

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	...	£66	4 8
Assessments	...	26	19 4
		£93	4 0

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	0
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
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

TURNELL 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
		£3	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

AUSTRALIAN BOARD OF MISSIONS.

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 O. 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	0	0
" "	...	16	15	8
Cleveland, St. Paul's	...	1	3	6
Toowoomba, St. James'	...	7	10	0
		£28	15	5

Chinese Mission.

Miss B. Haussmann	...	£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.

Estate late W. Wendt	...	£10	0	0
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CHARLEVILLE HOSTEL.

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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Church Chronicle

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*ORMUZ	14,584	9th Sept.	19th Sept.
ORSOVA	12,036	23rd Sept.	3rd Oct.
ORMONDE	14,853	21st Oct.	31st Oct.
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The Church Chronicle.

Vol. XXXII.]

BRISBANE, MAY 1, 1922.

[No. 352]

Archbishop's Engagements for May.

- 1—Jandowae Confirmation.
- 2 { Toowoomba Clergy Conference,
Glennie School Confirmation.
- 3—Toowoomba Clergy Conference.
- 4 { Diocesan Council.
Coorparoo Church Meeting.
- 7 { Preach at Wilston, 9.30 a.m.
Preach at Windsor, 11 a.m.
Preach at Milton, 7.30 p.m.
- 8—Clerical Society Meeting.
- 9 { West End Confirmation.
St. Martin's Hospital Meeting.
- 10—Confirmation at Christ Church, Milton.
- 11 { Confirmation at Yeronga.
Visit Moorooka and Sunnybank.
- 14—Southport.
- 17—Confirmation at Redcliffe.
- 20—Opens Bazaar at Auchenflower.
- 21 { 11 a.m., Preach Cathedral.
3 p.m., Lutwyche.
- 23—Meeting of British and Foreign Bible Society.
- 27—Communicants Preparation Service at Alderley.
- 28 { 11 a.m., Preach at Alderley.
7.30 p.m., Preach at Groveley.
- 31—Confirmation at Toowong.

BISHOPSBOURNE,

BRISBANE,

April 19th, 1922.

My dear Friends,

Lent, Passiontide and Easter day passed, there comes for us the need of perseverance. I expect past experience has shewn us that it is easy to slip back and to lose what we may have gained in these seasons.

And the Great Forty Days after Easter over, there will come the high Festival of Ascension Day, Holy Thursday as it is often termed, on May 25th. Though largely neglected because not a general holiday like Christmas Day and never falling on a Sunday, every honour is done to it in the Prayer Book, and it is obviously and necessarily one of the greatest Festivals of the Christian year.

If you consider, there is something so entirely unselfish about it. It is a Day on which to rejoice in Christ's absolute triumph, to feel glad and happy *because of Him*, and to give Him pure praise and worship.

You who belong to Brisbane itself will not, I hope, think I am neglecting the metropolitan city because I am away so very much. All parishes in the diocese, country and town alike, have an equal claim on me (except the Cathedral parish and the parish in which I happen to live having a slightly greater claim than others), and I assure

you that when I am "not at home" I am visiting more distant parishes, and not "taking it easy." I shall feel a different man when I have some personal knowledge of every parish in the Diocese. And at the present rate it will not be so very long before I have that. However, in view of the approaching Synod, I shall spend a greater part of the month of May in Brisbane than I have done of any of the five months during which I have been in my present position.

The Clergy Retreat, conducted by the Bishop of Adelaide, will be from June 6th to 9th and the Synod on June 13th and following days. Since it is likely that many of the clergy will wish to attend both, those of the laity who live in parishes far away from Brisbane must not be angry or think themselves neglected if their clergy are absent from their parishes on the intervening Sunday, June 11th.

I am going to preside and speak at a meeting of the Queensland Branch of the British and Foreign Bible Society, of which I am President, to be held (probably in Albert Hall) on Tuesday, May 23rd, at 8 o'clock. The debt of gratitude which the New Guinea Mission owes to the Society is so great that I feel I can never do enough to repay it. Probably every Missionary Bishop in the world would say the same, whatever his "school of thought." It is at my suggestion that this meeting is being held. A meeting was held many years ago, but the response was so discouraging that another has not been held since. I trust that this year the response will be so encouraging that it will be an annual affair.

I cannot close this letter without referring, with sincerest regret, to the coming departure of Mr Needham from St. Andrew's, South Brisbane, and Mr Nightingale from All Saints'. It is a great honour to the former that the Australian Board of Missions should have "gone for him" unanimously, and refused seriously to consider anyone else, but—how many other Dioceses have drawn men from our Diocese to fill their important positions! You can think of many. I will not try to make a list, lest I should miss some out. We ought to feel honoured, but we are only human, so we feel regretful, but I hope not resentful. And much as I wanted Mr Nightingale to stay, his plain statement that he could not do so on account of his very indifferent health here has forced me reluctantly to accept his resignation. There is a universal wail of regret from the congregations of both these Churches, which is the best testimony to the esteem in which their Rectors are held.

Finally, my friends, I wish to commend to your earnest prayers the Missions to Men which Archdeacon Martin, of Marrickville, is going to hold at Toowoomba from May 14th to 21st, and in Brisbane from May 28th to June 4th.

Your sincere friend and Bishop,

GERALD BRISBANE.

THE CONSECRATION OF THE THIRD BISHOP OF CARPENTARIA.

On Lady Day in March, the Feast of the Annunciation, the Rev. Stephen Harris Davies was consecrated Bishop of Carpentaria in St. John's Cathedral. The consecrating prelates were the Most Reverend Gerald Sharp (Lord Archbishop of Brisbane), the Rt. Rev. Philip Crick (Lord Bishop of Rockhampton), the Rt. Rev. George Dowglass Halford (formerly Bishop of Rockhampton), and the Rt. Rev. Henry Frewen Le Fanu (Coadjutor-Bishop of Brisbane). There were nearly 50 clergymen in the choir, including the Rev. F. N. Eldershaw, the Rev. C. Nommensen, and other members of the Charleville Bush Brotherhood. The Archbishop was attended by the Worshipful Chancellor of the Diocese (Mr Percy Hart), and Mr Gordon E. Gall (Diocesan Registrar), and by the Rev. P. C. Shaw (formerly of New Guinea) and the Rev. W. H. W. Stevenson (of St. John's College), who were the Archbishop's Chaplains. The Bishop-elect was attended by the Rev. John Done (of Torres Straits), and the Rev. Ivor Skelton (who is joining the Diocese of Carpentaria). Mr E. R. Crouch was present as Notary Public. The choir and clergy and the Bishop-elect having taken their places, the Archbishop's procession entered the Cathedral and proceeded to the Sanctuary. The service followed the Prayer Book—Mattins having been said at an earlier hour.

The Archbishop was the Celebrant, the Bishop of Rockhampton Gospeller, and Bishop Le Fanu, Epistoler; all the Bishops wore copes and mitres.

After the Creed, Bishop Halford went to the pulpit for the sermon. The Bishop-elect then came from his place in the nave to the Archbishop seated in his chair before the altar. The Bishop-elect was presented by the Bishop of Rockhampton and Bishop Le Fanu. The Chancellor then read the certificate of confirmation of the election—signed by the Archbishop—and the Registrar administered the oaths of allegiance to the Sovereign and of canonical obedience to the Metropolitan, which were duly taken by the Bishop-elect. The Litany was then said by the Sub-Dean (Canon Batty). The *Veni Creator* was said in alternate lines by the Archbishop and the congregation. All the Bishops present joined in the laying-on of hands, before which the Bishop-elect, who previously had been in rochet and stole, was vested in cope. After the delivery of the Bible, the Archbishop placed the mitre on the new Bishop's head, and he then proceeded to the Sanctuary, taking his place with the other Bishops. At the administration of Holy Communion, the Archbishop gave the Holy Communion to the new Bishop and Bishop Halford, who were the only communicants in the service. At the end of the service, the Archbishop, preceded by the staff-bearer and having on his right hand the new Bishop and followed by the assisting Bishops and officers, left the Cathedral in procession.

The service was notable for being well arranged and not being unduly prolonged, and also for having only such music as the congregation could join. Merbecke was used for the Eucharist, the responses to the Commandments being said—not sung. The hymns were: Introit, "Holy, Holy, Holy"; Offertory, "Thou Whose Almighty Word"; the Communion, "O Saving Victim"; the Ablutions, "Shall we not love Thee, Mother dear."

THE SERMON.

At the Consecration Bishop Halford took for his text part of the Holy Gospel of the Feast: "The angel Gabriel was sent from God."

The preacher linked his remarks to the event of the day, the Annunciation of the Blessed Virgin Mary. He said that they went back in thought to that day, which was surely the greatest since creation. God had then announced in the world the most stupendous revelation of divine love, and the beginning of a new era for the human race. The Bishop went on to speak of how God had chosen Gabriel from among a great host to bring His message to the Blessed Mary, who, by the power of the Almighty, was to bear His Son, Jesus Christ, for man. After asking his congregation to let their thoughts roam over what that message had made possible, the preacher discoursed upon that phase of the subject. "The message of the day is Jesus," he declared at the conclusion of the remarks he made in that direction. "It is Jesus in the world of men, God's gift to men in the world to-day, Jesus whom we may love and serve and suffer and die for."

PRESENT LINKED WITH PAST.

The Bishop proceeded to remark that in the consecration about to take place they saw Saturday linked back to the day about which they had been thinking. The event was to be the empowering and sending forth by God of a chosen messenger with a message.

"Does the day bring you a message, my brother?" asked the preacher, speaking directly to the Bishop-elect. "You have been chosen," he went on, "out of the many in the society of the Church for special apostolate by Christ, and He has called you to Himself, as God called Gabriel, as Jesus called out of the number of His disciples Peter, Andrew, James and John. In a few moments you will say that you are persuaded that you are truly called of God Himself to this ministry, according to the will of our Lord Jesus Christ. That is your own security and stay in days when a sense of impotence and futility, and even failure, is pressing sore. You come back to this: 'I did not take this ministry upon myself—God called me. I have not come of myself, God sent me unto you.'"

"Through this solemn sacramental act, God sends you to a definite region. The scene of your labours is among scattered communities, isolated settlers and in islands of the sea. Your work, please God, will not be overwrought with office routine or burdened with detailed administration. It is rather a return to the apostolic ministry of a Paul or Barnabas, and you come to the people to bear Christ to them; to manifest Christ to them, to make them see Jesus and to call them to personal attachment and devotion and obedience to Him, both for His glory and for the highest satisfaction of their own ideals of humanity.

"The personal influence of a Bishop counts for a great deal, and the visit of a Bishop may mean a social event. But first it must mean the coming of Christ to the isolated. You represent and bear the Lord Jesus Christ to your few Priests, living amidst surroundings which so little help to maintain spiritual force and to them your visit must mean a vision and a touch of Christ. And to tiny communities with limited interests and perhaps narrowed vision, your coming is primarily to bear Christ to them. However little they may show it, the inarticulate request is there: 'Sir, we would see Jesus.' They must know that you come from God to them fully absorbed in His trusts and message

—the thing trusted to you to do being, like Gabriel, to announce Jesus on earth.

