-rail.

Piled on the beach, above high-water mark, are mounds of jetsam brought in from the open Atlantic—driftwood, bark and seaweed, the refuse of fishing-boats and ocean-liners—relics of divers nationalities and of most human customs.

But everywhere corks, corks, corks—thousands and millions of them. . . . Some new and familiar; some with the marks of the lordly vintages of France still stamped upon them; some evidently cast away in distant latitudes and longitudes, bearing strange devices and legends in unknown tongues; but all borne here by the sea. There have been ages of stone and of metal, and of the potter's art; but few of us realise that we are ourselves living in the most characteristic age of all—*The Great Bottle Age*; the age when universal man drank things out of bottles, and strewn the earth with the shards thereof and the ocean itself with the corks.

## FROM OUR EXCHANGES.

## HYMN "CRIMES."

Mr C. H. Moody, organist of Ripon Cathedral, severely criticised Victorian Church music in a lecture to the Church Music Society at St. Martins-in-the-Fields, Trafalgar Square.

Of all Stainer's "much-admired" music, nothing, he said, was worthy of a hearing in Church save perhaps his E flat service. Of Dykes there was nothing worth remembering, and Barnby was "nauseating."

Coming out of Ripon Cathedral he had sometimes felt as though he had been party to a crime, so bad were some of the hymn tunes which the Dean and Chapter insisted on having.

But at least the English Churches had never fallen so low as the Americans.

## MINISTRATION OF WOMEN.

The Bishop of Chichester, in an address to his Clergy gathered in Synod, dealt with the question of the ministration of women, asking for expressions of opinion on the matter. His lordship summed up what he thought should be the Synod's attitude towards the Lambeth resolutions on this question as follows:—(1) Great respect to them; (2) a conviction that we must not go beyond them; (3) a sense of freedom in that we are not bound to go as far. He thought it was very difficult to see what functions could be assigned to the deaconess which would make a difference between her status and that of a licensed female Scripture reader of the like.

"There is the Scriptural aspect," continued the bishop, "which involves the questions: (a) What St. Paul meant; (b) Whether what he said is binding on the Church for all time, or whether it was of the nature of a disciplinary rule based on expediency, and therefore to be changed when the situation changed. When St. Paul bids women keep silence in the churches, he is not referring to any sort of building, but to the assembling together of the faithful for worship and education; for there were no consecrated Christian churches in his day, nor for a long time afterwards. Still less are his words to be interpreted by any reference to such modern artificial and, indeed, local English differences as those between consecrated and dedicated churches, or dedicated and licensed mission rooms. If we paraphrased his words thus, 'Let the women keep silence at the Liturgy, at Holy Communion,' though I hardly think that would really be adequate, it would be nearer to his meaning than what is often attributed to him."

## PRAYER BOOK AND SERMON.

At the Birmingham Church Congress the Rev R. J. Campbell said we did not want a new Prayer Book, nor would the church-going public stand it. But there was no earthly reason against a thoroughly revised Prayer Book, with plenty of alternative forms of service added to it, partly culled from ancient and venerable sources. A notable defect of the Prayer Book in this respect from the very first had been its comparative meagreness. It left out so much that might have been included, and that was perfectly familiar to the ordinary devout mind of the time. He hoped that revisers would bear this in mind in preparing a new and ampler version of the Prayer Book.

Towards the end of his speech Dr Campbell spoke of the importance of the sermon, and charged the Church with neither training its preachers properly nor allowing parish priests time to prepare themselves to preach as

they ought to preach. The Church had a dearth of preachers, and this more than anything else kept the churches empty. We had gone mad about machinery and organisation—neither would bring the errant masses to Christ's fold.

## THE BISHOP OF LIVERPOOL AND MR. VALE OWEN.

The Rev G. Vale Owen, Vicar of Orford, Lancashire, whose views on Spiritualism are well known, recently invited Sir Arthur Conan Doyle to speak in his church. This action has elicited a letter from the Bishop of Liverpool to Mr Vale Owen, in the course of which his lordship says:—"However much I may regret your advocacy of Spiritualism and the articles you have published in the Press, I have never lost my regard for you as a good man and an earnest clergyman. It was therefore a real grief to me to read in the Press that you had asked Sir Arthur Conan Doyle to speak in your church on Sunday evening, October 9. You gave me your word that, whatever might be your opinions about Spiritualism, you would not preach them from the pulpit, or teach them to your Bible-classes or to your Confirmation candidates. It seems to me scarcely consistent with this promise that you should have invited a layman, whose views on the subject are so well known and who may be regarded as one of the protagonists of Spiritualism, to address your people. Moreover, in permitting a layman to speak in church without the permission of your Bishop you have committed an ecclesiastical offence which I must request must not be repeated."

## A ROYAL MARRIAGE.

The last Princess Mary who was the daughter of a Sovereign was the fourth daughter of George III. She married her cousin, the Duke of Gloucester, in 1816, and, like our own Princess, she mated with the man of her choice. But if he had not been of Royal birth, it would not have been permitted. It was a singularly happy marriage, for if the Duke of Gloucester was not keenly intelligent, he possessed all the virtues. When he was young he was known as "Silly Billy." He used to go about with his mouth wide open. One day he complained to his tutor of flies getting into his mouth. "If your Royal Highness would keep your royal mouth shut, then the flies couldn't get into it," said the tutor. "I never thought of that," the Duke meekly replied.

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## ABOLISH THE COLLECTION PLATE.

[By the REV. H. D. CAMPBELL.]