"I have seen in western bush—as you have seen—the influence of the God-fearing man or the holy woman, an influence radiating far and affecting all the district through those who visit that station home. I believe that for you, and most of us, our ministry and our message is more to individual than to the mass. I believe that God sends us to individuals to bring them into touch with Jesus, and try not to give them up until they have surrendered. There you have a new centre, a Nazareth, where Jesus is, or a house of Lydia, or of Jason, of Stephanas, or of Prisca, and Aquilla.

THE NEED OF TO-DAY.

"That was the way the Name of Jesus and the Kingdom spread in the first three centuries. We need a return to just those methods to-day." Bishop Halford concluded: "And a Bishop can create those centres arising round a Christ-possessed individual perhaps better than anyone else."

A.B.M. Notes.

The appointment of Rev. J. S. Needham as chairman of A.B.M. has given general satisfaction, and we look forward to the month of June, when this Missionary-hearted Priest will begin his new and important work as chief staff officer for the overseas work of the Church.

HOOKWORM CAMPAIGN.—In his report of the Hookworm Campaign in New Guinea, Dr. Lambert writes of the effect of the disease upon native life. Quoting from Dr. Koff, he says:—"The native population of New Britain, and probably of all the island races, is not degenerate, it is sick." He goes on to speak on general questions which are of vital importance to Missionary work in the Pacific.

THE INDENTURE SYSTEM.—One of the questions of current interest in the Western Pacific is the indenture system of labour. The white entered and possessed himself of the black man's country; whatever the motive, his permanent presence is a fact. It takes money to run a country, and no Government is rich enough to wish to perform this function as a philanthropy. Government must have income. The obvious way to obtain this is by plantation development and a tax on plantation revenue. The plantation must have labour, and with primitive people the indenture system seems to be the only practicable one, when we discount slavery.

In Papua Sir William McGregor outlined a system that is working well to-day. And there also can be seen the logical evolution which begins of free or casual labour is already beginning there, and the time is not far distant when it may become general.

This time will be shortened if the Missions and Government will begin and extend some form of industrial education. It is said by many, "Why should the native work for the white man, or raise children to be his servants?" There is no logical reason, but there is a good moral as well as an economic one. Civilisation has destroyed his old ideals of life.

Until Government and Missions have built up something to take the place of these, the only proper education is an industrial one, and the only place where this is given, save in minute quantities, is on the plantation. Indentured natives can be selected from a group by the cleaner and more intelligent appearance and by their greater industry.

THE THREE-SIDED CONTROVERSY.—In New Guinea, in Papua and the Solomons, we have the same triangle of institutions of the white man—the Government, the Missions, and the plantation. Those in charge of each of these three agencies are wasting valuable time and energy scolding each of the others as to what that one should do for the native. They have missed the most important point in the native problem, which may have been saving in the beginning or protecting the personal liberty of the native in blackbirding days, but which now resolves itself into a question of saving human bodies. A diminishing race must be conserved or the Government will have no one to govern; Mission Stations will have few souls to save and will be isolated in the primeval jungle; and the plantations, both private and Mission, will be hard put to it to gather their copra.

In Papua and New Guinea it is more difficult to see this gradual dying out of the native, because these are large possessions; but in the Solomons it is only too evident. There, as well as in parts of Papua and New Guinea, missionaries tell of populous neighbourhoods in which they originally settled, and where the villages have disappeared, and now whole districts are bare of people. In the Solomons further development of plantations is halted by lack of labour. What a comment on white colonisation, that within a few years of the beginning of its development there should be the question of importation of labour for the cultivation of plantations.

THE WORD "SOW" IN I. COR. XV.

A careful examination of the passage has convinced these scholars and many others that St. Paul, in using the word "sow," refers not to the burial of a corpse in the ground, but to the placing of the vital germ in its material surroundings here on earth, where the spirit of man, like seed in soil, builds up its body from the materials around it, until death sets it free to pass into a new and more congenial environment. "It is sown in corruption." If that clause stood alone, we might feel uncertain as to the Apostle's meaning; but the three parallel clauses clear up the ambiguity. "It is sown in dishonour"; it is, as he says elsewhere, "the body of our humiliation," and "we that are in this tabernacle do groan, being burdened." "It is sown in weakness"—a strange expression, surely, as applied to a corpse; but full of significance in the other connection, reminding us of our Lord's pathetic remark, "the spirit indeed is willing, but the flesh is weak"; reminding us, too, of St. Paul's own words in this very letter, "I was with you in weakness, and in fear, and in much trembling." "It is sown a natural body"—that is, a material organism of flesh and blood, suitable only for use in this lower stage of existence as a means of converse with the outer world of sensible objects, and therefore discarded as no longer necessary when the spirit takes its flight to be for ever with the Lord, and the righteous shall shine forth as the sun in the Kingdom of their Father.

A Lesson from the Psalms.

A number of Jews concerned in summonses for assault came before Mr Cairns at the North London Police Court. After hearing some of the evidence the magistrate had them lined up in front of the dock, and quoted a passage from the 133rd Psalm, beginning, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Advising them to take it to heart, he told them to go away and not quarrel any more.

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SIR ERNEST SHACKLETON.

He seems to have been an extraordinary leader and a wonderful comrade. Captain Frank Hurley tells vividly the story of the loss of "The Endurance" in 1915, and the subsequent efforts of Shackleton to save his comrades. For ten months the ship was in the grip of the ice-floes, and during that time it was Shackleton who led the games and dissipated the gloom that then clouded the expedition. Then came the wonderful achievement of keeping three small boats together containing the crew in the ice-strewn Waddell Sea—it was a task almost beyond human accomplishment. Nearly all the party suffered from mental aberration, and all were frightfully frost-bitten. But the greater the call upon the leader, the higher he rose to the occasion. Hurley was forced to receive his gloves; a sailor who was badly frost-bitten through wearing wet garments, Shackleton took off some of his underclothing and gave it to him. No wonder he controlled men! Hurley declares that his greatest "achievement of all was the wonderful journey from Elephant Island to South Georgia in a small boat with five picked seamen to seek relief. It was only five days after our privations in the boats when he embarked on the journey—750 miles of the most tempestuous seas south of Cape Horn to be negotiated at the beginning of winter . . . The party reached South Georgia more dead than alive. . . . Sir Ernest Shackleton crossed the interior, which was considered till then impassable, and arrived at a whaling station. He was pathetically emaciated. He knocked at one of the whaler's doors, and the question came: 'Who are you?' The simple words in reply were: 'I'm Shackleton.' Eventually the rescue was accomplished.

We have noted Shackleton's death, for it reminds us of his life. He was a man of big vision; he was capable of declaring "Death is a very little thing," as he did in Martin Place, Sydney, at a recruiting meeting held there during the war, in which he himself served with distinction. As with Scott and with Oates, so it was with him—ready to give their all for honour. What a trumpet call such a man's death is for us of the rank and file to be up and doing our best in life without looking for reward, except that of helping others along life's road! How despicable in contrast is the cry of "Something for nothing," or "Do as little as possible for as much as you can get!" It was typical of Shackleton that when each man's personal property was reduced to two pounds, he should tear out of the Bible that Queen Alexandra had given "The Endurance" the page of Job, containing the verse:

"Out of whose womb came the Ice!

And the hoary frost of heaven, who hath
gendered it?

The waters are hid as with a stone,

And the face of the deep is frozen."

[From *The Bush Brother*.]

WORN-OUT HYMNS.

Mr Martin Shaw, the well-known composer and musical prophet, lately delivered a lecture on hymn-singing. It was quite informal, and the service can best be described as a "hymn-sing-song."

First, two specimens were given of plainsong chanting, with vocal "faux-bourdon" accompaniment (Psalm cl. and the Magnificat). The lecturer made it clear that plainsong was suitable to prose-poems of this kind, not only because it was beautiful and noble, but also because it was of free

rhythm. 'An Anglican chant, which was barred and measured (and sometimes very beautiful, too) did not fit, and could not be made to fit, without doing violence to the natural rhythm of the words.

Proceeding to deal with hymns, Mr Shaw pointed out the manifest absurdity of confining hymn-singing to the tunes which were written during a small period of thirty years, and that the most barren of musical periods. But, he said, people asked how they were to tell a good tune from a bad one. They were used to these tunes, and liked them; why worry about change? That, said the lecturer, was the sum of the matter. People did not question enough. They were content to accept the *status quo* as heaven-sent. It savoured of atheism to criticise it. A good man may be known by his behaviour, and a good tune is capable of being tested by the same criterion. People do not like insincere, gushing, sickly and sentimental men; nor do they like dull, flat, uninspiring men. Why should they applaud these qualities in a hymn-tune? Decency is decency everywhere, said the speaker, and some of these tunes were demoralising.

A good hymn can stand on its own legs—it does not need to be propped up and decked out with harmony and organ accompaniment; and these things must not be added to it unless they beautified it. Tune and harmony should speak with bold sounds, not with whining accidentals; they should be diatonic and not chromatic. The melodic outline should be well marked and interesting. A good tune could be drawn as a diagram on a blackboard, and the diagram would be interesting. And if there is to be harmony, said the speaker, let it be good and simple; and, above all, have a bass which "moves." Most of the tunes of the period round about 1860 have a stationary bass, confined to one or two notes.

The words of popular hymns also came in for criticism. Mr Shaw stated that they speak too much of a heaven beyond the sky, of the individual's chance of getting there. He told his hearers that, in his opinion, their chance of that depended on the efforts they were putting forth to re-make this earth into the kingdom of God, and that if they were sincere in that, the issue could be left to take care of itself. It was essential to get back the thrill of life, its romance and its joy, into Church services, and to take out the hypnotising effect of much Church music.

"Artifex" tells the readers of the *Manchester Guardian* that he has lately heard the lessons really well read in Church, as a musician interprets, and not merely renders, a composition. The experience seems as exceptional to "Artifex" as it is to most of us, and he has been set thinking upon the reason. He finds it to be because the art of reading aloud has ceased to be cultivated. It used to be generally practised; the novels of Jane Austen abound in allusions to it; it prevailed down to the childhood of those who are still but middle-aged. But it has died out in our own time, killed by the habit of going out in the evening instead of finding entertainment at home. It is interesting to trace the cause of clerical failure, even though there be no prospect of changing our social habits in order to recover a lost art. More has been lost than we imagine. We are, as a nation, poor linguists, because we are content to learn foreign languages mainly by the eye, and can therefore read but not speak them. We lose half the beauty of noble prose and poetry because their cadences never fall upon our ears. But the masters of prose and poetry, even to-day, are precisely those who write as if their words were always to be read aloud.

BISHOP GORE AND THE GREAT CERTAINTIES.

Lord Haldane, lecturing on relativity and the Einstein theory in London, said relativity was a very difficult subject, but he doubted whether it would remain as difficult as it is to-day. It took the world a long time to realise the teaching of Copernicus and Galileo that the earth went round the sun.

The new doctrine of the relativity of reality to knowledge was perhaps even more revolutionary than the teaching of Copernicus and Galileo, and yet he prophesied that in 50 years boys at school would be familiar with at least the ground principles of the Einstein view.

The doctrine of the relativity of reality to knowledge extended far beyond mathematics and physics to all the other domains of science and to ethics, the theory of the State, and even to religion.

There is "profound unsettlement of religious beliefs in our present society.

"Those great supports of popular religion [the argument from design and the authority of Holy Scripture] were destroyed in the estimation both of men of science and the mass of educated people in the middle of the last century.

"The war and its experiences appear to have done a great deal to deepen doubts of the reality of divine love on the moral government of the world. It has weakened the liberal faith in progress without strengthening the faith in God. In the case of the most serious, it has left them perplexed; in the mass it has weakened idealism and deepened a cynical materialism. Certainly on the whole it has left the youth of the country widely and deeply alienated from

the Church and from organised religion."

—Bishop Gore in "Belief in God."

Bishop Gore closes his book with a passage on this doctrine.

"I want to point out the modification which belief in the reality of the self-disclosure of God through the Hebrew prophets introduces into the current doctrine of Relativity of which Lord Haldane has recently been the prophet.

"No one, I think, can dispute the truth of this doctrine, though whether Einstein's discoveries and theories do more than show it in a novel light I do not feel sure. Anyway, the postulates of each branch of human science are not final and necessary truths, but are relative to the particular science; and the absolute point of view from which all must be harmonised is hard to come by, and may be unattainable for ever by the finite minds of men. Certainly the mind of man is not capable of discovering absolute truth.

"This applies to moral truth as much as to any other department of reality. The judgments of the conscience are not and never can be absolutely the judgments of God. It applies also (even in the postulate of revelation) to theology. The theologians have always emphasised this. 'We see through a glass darkly' in our thought about the ultimate things. Nevertheless this necessary doctrine of relativity does not supply any valid ground for excluding the idea that behind the veil of creation lies the Personal God. . . .

"The revelation of God in Christ may be spoken of as establishing 'the absolute religion' in the sense that it is, for this world, final and universal, but it does not mean that 'the absolute truth' is there revealed. At least, Christianity has never made any such claim. It has never claimed for us in our present condition to see God as He is. . . .

"It is absolutely true in the sense that any human propositions which really ignore it or contradict it are misleading and false."

ORGANIST OR PRIEST?

It is a debated point whether the organist or the priest is primarily responsible for many of the incongruities in public worship to which Mr John Newton draws attention in "Sixty-five Don'ts for Organists" (Hefter: Cambridge, 1s.) Assuming that censure may be equally divided between the two, we recommend both clergy and organists to study this well-thought-out little work. That it is the production of an informed Churchman is evident, and his criticisms are undoubtedly justified. With him, many of us have been patient sufferers under conditions which too often make worship a penance instead of a real joy. Some of these conditions (as, for instance, the "Ely Confession") we hoped had altogether disappeared. Many, alas! remain to vex our souls—among them, the operatic *morendo* in the last response at Mattins and Evensong (a "fond thing vainly invented"); the meaningless *crescendo* at "the third day" in the accompaniment of the Apostles' Creed; and the setting of *Nunc Dimittis* to a minor chant, making it a dirge instead of what it should be, a song of triumph. One "Don't" we certainly emphasize: "Don't believe the Anglican chant is perfect; it is not. In Anglican chanting the music rules the words; in Plainsong the words rule the music." In regard to the music of the Holy Eucharist Mr Newton's suggestions are admirable; needless to say he deprecates the "humming" accompaniment to the Comfortable Words.—*Church Times*.

FROM OUR EXCHANGES.

THE BISHOPS OF DURHAM AND LIVERPOOL.

Two such different men as the Bishop of Liverpool and the Bishop of Durham have been saying very much the same things about the old discredited ways of raising money for Church purposes. We cannot pretend to think that raffles at bazaars are particularly sinful, or that there is any especial wickedness in letting parish halls for dances; but we agree with Dr. Chavasse and Dr. Henson that these are not the right ways of financing a parish. The Bishop of Durham speaks the simple truth when he says that congregations "need earnest, thoughtful, efficient teaching from the pulpit, not a tiresome iteration of appeals for money." That it should be necessary to make such appeals is sufficient indication that the old methods are not only wrong in themselves, but that they have broken down. It is the duty of the Parochial Councils to see that better methods are adopted and that every Church member contributes regularly and as a matter of course to the needs of the parish. Until better means are found, the duplex envelope offers a simple and effective solution of the problem of raising money both for local and general Church purposes.

CHURCH FINANCE.

"I observe with great disquiet," said the Bishop of Liverpool at his Diocesan Conference, "a growing tendency amongst many of our Churchpeople only to give when they can get something in return, and to make the provision of amusement the condition of helping God's cause. When a large amount has to be raised a series of whist drives, dances, theatricals, and such like are promptly organised in many parishes. I pass no judgment on these particular forms of amusement. If our conscience allows us to use them, we are justified in their use. But I deprecate with all my heart the principle that our people should be trained to give to God only when they receive amusement in return. A good sale of work run by a congregation is often eminently desirable. It strengthens the spirit of service, kindness and interest in parochial affairs. But when such a sale of work is made the occasion for raffling and the gambling spirit, if stimulated by raffling even £5 notes, and for the introduction of methods more akin to Vanity Fair than the Church of Christ, I tremble. Large amounts of money may be raked in, huge debts may be paid off, but is such an offering acceptable to God?"

"CHINK OF MONEY" IN CHURCH.

At the Durham Diocesan Conference the Bishop, in the course of his address, dealt with the methods of raising money for religious purposes. Dr. Hensley Henson maintained that such methods should not be incongruous with the spiritual interests at stake and therefore likely to confuse or offend the general conscience; secondly, save in very exceptional cases, appeals for money should not be made in the course of Divine Service in the Churches; and thirdly, contributions to religious objects should be made on principle as an acknowledged part of spiritual duty, and not by special appeals to the general public.

He could not think it wholesome that begging for money had so prominent a place in the regular worship of the parish Churches. Association between Divine worship and the collection was too intimate, and too often emphasised. Behind the prayer and praise, and running through the sermon, was too often the chink of money. He was sure that the ministry of the "word" had suffered greatly by its subordination to the interests of finance. He attached much importance to the regular payment by every parochial elector, and believed that a system could be worked out

which would fully satisfy all the standing financial claims of the Church by personal contributions regularly assessed on a definite principle, and collected by the Parochial Church Council from those who had claimed a personal membership within the parish. Appeals to the general community would then be reserved for those occasional things outside the normal course of Church life and affecting the community as a whole.

OUR LADY.

A phrase in Princess Mary's little speech of thanks to the Eton boys for their wedding present to her—a silver statuette of their Founder, Henry VI.—seems to have passed without observation. "I regard it as a happy coincidence," she said, "that both my Eton brother, Prince Henry and Lord Lascelles bear your Founder's name, and I the name of Our Lady, to whom the College is dedicated." Not long ago it would have been impossible, even for Royalty, to use a title which the Prayer Book gives, but which many Churchmen still withhold, without a storm, or at least a growl of protest.

COPE.

We learn from the Woman's Page of an evening journal that "the loveliest of the brocades for the women can't surpass the crimson and gold and blue and silver and green splendour of the material that makes the cope which the Archbishop of Canterbury wore at the Abbey service." It has "nice little decorative shields with the arms of the See and Town of Canterbury worked on them, down the front of the garment, that is so stiff with gold threads that it can almost stand by itself. One of the most interesting of these shields is what amounts to a needlework miniature of the jewel of the Order of the Garter, of which Order the Archbishop was prelate for some years. The dragon is the fiercest-looking ever, and St. George is clad from head to foot in armour of wee silver sequins."

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PAIR	PAIR
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The Church Chronicle.

Vol. XXXII.]

BRISBANE, MAY 1, 1922.

[No. 382]

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 15th of each month.

CANON JONES MEMORIAL.

CHURCH OF ENGLAND GRAMMAR SCHOOL CHAPEL.

The leading article this month deals with a matter of Christian duty. We appeal to our readers to minister of their best to the memory of a saintly Priest and Pioneer, and to a very present need and so to the greater glory of God.

It will be remembered that immediately after the death of Canon Thomas Jones an appeal was put forth for the erection of a chapel at the Church of England Boys' Grammar School, Brisbane. Various causes operated against the scheme being developed, and the Committee felt that it was wiser for a time not to press the claim upon the public.

Now, however, the occasion has arrived when this appeal can be renewed.

We, of to-day, owe much to our old pioneers, both in Church and State; alas, there is a tendency to forget them, but, for our own sakes, those who left us a goodly heritage should have their memory honoured and their example kept before ourselves and the rising generation.

Amongst those pioneers there is no name more venerated than that of the late Canon Jones. From Rockhampton to the border of New South Wales the foundations of work which he did are still being built upon. He was a great Church builder, whose visions of the future have wonderfully materialised. Greater, however, than buildings, has been his influence over individual lives. Men, women and children remember how he helped them, sometimes in worldly ways to his own loss; still more in spiritual ways—lifting them up, strengthening their character, comforting them. There was no one who could comfort as he in times of sorrow and trouble.

A permanent memorial to him will be to our own honour, and encourage the present generation to follow his example.

The erection of a chapel at the Church of England Boys' Grammar School, Brisbane, is an appropriate memorial to the memory of one who did so much for the building up of the character of Queensland. It is imperative there should be some agencies at work which will teach the coming generation of men that there is something else besides worldly success to be aimed at. The great public schools of England made their mark not only in the late war, but in the history of England and in the building up of the Empire. We need similar influence in our life in this State, and the Mother Church of England should not be the last or the least in exercising such influence.

The time has arrived when the Church of England Grammar School, Brisbane, following the example of the great Church Schools of Australia, must have a chapel if the School is to fulfil its proper function, and a chapel which should not be mean, but so worthy of its purpose that it will inspire the highest ideals and aspirations in those whom it is intended to benefit. It is desired that

pupils of this School will in future take their place unselfishly and without hope of gain in the building up of our great State. The influence which will create these ideals can be found only in the association of religion presented in the most inspiring manner.

The Archbishop of Brisbane gives his strongest support to this appeal, and earnestly hopes that one of the first things to be done during his term of office will be the completion of this chapel.

It is estimated that the chapel will cost about £6000, towards which there is in hand, as a result of the preliminary appeal, the sum of £1000. At a meeting held under the presidency of the Archbishop another £300 was subscribed, and subsequently £225, making a total of £1525 already in hand. This result at the meeting shows that the Archbishop's action in reviving this movement is welcomed by Church people, and encourages this Committee to issue the appeal.

It may be mentioned that the Walter and Eliza Hall Trust has promised the sum of £250, provided that the sum in hand is increased to £1750 without further delay. The Committee, therefore, asks for an immediate response to enable the Walter and Eliza Hall grant to be obtained; and, in addition, asks for the further £4000 to be forthcoming, so that the building can at once be proceeded with.

Contributions may be sent to—

THE ARCHBISHOP OF BRISBANE
(Bishopscourne, Milton);
Mr. H. W. LUYA, Chairman of Committee
(Brisbane Milling Coy., Ltd.);
Mr. J. T. P. COOK, Hon. Treasurer
(Church House, Ann Street); or
Mr. S. DAVIS, Hon. Secretary
(“Ventnor,” Northgate, Brisbane).