Is it not time that the method of collecting Church revenue by the passing of the plate round the pews was superseded by the much more business-like "envelope" system? A very few Australian Churches have adopted the plan, but it works so well where it has been tried that it might well find universal favour. In the *Herald* of the 3rd instant, it referred to the experience of St. Andrew's, Ludbury, near London. There the scheme has met with amazing success. In June, 1920, a circular was issued by the Church Council, stating their intention of abolishing the collection plate and all pew rents, and instituting instead a system of weekly, monthly, or quarterly payments, by means of the envelope plan. This, it was stated, would "place the Church's finances on a firm and reliable basis, no longer subject to variation according to the weather or the number of occasional worshippers at any one service. It would also avoid the need of constant begging, which was irksome alike to Clergy and congregation. And everyone would have an opportunity afforded him of feeling that he was bearing his full share of the responsibility of providing for the necessities of the Church wherein he worshipped." The only collections in Church would be those at the Holy Communion Services, and on ten Sundays in the year for Missionary Societies and outside charitable objects. An estimate of expenditure was given, including £100 increase in the minister's stipend, and another item of £100 for Church improvement purposes.

This appeal met with a ready response. Over 300 parishioners became regular subscribers, the amount budgeted for was exceeded by twenty-five per cent., thus doubling the income of the previous year, gained through the collection plate and pew rents. That no undue strain had been imposed upon the generosity of the parishioners was shown by the fact that the collections for outside objects were trebled; and the people evidently gained an added interest in their Church, for attendances since the scheme's inception increased by half. Moreover, these newcomers included men who began by contributing without attending, and then came out of curiosity to see what sort of a concern it was to which they were giving their money.

Of the total income for that year, £40 was subscribed by visitors, for whom there was a box in the porch. The regular contributors drop their envelopes in other boxes by the entrance doors Sunday by Sunday. The churchwardens are saved the trouble of handling the money. The treasurer and secretary alone see to it.

St. John-at-Hackney, one of the largest of the East End parishes, was the pioneer of the "envelope" system in London. The Rector, the Rev. G. Vernon Smith, M.C., spoke with enthusiasm last year of the results of the three years' working of the scheme. "There are now no money appeals from the pulpit, and I can devote my whole time to spiritual work," he said. The children of the Sunday school also have their envelopes and make weekly contributions of ½d. or 1d. In this parish there are 670 subscribers on the books, and last year they contributed £1600. Some of these books I saw. Here is someone, identified by a number, who is giving 6d. a week, another 3d., and another a modest 1d. Here is a weekly contribution of 1/3; another gives a guinea a quarter, and so on. "Are there any defaulters?" "No," said the Rector, "they fulfil their obligations remarkably well; only two or three, perhaps, out of the whole number. People leave or die, but the fund increases. We have gained 100 new

members in the last six months (January to June, 1921). We have raised £500 more this year than in the year before the war, though now money is very scarce. Our receipts at present average £25 a week, and £5 comes from the visitors' box. In the old days of the collection plate it was only £8 or £9 in all. We have been able to appoint a lady secretary out of the funds since starting this scheme. She looks after the accounts, and in her spare time visits in the parish. She is a person of tact, to which is added the gift of discreet silence. She alone knows what each parishioner gives. I see only the number on the envelope. The offerings are laid upon the Altar each Sunday evening. The attendances at all services have greatly improved."

The circular issued by the Church states that "the object of the fund is to raise the whole question of Church finance from spasmodic, irregular contributions to systematic, dignified and regular offerings to God."

The Rural Deanery of Poplar, a group of congested East End parishes, is meditating, *en bloc*, the abolition of the collection plate and the adoption of this system. Fulham Parish Church is also following suit.

This venture of faith is not confined to the Anglican Communion. The Wesleyans are taking it up in many centres, and, I believe, the Regent's Park Baptist Church has also fallen into line. The Rector of St. John-at-Hackney has many inquiries from other parishes, and his Churchwardens are constantly occupied visiting Churches, explaining details and answering questions.

Of course, under this system, there is no room for pew rents, and there are no appropriated seats.

In regard to this subject, and apart from the financial aspect of the matter, the point of view of the average man is worth considering. In most cases he feels a sort of resentment against the collection plate at a Church service. It is not that he is stingy. But it seems in some way alien to the spirit of the hymns and prayers in which he is trying to join. He feels with, I think, a true instinct, that here is a note that jars; this abrupt introduction of the money element into an act of religious worship creates a disharmony that is upsetting. That panicky compulsion of the hurried hunt for the necessary coin as the plate draws near, and the sound of its tinkling as it falls amongst the other metallic offerings of the faithful, will often utterly spoil for him the effect of the address to which he has been listening. And there comes to his mind what his mates in the workshop or factory, who would laugh if they knew he had gone to Church, say about it all, and he echoes their contemptuous comment: "This is what the parsons do it for." Who has not been one of a crowd listening to a street preacher and noticed how the contagion of that earnestness was spreading, and then in the hush that has followed the termination of the address, a plate or bag will be produced and handed round, and the good effect of that preaching totally dissipated as the men turn away with a sneer: "It's the money they are after!"