I fully endorse all that has been written in the foregoing appeal. In addition to agreeing with what is said about the late Canon Jones I emphasise strongly the need of a Chapel for the Church of England Boys' Grammar School. It seems unfitting that the only Boys' School which the Church of England has in Brisbane should be without a Chapel of any kind. It will give me great happiness if this defect is speedily remedied. With all my heart I wish God-speed to this effort.—GERALD BRISBANE.

THE RUSSO-GERMAN BOMBSHELL AT GENOA.

The Economic Conference of all the European Powers, which was summoned to meet with such high hopes, has suffered a serious set-back by the announcement of a Treaty between Germany and Russia, which has been concluded without consulting the other Powers, and behind their backs. In itself the Treaty is not without its good points for amongst other things it provides for the cancellation of their mutual indebtedness; and could all the Powers (including America) have been made parties to it, the result for Europe might have been of lasting benefit.

The sting is not so much in the provisions of the Treaty as in the duplicity of the two Powers concerned. In inviting them to the Conference Lloyd-George held out the hand of fellowship to one who had been an open enemy and to another who was a traitorous ally. The invitation to both met with great opposition from France, but Lloyd-George insisted that if Europe was to be saved, the help and co-operation of all the Powers would be needed.

Russia and Germany responded to this frank and friendly advance by a ready acceptance, but with a secret treaty in their pockets, intended to circumvent the Allies. Conduct like this might indeed occasion a strong sense of disappointment and disgust; but having regard to the past and much of the present history of the two nations concerned, it need cause little surprise. Such an alliance has been foreseen and feared for years past, but more particularly since the upheaval and collapse of Russia and the conclusion of the infamous Brest-Litovsk Treaty. It was part of Lloyd-George's plan, in summoning the Conference, to prevent such a contract, to avoid splitting Europe into hostile camps, to secure if possible the co-operation of the United States—the chief creditor; and further, Russia's repudiation of a debt of six thousand millions owing to the Allies, and Germany's duplicity in attempting to conceal her real resources in men, money, munitions, guns and vessels of war, are but indications of the character of those two nations. Despite a Bolshevik Government in Russia and a so-called Republic in Germany, true democracy has no real part in their government. “They are anti-democratic by genus and history.” Germany's dream of world-power is not yet dispelled; and though she has been defeated on the Western front and her colonies torn from her, it may be only a temporary check, if the Treaty just concluded is allowed to stand without any controlling influence on the part of the Allies.

The Brest-Litovsk Treaty brought her not only large indemnities but also the prospect of an Eastern Empire “with great ports, fleets, railways, waterways, illimitable forests, vast corn lands, inexhaustible stores of petroleum, the control of wide seas, the undisputed mastery of ancient trade routes between West and East, endless manufacturing centres, and millions of new slaves.” She would have controlled the puppet rulers of Esthonia, Livonia, Courland, Eukraine, Lithonia, and Finland. She would stretch her arms from the Black Sea to the North Sea, and from the Baltic to the Adriatic. Her new Treaty with the Bolshevik Government, if not cancelled or withdrawn, may bring her dream within measureable distance of realisation. In any case such a bombshell must have immediate and far-reaching effects. As Lloyd George said, it strikes a blow at the mutual confidence which should prevail at the Conference. Without such confidence nothing good can be done and the Conference may collapse without having accomplished anything. Germany's duplicity will most certainly put Britain and the other Allies on the side of France in her demands for the retention of her huge armies, and for her full pound of flesh from Germany. It may in her distrust of Germany and her fear of aggression even strengthen France's determination to hold on to the Rhine as her frontier.

Although, as we write, late cables tell us Lloyd George is still confident for the success of the Conference, the hopes for a European pact, following the lines of the Washington Treaties are small indeed, and Europe may continue to groan under a burden of debt and a state of industrial unrest that has almost reached the chaotic. Disarmament or even a reduction in fleets and armies and the cancellation of war debts seem to be “of such stuff as dreams are made of.”

It is approaching four years since the Armistice was signed, and as the days go by we get a truer perspective of what the entry of America into the war meant to the Allies and to the world generally. It is scarcely to be denied that the war would have been won without her help

as a belligerent, although victory would have been delayed. Peace settlements without her preponderating influence would have been on a different basis, and the world-wide disturbances emanating from Woodrow Wilson's fetish of ‘self-determination’ such as we are now experiencing might never have occurred. Had politicians not prevented Foch from marching into Berlin and there dictating terms of peace, the German people would have had a saner view of what war meant, and would have experienced something of the humiliation she forced upon France when in 1871 she paraded her troops in Paris.

America, as the richest among the nations of the world, her controlling influence as the chief creditor, her aloofness from all attempts to stabilise the economic conditions of Europe, and her determination to resist suggestions for the cancellation of war debts, are factors that make it very difficult for the Allies and smaller dependent nations to pursue the paths of peace and the resumption of sound trading relations.

Let us hope that it is not yet too late for a happy consummation of the objects of the Genoa Conference, and that Europe's starving, disturbed and distressed millions may soon have a chance of work and wages that will bring them comfort and rest from turmoil.

SERMON BY THE BISHOP OF CARPENTARIA.

At St. Colomb's Church, Clayfield, on Palm Sunday, at a Sung Eucharist, the Bishop of Carpentaria (the Right Rev. S. H. Davies) pontificated and preached. The Bishop took his text from St. Luke xix. 41: “And when He was come near, He beheld the city, and wept over it”; and I. Cor. xi. 31: “For if we would judge ourselves, we should not be judged.” Many of those present, he said, had received crosses of palm-leaf, blessed in this or some other Church. He himself had one brought to him while in the Charleville Hostel last year, and he had kept it in his Prayer-book ever since. What had the palm cross meant during the year? It was extraordinary that we had taken palms, the sign of victory and triumph, and made them into a Cross. Palms always reminded us of the crowd hailing the Lord as their King, and yet every year we made them in the sign of the Cross, the gallows of those other days, the sign of death. Authorities told us that it was the custom for all pilgrims to Jerusalem to be greeted with “Hosanna,” but not greeted “King!” We were told that the crowd which cried “Hosanna” also cried “Crucify.” Why? In the midst of that rejoicing crowd, Jesus wept, because He saw Jerusalem would be judged, but would not judge itself, as the Lord would have it do. Jesus wept, because God's judgment was inevitable, because the City of Jerusalem had not bothered or troubled to prepare to meet the chosen of God. Could we take to ourselves the thought of God, the remembrance of the love of Jesus as He wept? Think of judgment in our own actions and words. There was the result of whatever our action might be. There was the motive behind the action. All of us might be carried away on Palm Sunday by mere emotion, which might lead us on to do very beautiful things, but sometimes might lead to very dreadful things. How hard it was for us to judge ourselves; how easy to find fault and pass hard judgment on others! We would never put forward excuses for others as we did for ourselves. The Lord, in His Church, had set us a tribunal for our guidance and assistance. Our confessor could give us unbiassed advice that the life God had given us might not be lost by impenitence.

MEN'S SUNDAY.

The National Council of the Church of England Men's Society, with the sanction of the Archbishops and Bishops of the various Dioceses in Australia, have arranged for a "Men's Sunday" on Sunday, May 21st. The idea is to create the sense of unity throughout the Commonwealth by asking all men to attend worship and to join in prayer on the one day. Members are urged to make a special effort to induce their friends to attend the services. The clergy are invited to give their hearty co-operation. Two subjects are chosen for the special sermons of the day: "Fellowship" and "The Church and National Life."

IN MY GARDEN OF THE WORLD.

In this, my Garden of the World,
There's nought but toil for me;
And toil me as I might alway,
There's ne'er a Flow'r to see.

The Wild Weeds grow, and Matted Vines
Go creeping everywhere,—
My hands fight hard to keep them back
To show that Plants are there.

And oh! 'tis oft I weary grow,
And think my toil in vain;
For when I think my Garden clean,
The Weeds crowd back again.

But I must never count the cost,
Nor weary think the hours;
I know that when the Gard'ner comes,
'Tis He who'll find the Flow'rs.

Bulimba, Q'ld.

M. E. STEER.

PHILOSOPHICAL GROUNDS OF BELIEF.

The three great traditional arguments for belief in God are known as the Ontological, the Cosmological and the Teleological proofs. Of these, the Teleological—called in its popular form, the Argument from Design—seems to me to be the only one which shows us the God required by religion, the God Whom we can love and worship. The universe, in spite of its evil, produces on us an impression of wisdom; but this general impression, though striking, is somewhat vague; therefore we are led to go into details, and men turned chiefly to the facts about organic bodies, and the adaptation of our organs to their uses and their environments. And here, in the last century, the Argument from Design came into conflict with Darwin. But, the real defect of the Argument from Design, in its popular form is, I think, independent of the Darwinian controversy. It points out that the world appears to conform to certain principles of wisdom, and then argues that, if this conformity is not accidental, this implies government by a conscious mind. This is a natural, but I think, a fallacious conclusion.

BEAUTY, MORALITY, AND REASON.

First, then, let us lay stress, not on the word "design," but on the word "accident." It is, for example, no accident that, again and again, the colour and forms of the landscape agree with the principles of beauty. It is no accident that the many minds of men conform, on the whole, in their thinking to the many true principles of morality, when these are clearly before them. Is it an accident

that in these and other respects the universe conforms to a general standard of rationality? The belief that the universe is a rationally-ordered whole is, in a sense, the common belief of all sane men. Modern men, at any rate, all agree in rejecting mythological events, on the sheer ground of their divergence from the standard of reason. Further, this same belief that the world is a rationally-ordered whole is the basis of our scientific predictions—as when the astronomer predicts eclipses—and of our everyday expectations, as when we predict that autumn will be followed by winter.

A RATIONAL BELIEF.

I always feel that a purely naturalistic universe—a universe subject only to mechanical laws, laws which take no account of our "higher interests"—can be made to look fairly reasonable. But, if we are convinced that the laws of Nature do in some cases subserve these "higher interests"—that it is a law of Nature that colour-schemes shall be harmonious, that our own æsthetic and, above all, our moral conceptions, shall possess a certain correctness, then I think, we must go further. I am clear that a universe governed by a system of laws which included such laws as we have just considered—laws prescribing these higher and nobler experiences, æsthetic apprehension, moral knowledge, and aspirations—must, if it is to be called truly rational, do something to satisfy fully the aspirations which it has called into being. A system of laws which prescribed the existence in men of true and right aspirations, and then prescribed their ultimate disappointment would strike me as conspicuously irrational. In such a world, anything absurd might happen. When I come to this point, religious convictions press into my mind thick and fast. If it is true that our moral beliefs are neither illusions nor accidents, we can reasonably demand fuller opportunities of moral insight and victory than come to us in this life. But if we once admit a future life on these grounds, then the argument in favour of a "personal God," a conscious God to Whom we can speak, seems irresistible. What but disappointment would Heaven be without a personal God?

—Rev. C. J. Shebbears.

RECENT CONTRIBUTIONS TO ST. MARTIN'S HOSPITAL.

Mrs Lightoller has given the generous sum of £800 to build and equip a ward as a permanent memorial to her husband, the late Dr H. N. Lightoller. And other recent gifts are:—Anonymous £250; Anon £100; Walter and Eliza Hall Trust, £100, further donation; Mrs Leyland, Barmouth, £100 for the furnishing of a room in memory of her son; The Brisbane Wool Spinning Guild, £58, further instalment; Anon, £57; St. Margaret's C. of E. High School, Old Girls' Association, £65; collections in Thursday Island per Rev Slade, £30; Mrs Connock, Barmouth, £25 for cot in memory of Harry Harold Connock; Mrs M. E. Seymour, Barmouth, £25 for cot in memory of Francis Douglas Seymour; Mrs M. E. Jolliffe, Barmouth, £25 for memorial cot; Mr W. A. Wilson and Family, £25 for cot in memory of John Turner Wilson; St. Aidan's Guild, £25 for Tannymorel cot; Miss Barbara Sisley, £17/4, further instalment on entertainment; Messrs. Schriener Bros., Bando, Wyandra, £10/17/-; Children's collections in Maryborough, per Mr J. E. Webber, £9/19/6; Messrs R. S. Hews & Co., £7; collections in Nambour, per the Rev C. Tunstall, £6/17/6, further instalment.

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.

VISITING.

Sir,—Your correspondent "Chaplain" presents rather a strong case against the parson's practice of visiting his parishioners, but I think he has overlooked the following point: There are many homes where there is no higher influence at work to raise both the moral and intellectual tone of the household than that of the week-day school (whose influence, it must be confessed, is, by itself, sadly inadequate). Around these homes, on a Sunday afternoon, ragged children play with their ragged neighbours in the filth of the cottage backyard. Are not these the children for whom Christ said these words, "Suffer little children to come unto Me . . . for of such is the kingdom of heaven?" Yet our visiting parson is the only link between God and these children, and what will happen if that link is removed?—I am, Sir, etc., G. GRANTLY.

Sir,—It is pleasing to note that the subject of visiting is interesting some of your readers, and in reply to "Chaplain" I would like to refer him to your short paragraph in the last issue of the *Chronicle*, "Lost, a boy," and to "Layman's" letter, with which I agree. "Chaplain" asks to what Luke x. 7 can be applied if not to pastoral visitation. I hope he will not think me presumptuous if I try to explain the passage as it may be of some use to ordinary readers.

In the first place the original writer in his clipping used the words "go not from house to house" as meaning that a clergyman should not visit from house to house, whereas in the gospel our Lord in sending out his twelve disciples instructed them (amongst other things) to take no provisions, but whatsoever place you enter, enquire for some worthy person who will give you accommodation during your stay in that place. An incident of a similar nature is given in Acts xvi. 15, where Lydia asked Paul and his assistant that if they considered her worthy, to come to her house as guests during their stay. The only sense in which this can be applied to present conditions is by the faithful uniting together to provide a home or rectory for the parish priest; by so doing we prove ourselves worthy and recognise that the Minister is worthy of his hire.

If people have been badly prepared for Church membership, one fails to see that "Chaplain" is doing his duty by neglecting them; all the more reason for making an effort to reach them, that he might educate them in Church life.

We are not responsible for the customs of other denominations: our clergy are looked upon as 'shepherds' of the parish, and a good shepherd not only looks after his flock but also seeks out the straying ones.

It is unfortunate that base insinuations are introduced in reference to house to house visitation. Comment is certainly undesirable, but I venture to suggest that the parson who makes himself a friend of his parishioners will be able to understand and help them far more by his homely chats than by sermons which are intended for people who are usually absent from Church.—I am, Sir, etc., Ipswich, April 10, 1922. J. W. HARVEY.

Sir,—Would you please grant me space to give a word or two of advice to your correspondent under the *nom de plume* of "O.E.M.S. Member" in last month's *Chronicle*, and that is to be in charity with all men when receiving, and carry no trouble into God's House.

I was always under the opinion that the above Society was inaugurated to teach us men to help to conduct the rites and ceremonies and all other means to the end of the welfare of God's Church—spiritually and materially, corporately or individually—and live in brotherly love; not to introduce controversial subjects that have nothing to do with our Church life. But I must say my experience has been very different to "O.E.M.S. Member." When I went to Communion at St. Paul's, in Ipswich—never having received Communion there before—a capitalist took me home in his motor car, seeing I was old, and made a special journey with me. Such actions compare very favourably with some employees' actions in taxing (extreme wages) to that extent some industries that they have had to close down, causing a great number of their fellow-employees to be out of work. I would be pleased if your correspondent would write to me about his trouble.—I am, Sir, etc., Southport, April 10th, 1922. AN OLD PENSIONER.

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.
May 7—Clifton	Allora	Glengallan	Allora	
14—Allora	Clifton	Spring Creek	Allora	
21—Allora	Goomburra	Glengallan	Allora	
28—Allora	Clifton	Spring Creek	Allora	
May 1 (Monday)—Girls' Guild, 8 p.m.				
3 (Wednesday)—O.E.M.S., 8 p.m.; Women's Guild, 8 p.m.				
8 (Monday)—Local Committee, 8 p.m.				
10 (Wednesday)—Women's Guild Bazaar.				
11 (Thursday)—Evensong, Cressbrook, 8 p.m.				

ALLORA, ST. DAVID'S.—The Archbishop arrived here on Saturday, April 1st, after having been met at Hendon by the Rector and Wardens in Mr Harry Smith's car. Before leaving Hendon he called on Mrs Neylan and inspected the new Church site, of which she is the generous donor, and expressed his satisfaction at the prospects of building a Church at Hendon. At 3 p.m. a monster reception was held in the Rectory grounds, Allora, for which the catering arrangements were carried out very successfully by the Women's Guild members. At the reception, Mr Muir (Chairman of the Shire Council); Mr W. A. Deacon, M.L.A.; Rev. E. A. Laphorne (Methodist); Rev. Cameron Wood (Presbyterian); Commandant Anderson (Salvation Army) spoke words of welcome to his Grace, and were ably supported by Messrs. H. C. Deacon, L. Reid, C. Y. Gillam, J. C. Nussey, and the Rector. On Sunday, April 2nd, the Archbishop celebrated at 8 a.m., using full Eucharistic vestments, and at 11 a.m., administered the Sacrament of Confirmation to candidates from Allora, Hendon, Spring Creek, and Goomburra. He was vested in cope and mitre, and his charge to the candidates will long be remembered by us all. At Evensong he preached on the subject of Foreign Missions and stirred us all up to our responsibilities. The Girls' Guild conducted a Mission Stall at the reception and sold out all their goods. Well done, girls!

GOOMBURRA (ST. JOHNS).—April 2nd (Sunday) was a memorable day in the history of our Church here, for his Grace the Archbishop visited us, and dedicated the new portion of our Church building and several pieces of Church furniture and ornaments, viz., a canopy and credence table, the gift of Mr Brown; Altar lights, presented by Mr E. O. Teape; Altar Cross, given us by the Sunday School scholars and teachers; and Altar and riddell posts, which were an offering from the Women's Guild. The Church, for the day, was crowded to overflowing, quite a large congregation being outside as well. The Archbishop expressed himself as greatly pleased with the heartiness of the service and singing. Miss B. Banks presided at the organ. The Church has been enlarged and painted outside, tank repaired and placed in new position; and all those improvements—which have cost quite a lot of money—are the outcome of the loyal and untiring work of the Women's Guild. Good Friday and Easter services were well attended, and the Church was beautifully decorated by the members of Guild and Sunday School: and considering the dry weather we are having, it is a marvel where they got so many flowers.

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Telegrams: NORMAN BELL, BRISBANE.

GLENGALLAN.—We had a very good sermon on Palm Sunday, quite a record attendance of men at the Altar to receive the Blessed Sacrament. We are now thinking of taking on the work of painting the Church fence, and hope to arrange a Working Bee at an early date.

SPRING CREEK.—Easter Day services were well attended. The Church is now painted, and sundry repairs have been effected. On Palm Sunday the Rector distributed palm crosses to a large congregation, in memory of our Lord's entry into Jerusalem. This marked the day and gave us thoughts for Easter.

NOTICE.—The Rector has arranged, during the absence of Rev. J. Hope from Clifton, to conduct some of the services there, so we ask our readers' careful attention to altered programme.

THANKS.—The Rector desires to thank Mr H. Smith and Mr P. Young for the use of their cars, on the occasion of the Archbishop's visit; and Mr E. Anderson and Mrs Sapsford, for driving him (the Rector) to the various services on Easter Day. Also Miss M. Allison and Mrs Hamilton, for decorating the Church so beautifully; and Mrs Briggs and Mrs Muller, for gifts of handsome Pampas grass, and many others, for flowers.

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

7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
7—Boonah	Cannon Ok.	—	Boonah, Maroon (8)
14—Boonah	Boonah	Mt. Alford	Boonah
21—	Maroon	Cannon Ok.	Boonah
28—Boonah	Mt. Alford	—	Boonah

Ascension Day, 25th, Boonah, 7 a.m., H.C.

C.E.M.S., 10th.

G.F.S., 11th and 25th.

M.C.L., 6th and 20th.

We have had a helpful and happy Passiontide and Easter. Well-attended lantern services were held at Maroon on Palm Sunday by Mr Cossart owing to the Rector being called away, and on Good Friday by the Rector in the School of Arts, the C.E.M.S. with some of the congregation going in procession thither from the Church. The Three Hours were very fairly well attended also. A goodly number of communicants greeted the Risen Lord, so many indeed that they very nearly constituted a record for Christ Church, and many of us felt that after all Lent is always worth while. At the C.E.M.S. annual meeting Mr O. Eva was elected President, with Mr J. Maynard again as Secretary. Miss L. Tow takes Miss Maynard's place as Secretary of the G.F.S., as the latter is to be married shortly. We wish her every happiness. A much-needed want at Mt. Alford Church has been supplied, as have so many others in the past, by Mrs Bell, of Coochin, who has presented a complete set of Communion vessels as a Lenten offering. We are deeply grateful to her, and hope that members of St. Peter's will show their appreciation of her generosity in the best of all ways. The Rector and Mrs Compton hope to have a short holiday early in May. The services on 14th will be taken by Bishop Le Fanu; those on 7th by the Rev. G. S. Hanbury, O.B.E., Vice-Principal of St. Francis' College.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and JAS. PAYN LEWIS).—The services during Lent and Holy Week were very well attended, Good Friday being observed with deep devotion. The Sung Eucharist on Palm Sunday at 9.15 a.m. was a beautiful service, and throughout the day over 500 palm crosses were distributed. A men's service in the afternoon of Palm Sunday was marked by a spirit of real earnestness. The next is to take place on Sunday, May 14th, at 4 p.m., and we expect a greatly increased attendance. C.E.M.S. members are visiting every Church of England home in the parish in preparation for the forthcoming Mission to Men in Brisbane, and they are meeting with much encouragement. For the Three Hours devotions, conducted by Bishop Halford, there was a full Church, most of the people staying throughout the whole time. A children's service each day during Holy Week was really devotional, and the attendance was good. The Easter Day services were very inspiring, the Church being tastefully decorated and the singing excellent. There were nearly 400 communicants, about 340 of these receiving the Blessed Sacrament at one of the early celebrations. One felt that the Sung Eucharist at 11 a.m. was a real "sacrifice of praise and thanksgiving." At Evensong the Church was crowded. On Saturday, May 27th, at 3 p.m., a Garden Party is being held in the rectory grounds, to which the Archbishop and Archdeacon Martin have promised to come. On Thursday, May 25th, the Festival of the Ascension of our Lord, there will be celebrations of the Holy Communion at 6, 7 and 10 a.m. The first will be a full Choral Eucharist. We are most thankful that, during the past year, the