The soldier in the war had the same feeling about it. In right matters he could be open-handed and generous to a fault. But on the rare occasions when I had collections at their services, I always felt that by the single act of passing round the cap or plate or bag, I was destroying all the good that had possibly been wrought by the singing, the praying and the preaching. "Never have a collection at a men's service" is the invariable advice of the expert, and what applies to special men's gatherings should apply also to the ordinary congregational services of the Church where the presence of the "man-in-the-street" is not desired.—*Church of England Messenger, Melbourne.*

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.	
April 2—Allora	Allora	Goomburra	Allora	
	(Confirmation)	(Dedication)		
9—Allora	Glengallan	Spring Creek	Allora	
*16—Allora, 6.30 a.m.	Allora	Goomburra	Allora	
Spring Creek, 9 a.m.				
23—Allora	Goomburra	Glengallan	Allora	
30—Allora	Spring Creek	—	Allora	
* Easter				

GOOD FRIDAY—Allora 7.30 a.m., 11 a.m., and 7.30 p.m.  
Goomburra, 3 p.m.

Women's Guild, April 5th, 3 p.m., Allora

Girls' Guild, April 13th, 8 p.m., Allora

Wonga, April 11th, 8 p.m.

Women's Guild, Goomburra, April 12th, 2.30 p.m.

ALLORA, ST. DAVID'S.—Our Girls' Guild has shown a true Missionary spirit and adopted a little girl at Boranai, in New Guinea, and will pay a lump sum every quarter towards her education and keep. It would be a fine thing if all the other societies and guilds would follow their example. The Women's Guild bazaar has been postponed until May 11th, as they have too much in hand during April; we wish them success in their efforts. C.E.M.S.—The Carving Class members, who under Mr A. Brown have had a successful two quarters' work, are presenting a handsome font ewer to St. David's Church on occasion of the Archbishop's visit. At the annual meeting most of the old office-bearers were re-elected, and at next meeting, on 1st Thursday in April, it was decided to debate the advisability of changing the society into a Men's Club—something on the lines of St. Mark's Club, Warwick—and as this is an important debate a full attendance of members is requested.

ST. MATTHEW'S, SPRING CREEK.—Please note alteration in dates of services for April. We hear quite a large party will be coming to Allora to help welcome the Archbishop. We are glad indeed, as all hope to make the first visit of his Grace to the parish a welcome one.

CREESBROOK.—A fine service was held here last month, and the attendance was most encouraging, and quite a number of Missionary envelopes were taken.

GLENGALLAN.—Please note alterations of service dates, which are for this month only. The curtains are now finished and placed round the altar, and give a fine effect to our very pretty Church. Miss M. Holmes has gone to Wallumbilla, and we miss her from Church and Sunday School, but her keen Church sympathies should be of great help to the Bush Brotherhood in their work. We wish her success in her new sphere.

ST. JOHN'S, GOOMBURRA.—Full preparations are well in hand for the Dedication Service by the Archbishop on April 2nd, and quite a number of visitors are expected from all centres, and the Women's Guild members are making arrangements to cater for light refreshments to be supplied in Goomburra Hall after the ceremony. All Church-people and their friends are cordially invited to attend.

GENERAL.—The Rector wishes to thank Mr L. Cowley for a bag of cracked corn, and Mr Banks and Mrs Erhart for gifts of meat, owls and vegetables.

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

7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
2—Boonah	Boonah	Mt. Alford	Boonah
9—Boonah	Cannon Ck.	—	Maroon (8) Boonah
*14—Boonah	Boonah (12-3)	—	Boonah
+16—Boonah {6.30}	Boonah {7.30}	—	Boonah
23—Boonah	Mt. Alford	—	Boonah
30—	Maroon	Cannon Ck.	Boonah

\* Good Friday.

† Easter Day.

C.E.M.S.—5th.

G.F.S.—6th and 20th.

M.O.L.—8th and 22nd.

We would remind parishioners that our Self-Denial Envelopes should be returned by Good Friday, and that the collections taken up on that day are something quite apart from this special effort, which represents the result of our self-denial during Lent. The little envelopes should be placed in a special receptacle, supplied for that purpose, or else handed to the Rector or Wardens, and not included in—so as to take the place of—the Good Friday offerings. These latter, which also go to Foreign Missions, should surely be as generous as those of any day in the year, as much, at any rate, as they are on Easter Day, when surely none can expect to make their Communion worthily if they have spent Good Friday just anyhow. Nearly everyone feels that they ought to fast on that day, but fasting availeth nothing if it is not accompanied by prayer and alms-giving. The Three-Hours Service (12-3) will be held in Boonah and Evensong, or if possible, a lantern service at night. There will also be a service every night during Holy Week. We are glad to welcome as Sunday School teachers, Mrs McLean and Miss G. David, in place of Miss V. Maynard and Doris Moore. The last meeting of the C.E.M.S. consisted chiefly of a pre-arranged discussion on "The Possibility of Disarmament." The leaders for and against were Messrs. Kuskey and Caldwell, both of whom had prepared papers on the subject, the former a particularly good one. The "pros" had it naturally. A Happy Easter to everyone.

St. Michael's, New Farm (Rev. WALTER THOMPSON).—Bishop Halford is delivering a course of sermons on Tuesdays at 8 p.m. The attendance is far larger than in previous years for the mid-week Lenten service, and the Bishop's words are listened to with marked attention—as might be expected. The envelopes issued on behalf of Home and Foreign Missions are coming in well, and we hope that the Churchwardens' appeal for funds for painting, etc., will meet with a generous response. On Good Friday Mattins and Sermon will be held at 10 a.m. The Three Hours Service will be held from 12 to 3; a Children's Service at 4; and a Lantern Service at 7.30. Mr J. Thomas has made arrangements for using electric light for the lantern, and we hope to have new pictures ready in time. The choir are practising the Easter music, and we are very glad to welcome Mr Robt. McNea, who has resigned his position as organist at Red Hill, back again to our choir, in which he sang as a boy. Our branch of the G.F.S. has arranged for a course of physical culture lessons with Miss Queenie Ray, of the Apollo Institute, and the members much appreciate the classes.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—The Ladies' Guild has commenced operations for the year with a programme of Garden Parties. It is a moot point whether there will be a Bazaar this year. Sister Helena and the children of the Church are having a Sale of Work for parish funds after Easter. The Rector goes away for six months to England at the end of April. The Three Hours Devotion will be taken by Mr Barstow. The Easter Eucharists will be at 6.30, 7.30, 9.30, and 11, the last two being sung by the children's choir and the full choir respectively. Our deepest sympathy is offered to Mr Frank Jones and his two brothers in their double bereavement. They lost their mother at the beginning of February, and on March 23rd their father passed away. He and his two sons resident here made their communion on Sunday, March 19th, at St. Colomb's. The Rector has been ill for a fortnight with a touch of congestion of the lungs, and has barely been able to keep

Applications are invited from persons interested in Foreign Missions for the position of Secretary (lady) of the Queensland Auxiliary of the Zenana Bible and Medical Mission (interdenominational). A small honorarium will be given. Apply by letter to Mr James Caulfield, "St. Ronan's," Windermere Road, Hamilton, Brisbane.



services going. He was in bed for a week. We thank Mr Dunn, Assistant Priest of All Saints, and Mr Cohen, one of the Bush Brotherhood Priests, for helping through our Sunday Evensongs. Mr Robertson is expected to take up his duties as Acting Rector on May 1st, and will be welcomed by all.

**Lutwyche** (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); **St. Andrew's, Lutwyche, and St. Mark's, Albion.**—The newly-formed branch of the Girls' Friendly Society at St. Andrew's has made a good start. On March 6th they held their first meeting. This was preceded by the Service of Admission in the Church at 7.30 p.m. Four associates were admitted and over twenty girls. This is the first organisation since the new hall was built, but the young men are not allowing themselves to be outdone. They have formed a Gordon Club, and members are coming along. We are glad to learn we have our quota of promises for the Men's Mission. The new screen at St. Mark's will be dedicated the day after this appears. It will be dedicated on April 2nd, being the Sunday of the week of the first anniversary of Miss May Butterworth's death. Archdeacon Osborn has kindly promised to officiate at that service at Evensong, and we are glad that our former Rector will be able to perform the dedication. Canon Campling has kindly consented to conduct the Three Hours Service at St. Mark's on Good Friday. There will be Litany and Ante-Communion at 7; Mattins and Litany in both Churches at 10 (Three Hours Service at St. Mark's), on Good Friday. On Easter Day—H.C., 6.30 (choral); H.C., 8 (plain); Mattins and H.C., 10.30, St. Andrews; and 11 at St. Mark's; Evensong, 7.30, both Churches.

**St. Matthew's, Groveley, with St. Mary's, Alderley** (Rev. PERCY HUBBARD, L.T.H.)—The rumoured reredos at Groveley is now an accomplished fact, and our thanks are due to Mrs A. R. Vidgen for so beautifying the interior of St. Matthew's in memory of her brave son. The Sunday School here has greatly increased lately, so that at least two new teachers are needed. Who will undertake this delightful work of teaching Christ's little ones? St. Mary's, Alderley, now looks like a Church in its new position and its new coat of paint. The move is quite justifying itself in spite of the expense. Sunday morning Communions show a marked improvement, though the daily Lenten Eucharists are not as good as last year. We have had the joy of uniting two of our most regular communicants: Mr George Heathcote and Miss Alice Tennant, and of retaining them. The

Anzac Hut at the Gap is also an accomplished fact, and the spiritual care of the district has now been handed over to Canon Garland. Passiontide Services will be as follows—St. Matthew's, Good Friday: Mattins, Litany and Ante-Communion, 9.30 a.m. Easter Day: Holy Communion (sung), 11 a.m.; Evensong, 7.30 p.m. At St. Mary's: Evensong and Address, daily Monday to Thursday, 8 p.m. Good Friday: Three Hours Service, 12-3. Saturday: Mattins and Ante-Communion, 8.30 a.m.; Evensong, 8 p.m. Easter Day: Holy Communion (plain), 6 a.m., (sung), 7.30 a.m.; Mattins and Litany, 11 a.m.; Evensong, 7 p.m. Confirmation classes throughout the parish will begin the first week after Easter as follows: Groveley, Tuesdays, 8 p.m.; Rifle Range, Wednesdays, 8 p.m.; Samford, Fridays, 4 p.m.; Alderley, Saturdays, 7 p.m.; Upper Kedron, Sundays, 4 p.m.

**St. John the Baptist, Balmoral Parish** (Rev. J. HOWARD STEER, L.T.H.)—The visit of the Archbishop was a great delight to all, and the Parish meant all Mr Glover (the Churchwarden) said in welcoming him. Missions mean something more to us now than ever before. The Self-Denial Fund, which is to be given to Missions, will be collected before March 31st, and the exhibition will help us to give even more than last year. The mid-week Lent services are taken by Bishop Halford at St. John's and the Study Circle at Morningside. Good Friday services will be 6.30 a.m. Ante-Communion, 9.15 a.m. Litany Intercession, 3 hours (noon to 3 p.m.), St. John's; and 7.30 a.m. Ante-Communion, 11 a.m. Morning Prayer and Litany, 3 hours (noon to 3 p.m.), Morningside. The Rev Payne-Lewis has consented to take the Three Hours Service at St. John's. Easter Celebrations will be 6.30 and 9.15 a.m. St. John's, 7.30 a.m. Morningside, 11 a.m. Norman Park. Norman Park services will soon be started, as before this is in print, the temporary building for services will be erected. The rectory question is still unsettled. Quite a number of our Morningside men have entered into the spirit of the Men's Mission to Brisbane, and are keen about doing their bit. Confirmation is to be held in July at St. John's, Bulimba. The Rector would be pleased to hear of the names of intending candidates.