chancel has been paid for, and the financial year has closed with a small balance on the right side. The Easter Meeting is to be held on Friday, April 28th, at 8 p.m.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON).—The course of addresses, given on the Tuesdays in Lent by Bishop Halford, were much appreciated. The last address in Holy Week, on "Service," was specially uplifting, and we feel sure will bear fruit in the parish. The Three Hours Addresses were kindly taken by the Rev Percy Hubbard. The Lantern Service was, as usual, largely attended; and, thanks to Mr James Thomas, who managed the lantern, the pictures and hymns were beautifully clear. There was rather a scarcity of flowers, but enough with Mr S. C. Matthews' load of pot plants to make the Church look beautiful and restful; and our best thanks are due to the band of Churchworkers who came to decorate the Church. At the 6.30 celebration, on Easter Sunday, a beautifully-worked chalice veil was dedicated, in memory of Doris Agnes Haddock, who was called away last Christmas to her Heavenly home. The Rev. C. J. Armstrong assisted the Rector at the first celebration, and celebrated at 8 a.m. The choir rendered Jackson's Te Deum and Jubilate, and the Anthem, "Why seek ye the living among the dead?" and Maunders' setting of the Magnificat and Nunc Dimittis in the evening, with much taste.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—We have little to comment on this month. The Good Friday services were impressive, Mr Barstow, Rector of Nundah, leading the Three Hours devotions. Easter Day was a very bright day. There was very little room for criticism. The complete, dignified ceremonial was the fitting vesture of a sincerity in worship which we believe is deepening among us. There will be a 'Send-off' Social, given by the Women's Guild on 26th April—the day before our Rector leaves for England. We expect him back some time before Christmas. The Easter Meeting was held on the 21st, when very satisfactory reports and accounts were presented and adopted, and practically all the office-bearers re-elected.

Nundah and Northgate with Banyo (Rev. EDGAR BARSTOW).—The building of the vicarage has now been completed. A good number of parishioners and friends were present on the afternoon of Saturday, 8th April, when the house was blessed by the Bishop of Carpentaria. The Statement of Accounts read by the Churchwardens showed that a large amount had been raised during the year for the Building Fund, and the confident hope was expressed that in two or three years the debt on the building would be entirely paid off. Afternoon tea was provided by the Ladies' Guild. The annual meeting of the Ladies' Guild was held on Wednesday afternoon, 12th April. The report and balance-sheet showed that good work had been done during the year. Mrs Virgin was re-elected President, Mesdames Clothier and Tanner were elected Vice-Presidents, and Mrs Hood was re-elected Secretary. The Good Friday and Easter services were very well attended. The Three Hours devotions on Good Friday were conducted by the Rev. D. Morgan Jones, whose addresses deeply impressed those present. The Vicar wishes to thank the parishioners for their generous Easter offering.

St. Matthew's, Groveley, with St. Mary's, Alderley (Rev. PERCY HUBBARD, L.T.H.).—The loyal congregation at St. Matthew's continues to hold its own, but we still need an organist and two Kindergarten teachers. Our thanks are due to Miss Riddell for kindly coming up and helping us at the organ to sing the Eucharist on Easter Day. It was an enjoyable service. It is a happy sight to see so many of Christ's little ones attending His own service. Please note that the Sunday School Treat will be as usual (D.V.) on June 3rd. At St. Mary's Lent was duly observed by a daily offering of the Holy Sacrifice. But couldn't more have attended? And why should we make it a special thing during Lent? There should really not be a day without a Eucharist to begin it. We are happy to see an increase in the number of communicants on Sunday mornings, but there is still room for improvement. Palm Sunday saw a specially good attendance to assist at the blessing and distribution of Palm Crosses. But the record was easily broken on Easter morning. Our visitors this last month have been the Revs. P. C. Shaw and O. Dunn at Alderley, and Rev. Walter Thompson who exchanged with the Vicar on Good Friday. We thank Mr Arkell for lending his car to convey Mr Thompson about. This month will (D.V.) bring the happiness of the Archbishop's first visit to us. The programme arranged is as follows, viz: Address to Communicants at St. Mary's on Saturday (27th), at 7 p.m. Celebrate

on Sunday (28th) at 7.30 a.m.; meet Communicants at breakfast in the hall; pontificate and preach at 11 a.m.; preach at Groveley 7 p.m., and meet parishioners in Parish Hall afterwards at supper.

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—Our reception to the Archbishop is to take place in the Church grounds on Saturday, May 6th, 3 to 5. The occasion will also be used for presenting the parishioners with their new fence round the Church grounds. This improvement, so glaringly needed, has all been due to the enterprise and energy of Mrs H. Newman-Wilson, and to the willing way in which members have seconded her efforts. A few more pounds are still needed to meet all expenses. Our abandonment of the Three Hours service this year, and returning to the old form of service at 11, has apparently been a good move for this parish. Last year and preceding years the Church was empty at the time of the Three Hours service; this year we had a full Church at 11. Many people are not sorry to see the death of one of our modern innovations. Easter services were well attended, the number of communicants being very large. There is promise, so we hear, of a good balance-sheet being presented at the Easter Meeting. We are told that means a balance on the right side. Well done. The M.C.L., quite at the high tide of success, is to have a concert in aid of funds in a short time. Our G.F.S. has lately turned itself into a very practical body, as anyone may see who cares to look in upon them any Tuesday evening. This change is undoubtedly all to the good. The Rector hopes to get away for a month's holiday from May 8th.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The Archbishop visited the Church and administered confirmation to twenty-eight candidates on April 6th, and everyone was much uplifted by the very beautiful service. The newly confirmed made their first communion on Easter Day. The services during Lent and Holy Week were well maintained, and Easter was a great encouragement. The Church itself has been much beautified and improved by the addition of new and more seemly Altar Rails and Credence Table admirably made by Mr Way; carpets admirably paid for by Mr MacPherson and Mr Webb; two graceful palms admirably given by Mr Hobson; and the chancel floor admirably stained and varnished by Mr Crawford and the Vicar. We wish that some admirable person would give us a new Church or at least an extra pair of brass vases. Thanks are also due to those who went to the trouble of obtaining such gorgeous palms for the decoration of the Church for Easter Day. The Girls' Guild has the intention of holding a miniature bazaar some time in June or July, the proceeds of which will go to their Furnishing Fund. They also invite all and sundry to a Coin Evening at the residence of Mrs H. Johnston, Graham Street, on Friday, May 12th. The deepest sympathy of the parish is offered to Mr and Mrs L. Stephens in their sorrow at the loss of their eldest boy Blackett. He was beloved by all who knew him, and was being prepared for confirmation when overtaken by his illness.

St. John the Baptist, Balmoral Parish (Rev. J. HOWARD STEER, L.T.H.).—This month we do want to thank quite a number of people for their kindness in coming along to help us. First of all to Bishop Halford for his inspiring Lent message; to Revs. P. C. Shaw and J. Needham; to Mr. Melville and Mrs Hausemann for their assistance at our Missionary Study Circle at Morningside; to the Rev. Payne Lewis for his most helpful addresses at the Three Hours Service on Good Friday at St. John's. The services on Good Friday took the form of a public service every hour from 6 a.m. to 3 p.m. at either Morningside or Bulimba, and every service was well attended, over 150 people being present at the different services. The Rector took the addresses at the Three Hours Service at Morningside. Easter Day services were well attended; 153 people made their communion. The first service held at Norman Park was held on Easter Day in a temporary building erected on the same piece of ground on which the new Church is to be built. We are indebted to Mr H. Henderson for his generous gift of all the altar ornaments in memory of his mother; to Mr Lovell for the gift of the altar in memory of his little son; and to Mr and Mrs Baynes for their gift of an alms dish. The result of the Lent Self-Denial this year brought in £64 odd for Foreign Missions. Towards this 207 families

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

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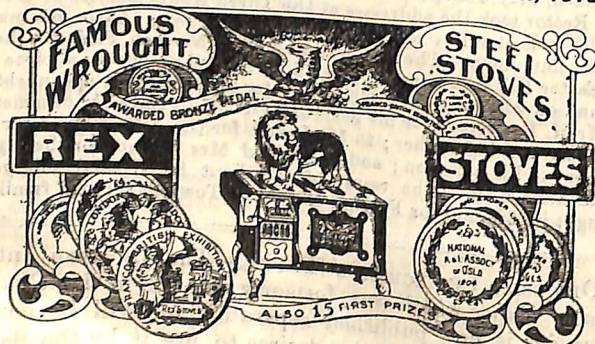
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gave their shillings out of a total number of 610 Church families. This is more than one family out of every three in the parish gave to Foreign Missions this year. During the year £56 was given by the Parish to Home Missions. St. John the Baptist Church, Bulimba, was dedicated on June 2nd, 1889, and we hope to hold our Dedication Festival this year on May 29th, and our Parish Festival Social in the week following. The results of the Missionary Exhibition of last month shows that £48 15s. was handed to the treasurer, out of which expenses are to be paid and then the nett takings will be divided. The exhibition was a great success. Its educational value cannot be estimated, but it has indeed united our Church people wonderfully in their work for Missions.

Yeronga, with Moorooka, Sunnybank, and Mount Gravatt. (Rev. A. W. GILBERT).—YERONGA.—Notwithstanding the number of people away on holiday the Easter services were well attended throughout the day, especially the celebration at 7.30 a.m. Mrs V. H. Flett kindly presided at the organ for all the services, Mr Jack Ellis being away on holiday. Preparations are in hand for the Jumble Stall Afternoon to be held in the Vicarage grounds on May 6th; will parishioners kindly make this afternoon as widely known as possible. Confirmation will be administered in this parish on May 11th, time and place will be announced in due course.

MOOROOKA.—The 9 o'clock Easter Day celebration was well attended, the number of communicants being most encouraging; we hope it will prove a good sign for the future. The boys' and girls' clubs will re-open the week following confirmation.

SUNNYBANK.—Owing to the kindness of Mr Crawford and Mr L. Day in motoring the Vicar through the parish, it was possible to give St. Barnabas a celebration on Easter morning, which was well attended. Mr R. Welch has organised a cricket club in connection with the Sunday School; his efforts are much appreciated, and we wish him every success.

MOUNT GRAVATT.—Much sympathy is felt for Mr and Mrs Dykes and family in the sad loss they have sustained in the death of their daughter Eunice, who was taken seriously ill about a week before her death. The funeral took place in the Mount Gravatt cemetery, many relations and friends being present.