**Yeronga, with Moorooka, Sunnybank, and Mount Gravatt.** (Rev. A. W. GILBERT).—YERONGA.—The Ladies' Guild has again started work, and will meet at the Vicarage on the first Thursday of each month. Three new members have joined. Kneelers are much

needed for the Yeronga services; the Guild members have kindly promised to make fifty. The Rev. C. J. Armstrong preached at Yeronga on the first Sunday in March; we hope the self-denial envelopes will show a satisfactory appreciation of his visit. The Ladies' Guild are arranging to give an afternoon in the Vicarage grounds early in May. A stall with a plentiful supply of useful articles will be the chief item of the afternoon. Full particulars will be given in our notes next month. Mr Daniells is, we are glad to say, home again after four months' sojourn in hospital; we hope soon to see him able to get about again.

**MOOROOKA.**—The members of the Guild have decided to bring one finished article per month towards the Guild stall at the bazaar to be held towards the end of the year. The first series of Club Socials will be held early after Easter.

**SUNNYBANK.**—The Sunday School children, teachers and parents, spent a most enjoyable afternoon in the grounds adjoining the Church. The Ladies' Guild and Men's Committee were untiring in their efforts to give the children a good time. Our thanks are due to all who so kindly sent milk, bread, etc.

**MOUNT GRAVATT.**—Owing to the distance the Vicar can give only one service in the afternoon of the first Sunday in the month, and a celebration when a fifth Sunday occurs. He would be most grateful if someone will volunteer to give an extra service per month in the morning or afternoon. The congregation would appreciate it.

**Christ Church, Childers** (Rev. A. E. ATKINS).—The local secretary for *Church Chronicle* asks that notice be given that subscriptions are due—2/-, please! Our Annual Easter Meeting has been fixed for Monday, 1st May, 8 p.m., combined with Social Evening in Palace Hall. Services Good Friday will be: Childers, 6.30 a.m., Ante-Communion; 9 a.m., Mattins and Litany; 7.30 p.m., Evensong and Story of the Cross. Cordalba: Mattins and Ante-Communion, 11 a.m.; Evensong and Story of the Cross, 3 p.m. Easter Day services: Childers, 6.30 a.m., Holy Communion; 11 a.m., Mattins and Holy Communion; 7.30 p.m., Evensong. Cordalba: 9 a.m., Holy Communion; 3 p.m., Evensong. Services, St. Mark's Day and Anzac Day: Childers, 7 a.m., Holy Communion; 11 a.m., Mattins and Memorial Service. Cordalba: 7.30 p.m., Evensong and Memorial Service. Sunday School teachers are wanted for Childers 2, Doolbi 1, Cordalba 2.

**Crows Nest** (Rev. S. ATHERTON).—Harvest Thanksgiving Services were held throughout the parish during February. Heavy showery weather greatly interfered with the services at Goombungee and Haden, where the response would, we believe, have been good both in attendance and in the amounts of the thank-offering. In all the centres the attendance at these special services was very good, but we cannot say that the people as a whole have caught the spirit of thankfulness, that is, if it is to be measured by their contribution to God's work. Many never returned their envelopes at all, and we are sure that most of the farmers have prospered much greater than their offering in many cases would show. We earnestly pray for the great awakening of our people to the realization of our entire dependence upon God and the need of a large-hearted thankfulness. The sympathy of all our parishioners will be extended to our Churchwarden at Goombungee, Mr Sharp, in his great trouble. Mrs Sharp died suddenly on February 18th. She was a loyal and earnest worshipper and a great Church worker. Mrs Helen Burgess also died recently after a long and painful illness; and the whole community was shocked by the death of Fred Konz on March 9th. He was killed instantly by a falling tree. On Wednesday, February 15th, a "Social Evening," organised by Miss Mewing in aid of the Car Fund, was held in the Empire Hall, Crows Nest. It was a great success, over £10 being handed to the fund. We thank Miss Mewing and all her helpers for this splendid contribution. On Friday, February 24th, a similar "Social Evening" was held in the Pinelands Hall in aid of the Car Fund. It also was most successful, and we thank Mrs Smoothery and all who helped make it so. The sum of £9 10s. was paid to the Car Fund. The annual meeting of the Ladies' Guild was held on Thursday, March 2nd. The officers of last year were re-elected:—Mrs Grimshaw, President; Mrs Jefferson, Secretary; Mrs Martin, Treasurer. The Guild resolved to begin working immediately for a Sale of Work, to be held in September. The hall in which we held services at Haden has been pulled down. We must now make immediate progress with the building of our Church there. During Lent the Vicar is holding a Children's Service at St George's every Wednesday at 3.45 p.m., and Evensong at 8 p.m. same nights. We would specially draw the attention of parishioners to the services for Easter Day. Services for April are as follows:—April 2nd—Crows Nest, 7.30 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 9th—Geham, 11 a.m., H.C. and Sermon (instead

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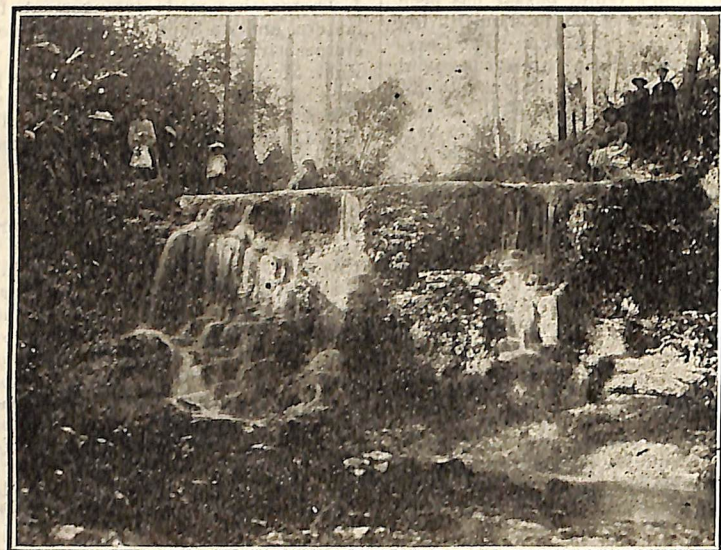
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of Easter Day); Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 14th (Good Friday)—Crows Nest, 10.30 a.m., Litany and Ante-Communion; Pinelands, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 16th (Easter Day)—Crows Nest, 7.30 a.m., H.C.; Goombungee, 11 a.m., H.C. and Sermon; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 23rd—Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. April 30th—Anduramba, 11 a.m., H.C. and Sermon; Virginia Hall, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. May 7th—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. John's, Harrisville** (Rev. A. D. BAKER).—Services for April. 2nd:—Harrisville: 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong. Roadvale: 11, Holy Communion. Kalbar: 3, Evensong. 9th (Palm Sunday):—Harrisville: 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong. Kalbar: 11, Holy Communion. Roadvale: 2.30, Evensong; 14th (Good Friday):—Harrisville: 10.45, Mattins and Litany; 7.30, Evensong. Kalbar: 11, Litany and Ante-Communion. Roadvale: 2.30, Evensong. 16th (Easter Day):—Harrisville: 8, Holy Communion; 10.45, Mattins and Holy Communion; 7.30, Evensong. Kalbar: 3, Evensong. 17th (Easter Monday):—Mudapilly: 2 p.m., Dedication of St. Aidan's Church (Bishop Le Fanu). 23rd.—Harrisville: 8,

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Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong. Kalbar: 11, Holy Communion. Roadvale: 2.30, Evensong. 30th—Harrisville: 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong. Mudapilly: 11, Holy Communion. Kalbar: 7.30, Evensong. We have had a busy time during the early weeks of Lent, on behalf of Foreign Missions. The new Church at Mudapilly is to be dedicated on Easter Monday at 2 p.m., by Bishop Le Fanu. We are looking forward to a happy and successful day.

**Roma, St. Paul's** (Rev. A. F. EVA).—The Children's Missionary Guild afternoon on the Saturday before Lent began proved most enjoyable. The concert was greatly appreciated. The Guild have the honour of having completed the £100 voluntary assessment. The Sunday School teachers had already arrived at the conclusion voiced by the Wide Bay and Burnett Conference with regard to the Sunday School lessons. The Women's Guild has resumed work eagerly. The canvass made by the Parochial Council has been most satisfactory. Wage-earners seem quite prepared to shoulder their responsibility. The Bungeworgorai service on the 12th was well attended. The Confirmation will be held on October 1st.

**Rosewood** (Rev. T. EDWARDS).—There are two ways of observing Lent. In the first, the Army of Christ goes into camp for intensive training and the practice of self-discipline. In the second, the Army aforesaid follows the example of that led by the great Julius Caesar, and goes "into winter quarters." The former implies increased effort, the latter is the unwilling precursor of the noble art of going slow—and being proud of it too! We sometimes think that Lent and laziness have entered into partnership, and that fasting does not generate force. What saith the Spirit unto the parishes? Meanwhile, parochial wheels circulate heavily, owing to lack of financial oil and the high price of elbow-grease. Appeals are our strong suit at present. Local self-denial is appealed for; and the distant sections of the parish are being appealed to, to buy at least one plank (at the ruinous reduction to 5/- per plank) for the new Church. So far, however, it looks as though the new Church will have no roof. We have started scouts in the parish, and are fortunate in possessing capable scoutmaster and assistant-scoutmaster. We have every hope that the new movement will be a benefit to the district, irrespective of religious denomination. The bright spot in the parish continues to be the flourishing work amongst children. On Friday afternoons a goodly number attend the service of the Way of the Cross, and the pictures illustrating that last sad journey seem to make a strong appeal. Even the glories of St. Patrick's Day, gaily celebrated on the third Friday in Lent, were insufficient to counter-balance the greater glory of the Passion of Christ.

**St. Peter's, Southport** (Rev. F. QUIRK, M.A.).—The Parish Meeting has been held, each person being notified and receiving detailed notice of business. Upwards of 50 attended, and it was decided by 41 to 6 that the Church should not be moved but should be repaired; efforts should be made to improve the position at the bank; and eventually a fund raised for erecting a new building. The beautiful window erected over the altar to the memory of 14 men from the parish, by the Ladies' Guild and St. Hilda's School, was unveiled by Canon Garland on Sunday, March 12th, at the 11 o'clock Eucharist. The whole service was most inspiring, and of course the Church was full. The envelope system is in the making, and signs of success are so far encouraging. We were grateful for the assistance of Bishop Le Fanu and Canon Gradwell in the absence of the Rector for two Sundays in February. Beautiful tapestry curtains, and side curtains for the altar, have been placed in the chancel, which harmonise with the window and improve the whole appearance.