Parish of Cleveland (Rev. WILLIAM J. GERRARD).—Two important things must be chronicled this month. First, the visit of the Archbishop, extending over three days, will be for a long time to come a red-letter day in its history. His Grace's visit had as objective the confirmation of eleven young people from Redland Bay and Cleveland. But the Archbishop was anxious to see for himself the extent of the parish and the development in Church life which has taken place during the last three years. Arrangements were made for a visit to Redland Bay, where the Church is gaining ground again and a faithful band of Communicants is forming. The Russell Islanders came over in goodly numbers, as did Church-folk from Victoria Point, to meet and welcome his Grace. A very happy time was spent, and after a welcome cup of tea, the Archbishop responded in a speech full of humour and human sympathy. His Grace has evidently taken hold of the hearts of the people—as they have taken hold of his. On Saturday, March 18th, friends from Ormiston, Cleveland, Wellington Point, and Birkdale had the opportunity of meeting his Grace at the Priory. Over ninety responded to the invitation, and a most enjoyable afternoon was spent, everybody and everything helping thereto; the beautiful scenery from the Rector's lawn, the lovely day—and not least—the cordiality and friendliness of all who were present, glad of the opportunity of meeting their Bishop. On Sunday, his Grace had a busy day, in the rather trying heat; celebrant at St. Andrew's, Ormiston, at 8 a.m.; preacher at St. Paul's, Cleveland, 11; Confirmation at 3, and a hurried return to Brisbane that evening. We are all deeply grateful to our Chief Pastor; the effect of the visit will long remain with us. His kindly sympathy, his wise counsels and personal influence will not be forgotten. The second thing of importance was the thorough restoration of St. Paul's Church 'inside and out,' completed in time for the Archbishop's visit. For years past Church-folk seem to have accustomed their eyes to the ever-widening cracks in the west gable; but these openings were becoming dangerous, and the Rector, at any rate, decided on sharing the responsibility with the Rural Dean, who courteously came at once to inspect. The result was an appeal to the Architect, who pressed for immediate attention. The walls have now been tied securely together and defects made good. Cost, £74 10s., with fees, £5 5s. We hope that those who care for the historic Church will now help us to clear off the debt. Some good friends have already given a lead; we want a good many more. The Diocesan

Council has granted a temporary loan of £50 to tide over present stress, but that too must be paid off, and it is "up" to a good many who have not yet helped. "He who gives at once gives twice."

Crows Nest (Rev. S. ATHERTON).—The parish received a visit from Rev. C. J. Armstrong (Foreign Missions) on Wednesday, March 29th. The address to the children in the afternoon, when we had a very good attendance, was much enjoyed by all. At 8 p.m., in St. George's, there was a missionary address with lantern slides, most instructive and interesting. We wish other centres in the parish could receive a similar visitation and so stimulate an interest in the Mission work of the Church. The Ladies' Guild has settled down to work for the Sale of Work which we hope to hold in September next. The April meeting was held at Mrs Grimshaw's residence, and after the formal business had been attended to, some time was spent in making up articles for one of the stalls. We hope parishioners in other centres will begin to think of the Sale of Work and make up things in their own homes ready to send in when the time comes. The Lenten services in St. George's have been fairly well attended, and the afternoon services for children have been very good as regards attendance and much enjoyed by the children. Soon we will have the Easter meetings in each sub-centre to conduct. The parish Easter meeting will be held on April 29, and we hope each centre will be represented. There is always much important work to do, and parishioners should help carry it through by attending the meeting. Services for May are as follows:—7th: Crows Nest, 8 a.m. H.O.; Pechey, 11 a.m. H.O. and Sermon; Pinelands, 3 p.m. Evensong; Haden, 3 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. 14th: Crows Nest, 8 a.m. H.O.; Geham, 11 a.m. Mattins; Pechey, 3 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. 21st: Goombungee, 11 a.m. H.O. and Sermon; Haden, 3 p.m. Evensong; Pinelands, 7.30 p.m. Evensong; Goombungee, 7.30 p.m. Evensong. 23rd (Tuesday): Virginia Hall, 7.30 p.m. Evensong. 25th (Thursday, Ascension Day): Crows Nest, 7.30 a.m. H.O.; Anduramba, 11 a.m. Mattins and Sermon. 28th: Highfields, 11 a.m. H.O. and Sermon; Geham, 2.30 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. June 4th: Crows Nest, 8 a.m. H.O.; Crows Nest, 11 a.m. Mattins and H.C.; Pinelands, 3 p.m. Evensong; Haden, 3 p.m. Evensong; Pechey, 7.30 p.m. Evensong.

St. Agnes', Esk (Rev. C. W. TOMKINS).—A very representative gathering welcomed the Archbishop at the conversazione on the 5th April. His Grace gave confirmation the same evening, when the Church was crowded. Some of the candidates came long distances to receive the Sacrament—three rode twenty-two miles each way. Despite the usual exodus to the seaside, owing to which about half our people were away, the Eucharist on Easter Day was fully choral, and the number of communicants was a record. The new Church at Cominya is to be dedicated on the 20th of June, and twenty-two candidates are to be confirmed there on the same date.

St. John's, Harrisville (Rev. A. D. BAKER).—Services for May. 7th:—Harrisville: 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong. Roadvale: 11, Holy Communion and Sermon. Kalbar: 3, Evensong. 14th:—Harrisville: 10.45, Holy Communion and Sermon; 7.30, Evensong. Kalbar: 7.30, Evensong. Mutdapilly: 2.30, Evensong. 21st:—Harrisville: 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong. Kalbar: 11, Holy Communion and Sermon. Roadvale: 2.30, Evensong. 28th:—Harrisville: 10.45, Holy Communion and Sermon; 7.30, Evensong. Kalbar: 7.30, Evensong. Congregations on Good Friday and Easter Day were fairly good on the whole. The Parish Church was well filled for the 10.45 service, the number of communicants being a record for many years past. St. Aidan's Church, Mutdapilly, was dedicated on Easter Monday by Bishop Le Fanu in the presence of a very large congregation, which overflowed into the porch and Church grounds. A Sale of Work, conducted during the day by the lady members of the congregation, resulted in a substantial sum being added to the Building Fund. Confirmation Classes are now being held regularly throughout the parish.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BERESFORD).—In spite of the rain, 120 persons made their Communion on Easter Day at the 6.30 a.m. and 7.30 a.m. celebrations, which constitutes a record number, though not what we yet hope to reach. The second celebration was sung with sermon (as is usual every Sunday) and procession, with the dignified ceremonial which has been usual for the last seven years. Solemn evensong, sermon, and procession in the evening, was well attended. On Palm Sunday, the blessing, distribution, and procession of palms preceded the Holy Mysteries at 7.30 a.m.

St. Peter's, Pine Mountain, took on a new lease of life a year ago in Church attendance, enthusiasm, and work. A large sum for Rectory Fund, another to complete Horse and Sulky Fund (horse and sulky paid for long ago), and resurrection of Home Missions Fund. A very good congregation braved the uncertain weather on Easter Day at 3 p.m.

WATERWORKS ROAD.—Owing to the precarious health of Mr Roberts, the Sunday afternoon services are discontinued. Evensong will be at 6.15 p.m. every second and fourth Sunday. All doing excellently at Waterworks Road. Home Mission activity more ahead than ever. The 6.15 p.m. Evensong on Easter Day was very well attended.

MOUNT OROSBY.—A branch of the Home Mission Fund has been started, with Mr Haigh as Secretary, in addition to being *Church Chronicle* Secretary, and has nine subscribers. Congregations are always good, and the enthusiasm of our stalwarts is entering into others. The rain spoilt our gathering at 11 o'clock on Easter morning, but thirteen communicants partook of the Blessed Sacrament. The Easter Vestry meeting will be held in St. Thomas' Hall on Friday, May 5th, at 8 p.m.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BIRD).—Owing to the absence of the local Secretary no notes were sent in last month. The Rev. T. E. Bird was ordained priest in St. John's

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Cathedral, Brisbane, on Sunday, March 12th. This will help the Rector greatly: there is ample work for still another curate. Mr Bert Smythe has taken over the conductorship of the choir; we still want more male voices, and hope to receive them after Easter. We also want more male S.S. teachers, and have yet hopes that their spirit of self-sacrifice for religion is not dead. The mid-week Lenten Evensong and Sunday Evening Mission Services were very well attended, as also were the 6.30 a.m. Eucharist and Evensong during Passion Week. At the "Three Hours" there was a large congregation. On Easter Sunday there were three celebrations and a Sung Eucharist; at which last the members of the Protestant Alliance, together with the visiting delegates for the Biennial Conference, were present, and the Festal Evensong was concluded by the singing of *Te Deum*. Among the large congregations present we note many new faces. At St. Thomas' and Granville the services were well attended. Accounts of Easter Meeting will be in our next notes. The clergy are grateful for a substantial Easter offering. (Please note that subscription for 1923 is due).

Roma, St. Paul's (Rev. A. F. EVA.)—The financial statement for the Easter Meeting is in every way a very satisfactory one. The income for the year has been £1700 (seventeen hundred). All the year's expenses, ordinary and extraordinary, have been met, including the voluntary assessment of £100. The liabilities have been reduced by £493. The total liabilities now are £3350 (three thousand three hundred and fifty). £229 has been accumulated towards the purchase of a car. The Missionary basis for building up from is not proving a failure. Though the liabilities are large they are not alarming, and all feel confident that, given fair seasons, the liabilities will steadily decrease, and so open up the way for providing an assistant for the Rector. As things are at present it is recognised as impossible to do justice to the work in a 25-mile radius. The Rector, as Rural Dean, has visited Mitchell, Miles and Chinchilla during the month.

Rosewood (Rev. T. EDWARDS)—Good Friday had to be observed to a certain extent by anticipation in this parish. A well attended Lantern Service was held in All Saints' Church, Marburg, on Wednesday in Holy Week; the same for children at Rosewood on Maundy Thursday, and for adults on Good Friday evening. The Passion pictures brought home to us very vividly what and how

Christ suffered under Pontius Pilate. The "Way of the Cross" for children was held for the last time on Good Friday morning. At the Children's Eucharist on Palm Sunday over sixty crosses were handed to our young worshippers. Another time it may be possible in a larger Church to include the parents in this beautiful service. Easter Day was a very happy one. Owing to the kindness of a friend in taking the Rector round the parish in a car, it was possible to administer the Blessed Sacrament to the faithful at Lowood (6.30), Fernvale (8), Marburg (9.30), and Rosewood (11). The singing at Rosewood was distinctly improved by the efforts of a small choir, which we hope will continue to function on a larger scale in the future. The contributions to A.B.M. were provided this year largely by the children. Out of a total of £4/12/5, they were responsible for £2/14/- As regards the gifts of the individual Churches, Marburg provided £1/17/11, Rosewood £2/9/4, Grandchester (children only) 5/2.

St. Peter's, Southport (Rev. F. QUIRK, M.A.)—Sunday congregations in Lent improved as time went on, but the mid-week service and celebrations might have been very much better attended. Mission hymns and litanies, on Sunday evenings, proved a useful temporary change. Good Friday and Easter put heart into one. Canon Dixon was a great help at the Three Hours Devotions, and a venture of faith, in a lantern lecture by the Rector in the Picture Palace, was abundantly justified, the large building being filled with a very attentive audience. In contrast to last year, we had glorious weather for Easter, which resulted in a number of communicants far exceeding that of previous years. The 11 o'clock Eucharist was fully choral, Hall's setting being well rendered by the choir. Large congregations assembled at all services. The Church was looking its best, the new window and Altar arrangements being much admired. Nerang was not forgotten, and turned up well for an afternoon service. The envelope system, started in April, has made a very auspicious beginning, and we look for a steady advance.