**St. Peter's, Wynnum** (Rev. J. M. TEALE and Mr. HARWOOD).—A most successful and well-attended concert was given by the Kindergarten helpers just before Lent, in aid of the Mission child of St. Peter's Sunday School at New Guinea. The whole of the money needed—namely, £5—was handed over to the Vicar. It was undoubtedly the best concert given by the helpers. The Vicar thanks most sincerely the Misses Daly and the helpers.

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

## REVIEW.

## "HENRIETTE SAYS!"

Henriette, the heroine of Miss Watson's little book, could not fail to find her way into the hearts of all who love Australia. From her beloved France—the land of music, beauty and gaiety—she comes with her "digger" husband to the grim Australian Bush, and brings with her all the "gallant and high-hearted happiness" of her disposition to light up the strange new life and bring something of her own spirit and happiness to the new friends amongst whom her lot is cast.

In her own most telling broken English Henriette tells the tale of her impressions of Australian life. All that is great and good in the free Bush life makes its way to her heart and becomes part of her personality.

As she says herself, "With the Love inside the house and the great rain outside, ça marche, indeed. My oat, it do."

But Henriette sees with longing the many possibilities for the bettering and enlivening of her new home, and makes many shrewd judgments and suggestions. "But their street life here, it is not gay; it is the affairs, always, only, the affairs; and it misses them, some little touch, some je ne sais quoi. If there were the cafés on to the broad open street, and trees planted, and little tables to arrange in the shade, ah, but what a life, in a climate so superb how good that should be. And music with! Fine music in the street for every one to hear; music of country or music of dreams. . . . For this dear music shall set free, O, but such an electricity."

No opinion has Henriette of Australian towns. "I know of them but one, and parbleu, it is enough. If only the gods had love it and it had die young." In spite of this however, she thoroughly enjoys her trip to town. "For," as she tells her husband, her beloved John, "it do refresh the spirit and make to sing a new song, the soul to undo one the things for a tiny flight sometimes."

Henriette's capacity for finding joy in every department of life is only equalled by her capacity for friendship. She has room in her heart for all, and makes everyone her friend, from the sad little English widow of an Australian soldier to the German woman whose only son lay buried on the battle-field of France.

Henriette should certainly have her place on the book shelves of every Australian home; she comes "dancing through the staid Australian Bush," bringing with her a new outlook on the prosaic things of life, and new courage and inspiration for those who, far away from home in a strange land, may have sometimes a "big nostalgia" "which make them afraid."

Much more might be said about Henriette, and her claim to be known and loved by her adopted countrymen, but in her own words, "To gather instantly what you may say from what you might say—a thing of the most difficult." [Price 2/6 at Barker's, Albert St., Brisbane].—P.R.O.

## CHILDREN'S LENTEN OFFERING.

**HERALDS OF THE KING.**—A big effort is being made this year to raise the Self-Denial Offering from the children of the Church to £2000. Easter is the time fixed for calling in the envelopes, and it is hoped that in a great many parishes a Special Service will be held, at which the offering may be presented.

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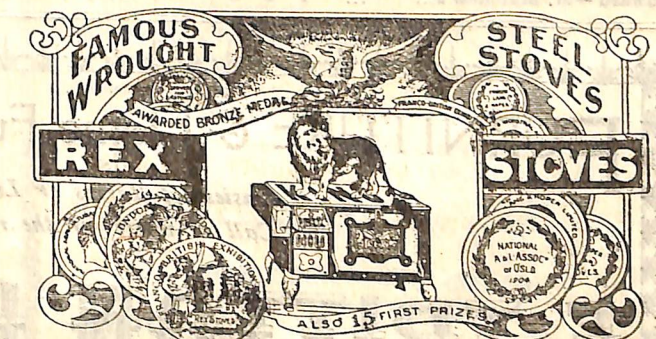
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Assessments	...	26	19 4
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## HOME MISSION FUND.

Mr C. W. Carseldine	...	1	1	0
Mrs Carseldine	...	10	0	0
Mrs Eden	...	10	0	0
Boonah, Christ Church	...	7	6	9
Brisbane—St. John's Cathedral	...	13	6	3
St. John's, Bulimba	...	15	3	0
St. Andrew's, South Brisbane	...	15	0	0
St. Matthew's, Sherwood	...	1	12	2
St. Martin's, Rosalie	...	6	1	2
St. Thomas', Toowong	...	4	8	5
St. Paul's, Taringa	...	1	4	0
Holy Trinity, F. Valley	...	7	17	7
St. Mary's, Kangaroo Point	...	8	14	7
St. Mary's, Alderley	...	1	15	0
St. Alban's, Wilston	...	1	10	6
Charleville—St. Alban's, Cunnamulla	...	16	5	0
Holy Trinity, Taroom	...	1	6	0
Christ Church, St. George	...	2	7	9
St. John's, Wallumbilla	...	16	3	0
Cleveland—Birkdale	...	14	0	0
Clifton—Nobby	...	15	5	0
Drayton—Harristown	...	1	18	0
Gin Gin, St. Mary's	...	3	11	5
Gympie, St. Peter's	...	1	18	6
Ipswich, St. Paul's	...	4	0	0
Maroochy—St. George, Eumundi	...	11	4	0
Kenilworth	...	10	15	0
Nanango, St. Anne's	...	2	11	0
Oakey—St. Jude's, Gowrie Little Plains	...	1	16	0
Pittsworth—St. Mary's, Southbrook	...	13	11	0
Redcliffe, St. Mary's	...	1	0	4
Roma, St. Paul's	...	5	5	1
Southport—St. Margaret's, Nerang	...	2	15	0
Toowoomba, St. James'	...	51	14	10
Wynnum, St. Peter's	...	1	16	7
		£141	17	9

## CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.

Boonah, Christ Church	...	4	3	6
Brisbane—St. John's Cathedral	...	39	7	9
St. John's, Bulimba	...	2	16	5
School Church, Morningside	...	3	0	0
St. Mary's, Kangaroo Point	...	10	3	7
Bundaberg—Christ Church	...	16	17	5
Chinese Service	...	1	0	0
Childers, Christ Church	...	3	1	10
Cleveland, St. Paul's	...	2	9	11
Howard—St. Matthew's	...	1	2	0

St. John's, Pialba	...	3	4	0
Oakey, St. Augustine's	...	2	15	0
Nanango—St. Michael and All Angels', Kingaroy	...	1	3	9
Redcliffe—St. Mary's	...	5	1	11
St. Mark's, Woody Point	...	2	18	6
Toowoomba, St. James'	...	26	14	0
Zillmere, St. Matthew's	...	2	1	0
		£125	3	7

## TUFNELL HOME.

Brisbane—St. Barnabas', Ithaca	...	1	3	0
St. Matthew's, Sherwood	...	4	0	0
Holy Trinity, Woolloongabba	...	2	0	0
St. Michael and All Angels', New Farm, S.S.	...	1	8	0
Toowoomba, St. James'	...	5	9	0
		£8	16	9

## ORDINATION CANDIDATES FUND.

Rev. Canon Batty	...	5	0	0
Brisbane—St. John's Cathedral	...	39	1	10
Christ Church, Milton	...	9	5	9
St. Matthew's, Sherwood	...	1	10	0
Nanango—St. Michael and All Angels', Kingaroy	...	1	19	9
Toowoomba, St. James'	...	13	0	6
		£69	17	10

## ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Brisbane—St. John's Cathedral	...	17	6	2
St. Mary's, Kangaroo Point	...	4	11	7
Kilcoy—St. Matthias', Woodford	...	2	19	9
Nanango—St. Michael and All Angels', Kingaroy	...	3	13	4
Stanthorpe, St. Paul's	...	3	3	0
		£31	13	10

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7.16 (Med.)	...	10	4	0
"Anon.", Yeronga	...	10	0	0
"O.M."	...	12	0	0
"J.E.K."	...	1	0	0
Rev. Canon Batty	...	5	0	0
Rev. W. J. Gerrard (Med.)	...	2	2	0
Mrs C. G. Handley	...	2	0	0
Boonah, Christ Church	...	9	2	0
Brisbane—St. John's Cathedral	...	6	3	0

W.A.	...	3	19	3
St. John's Day School	...	19	3	0
St. John's Cathedral	...	3	13	4
St. Thomas', Toowong	...	1	9	2
St. Michael and All Angels', New Farm	...	4	12	7
St. Mark's, Albion	...	2	16	10
Broughton Estate S.S.	...	10	3	0
Moorooka	...	6	0	0
St. Mary's, Kangaroo Point	...	3	5	9

Clifton, All Saints'	...	10	15	5
Maroochy—North Arm	...	2	11	6
Nanango—St. Michael and All Angels', Kingaroy	...	1	6	6
Toowoomba, St. James'	...	4	3	1
		£52	18	8

## New Guinea Mission.

"Anon."	...	4	0	0
Rev. Canon Batty	...	10	0	0
Rev. W. J. Gerrard	...	2	2	0
Miss J. H. Haussmann	...	10	0	0
Brisbane—St. Matthew's, Sherwood (launch)	...	2	2	0
St. Barnabas', Ithaca	...	10	6	0
St. Andrew's S.S., Lutwyche (student)	...	1	13	4
St. Andrew's S.S., Kindergarten	...	13	0	0
Toowoomba, St. James'	...	6	10	0
" " G.F.S.	...	25	0	0
		£49	4	10

## Farrabah Mission.

Rev. W. J. Gerrard	...	2	2	0
Brisbane—Christ Church S.S., Milton	...	14	3	0
St. Andrew's, S.B. (launch)	...	10	2	0
" "	...	16	15	8
Cleveland, St. Paul's	...	1	3	6
Toowoomba, St. James'	...	7	10	0
		£28	15	5

## Chinese Mission.

Miss B. Hausmann	...	£3	0	0
Forrest River Mission.	...	£1	0	0
Toowoomba, St. James'	...	£1	0	0

## Melanesia Mission.

Rev. W. J. Gerrard	...	2	2	0
Brisbane—St. Matthew's, Sherwood	...	5	0	0
Cleveland, St. Paul's	...	2	5	8
		£9	7	8

## Carpentaria Mission.

Brisbane—St. Matthew's, Sherwood	...	£5	0	0
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## FAMINE FUND.

Brisbane—Holy Trinity, Woolloongabba	...	£26	15	0
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## WOMEN'S SHELTER.

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Brisbane—Holy Trinity, Woolloongabba	...	£10	0	0
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## ST. MARY'S HOME.

Brisbane—Holy Trinity, Woolloongabba	...	£2	0	0
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For the Diocese of Brisbane.

Registered at the G.P.O., Brisbane, for transmission by Post as a Newspaper.

Subscription 2/- per annum

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Vol. XXXII.—No. 382.

Brisbane, May 1st, 1922.

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