St. Peter's, Wynnum (Rev. J. M. TRALE and Mr. HARWOOD)—The Lent Services have not been so well attended as last year. All the services on Good Friday and Easter Day were very well attended. We thank the Rev. C. J. Armstrong for taking the Three Hours Devotion, in the absence of the Vicar. There was a record number of communicants on Easter Day—255. The Churches were beautifully decorated, thanks to the ladies.

Official Notes.

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Mr Osmond	...	2 0 0
Miss Rowland	...	10 0
Mr W. B. Slade	...	5 0 0
Allora—St. David's	...	5 3 2
St. Matthew's, Spring Creek	...	1 2 0
St. John's, Gooburru	...	9 6
Beaudesert—St. Thomas'	...	3 7 9
St. Mark's, Slack's Creek	...	1 2 6
Hillview	...	1 10 0
Rathdowney	...	10 0
Woodhill and Veresdale	...	10 0
Cedar Creek	...	17 9
Biggenden, Lakeside	...	13 0
Brisbane—St. John's Cathedral	...	3 7 0
All Saints', Wickham Terrace	...	3 12 0
St. Michael and All Angels,	...	
New Farm	...	6 16 8
Christ Church, Milton	...	4 8 5
Holy Trinity, Woolloongabba	...	4 0 1
Auchenflower	...	2 11 9
St. Peter's, West End	...	2 7 6
St. Andrew's, South Brisbane	...	12 17 8
St. Barnabas', Ithaca	...	3 6 1
Jubilee Estate	...	1 5 7
Lutwyche—St. Andrew's	...	7 13 10
St. Mark's, Albion	...	1 17 6
St. Colomb's, Clayfield	...	3 2 0
St. Philip's, Thompson Estate	...	7 8 4
St. Andrew's, Indooroopilly	...	1 16 11
St. James', Kelvin Grove	...	1 3 0
St. Paul's, East Brisbane	...	6 0 0
St. Augustine's, Hamilton	...	6 2 11
St. John's, Bulimba	...	1 8 0
School Church, Morningside	...	1 17 10
St. George's, Windsor	...	3 1 6
St. Alban's, Wilston	...	1 10 7
St. Paul's, Taringa	...	16 2
Yeronga	...	3 0 0
Zillmere	...	18 6
Bundaberg, Christ Church	...	4 9 0
St. Mark's, Gooburru	...	1 0 0
Charleville, All Saints'	...	4 14 0
St. John's, Wallumbilla	...	7 6
Childers—Christ Church	...	1 8 3
Appletree Creek	...	1 5 0
Crows Nest—St. Mark's, Goom-	...	
bungee	...	12 0
St. Hilda's, Anduramba	...	7 0
St. Faith's, Pechey	...	7 0
Holy Trinity, Geham	...	1 2 2
Dalby—St. John's	...	3 3 7
St. Matthew's, Bell	...	9 0
St. Mary's, Kaimkillenbum	...	2 0 0
Drayton—All Saints', Cambooya	...	1 8 6
St. Paul's, Umbiram	...	2 0 0
Eidsvold, St. Mark's	...	4 0 6
Esk, St. Agnes'	...	2 0 0
Gatton—St. Alban's	...	1 0 0
" Guild	...	3 5 6
St. Stephens, Ma Ma Creek	...	1 18 0
Gayndah, St. Matthew's	...	1 9 8
Gin Gin, St. Mary's	...	4 2 6
Gympie, St. Peter's	...	2 16 9
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St. Matthew's, Groveley	1 7 6
St. Peter's, West End	7 3 3
St. Augustine's, Hamilton	1 2 6
Charleville, All Saints'	12 0 8
Harrisville, St. John's	1 11 6
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St. Alban's, Goodna	...	12 3
All Saints', Booval	...	2 0 0
St. Thomas'—North Ipswich	...	1 2 0
St. Peter's, Pine Mountain	...	2 10 10
Waterworks Road	...	2 12 0
Kilcoy—St. Mary's Guild	...	2 13 2
St. Matthias', Woodford	...	15 0
Killarney—Christ Church	...	1 3 4
St. Aidan's, Tannymorel	...	3 1 5
Laidley, St. Saviour's	...	9 4
Marjochy—St. John's, Nambour	...	1 3 6
St. Mary's, Montville	...	1 9 0
Maryborough, St. Paul's	...	7 4 0
Mitchell All Saints'	...	4 8 4
Murgon—St. Faith's, Mondure	...	9 0 0
Oakey—St. Augustine's	...	2 0 3
St. Lambert's, Brymaroo	...	10 1
St. Anne's, Jondaryan	...	9 0
Pittsworth—St. Andrew's	...	1 12 8
St. Augustine's, Leyburn	...	15 6
All Saints', Yandilla	...	4 0
St. Michael's, Yarranlea	...	9 3
St. Philip's, Mt. Tyson	...	1 2 6
St. Luke's, Turallin	...	1 10 0
Kincora	...	6 5
Rosewood—St. Luke's S.S.	...	1 10 0
Franklyn Vale	...	5 0 0
Sandgate Parish	...	7 0 1
Southport, St. Peter's	...	6 2 3
Tiaro, St. Philip's	...	18 0
Toogoolawah—St. Andrew's	...	1 3 10
St. George's, Linville	...	1 2 0
Toowoomba—St. Luke's	...	14 12 11
St. James'	...	33 10 1
Warwick, St. Mark's	...	10 7 5
St. James', Pratten	...	1 2 6
St. Andrew's, Swan Creek	...	1 2 10
Wynnum—St. Paul's, Manly	...	2 0 9

W. B. Slade	...	5 0 0
Brisbane—All Saints', Wickham Ter.	...	8 9 10
St. James', Kelvin Grove	...	1 14 6
Holy Trinity, Woolloongabba	...	2 9
Laidley, St. Saviour's	...	1 9 0
Mitchell, All Saints'	...	1 4 11
Rosewood, St. Luke's	...	1 14 9
Stanthorpe, St. Paul's	...	4 12 0
Warwick—St. Mark's	...	9 17 6
Junabee	...	17 6
		£50 1 9

WOMEN'S SHELTER.

Eidsvold, St. Mark's	...	£1 1 0
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CLERGY CENTRAL SUBSTENTATION FUND.

W. and E. Hall	...	100 0 0
Mrs. Hurlbutt	...	5 0 0
Miss Mark	...	10 0 0
Mr. W. B. Slade	...	10 0 0
Narango—St. Michael & All	...	20 0 0
Angels', Kingaroy	...	
		£145 0 0

SEE ESTATE.

Mr W. B. Slade	...	£5 0 0
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CHURCH EXTENSION.

Mr. W. B. Slade	...	£25 0 0
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ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Brisbane—St. John's Cathedral	...	5 0 1
All Saints', Wickham Terrace	...	2 1 10
St. Paul's, East Brisbane	...	3 4 7
Charleville, All Saints'	...	2 8 10
Cleveland, St. Paul's	...	1 10 1
Gatton—St. Stephen's, Ma Ma Ck.	...	2 17 1
Ipswich, St. Paul's	...	8 0 5
Kilcoy, St. Mary's	...	4 2 6
Murgon, Christ Church	...	3 7 9
Rosewood, St. Luke's	...	1 3 6
		£33 16 8

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Mr Collinson	...	4 6
Mrs Fairfax	...	10 0
Rev. G. S. Hanbury	...	5 0 0
Mr Hodgson	...	10 0
Mr N. E. Hughes	...	1 1 0
Mr Ah King	...	50 0 4
Girls' Grammar School, Ipswich	...	1 17 0
Mrs Newman	...	1 1 0
Rev. F. Quirk	...	5 0 0
Miss Rowlands	...	10 0
Rev. W. H. W. Stevenson	...	1 1 0
Mrs W. H. W. Stevenson	...	1 0 0
Mr R. D. Scarlett	...	1 1 0
Rev. A. H. Osborn	...	1 0 0
Mr W. B. Slade	...	5 0 0
Mr Tunstall	...	4 0 0
Rev. S. Watkin	...	1 0 0
Dr. Butler-Wood	...	2 2 0
X.Y.Z.	...	1 1 0
Allora—St. David's	...	3 6 8
St. Matthew's, Spring Creek	...	5 0 6
St. Andrew's, Glengallan	...	6 0
St. John's, Goomburra	...	16 5
Boonah, Christ Church	...	5 12 5
Brisbane—St. John's Cathedral	...	42 12 3
Cathedral W.A.	...	6 15 0
" Day School	...	4 4
St. Paul's, East Brisbane	...	22 5 0
" Bursary	...	5 0 0
All Saints', Wickham Ter. W.A.	...	7 0 5
" " C.L.O.	...	2 7 6

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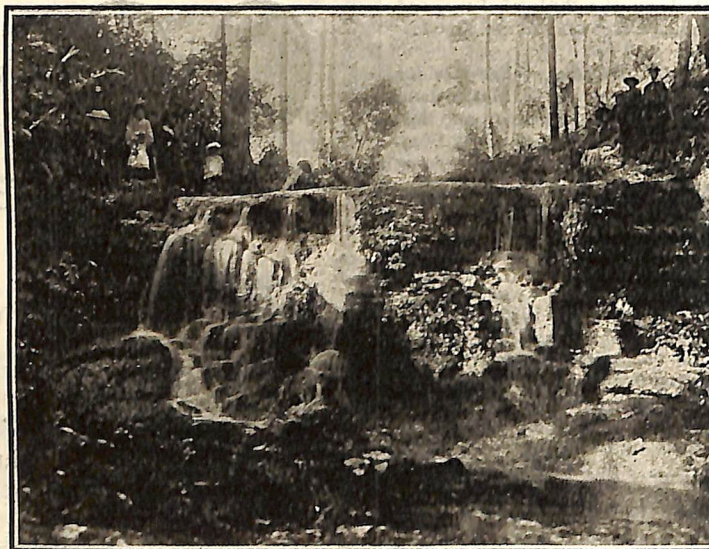
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T. C. TROEDSON, Director.

Broughton Estate	1	3	0
St. Peter's, West End...	16	3	3
St. Augustine's Hamilton	10	5	4
" " S.S.	2	2	0
" " W.A.	12	4	
Breakfast Creek, H.K.	10	8	
St. Barnabas', Ithaca	10	14	11
St. Thomas', Toowoong	3	19	10
St. Paul's, Taringa, W.A.	8	10	
St. Michael and All Angels', New Farm	8	5	6
H.K.	2	10	10
Teachers	19	6	
Clayfield, St. Colomb's	6	8	11
St. Philip's, Thompson Estate	5	16	0
St. Andrew's, Indooroopilly	12	4	4
St. James', Kelvin Grove	1	16	6
Upper Kedron	2	1	5
St. Mary's, Kangaroo Point	4	0	0
St. Francis', Nundah	2	12	4
Christ Church, Milton	2	0	
St. Matthew's, Groveley	1	4	10
" " S.S.	1	6	8
Rifle Range S.S.	2	4	
Chermside S.S.	1	16	7
St. Matthew's, Sherwood	1	0	0
Holy Trinity, Woolloongabba	15	2	2
" " S.S.	5	0	0
Holy Trinity, Fortitude Valley	28	12	0
" " H.K.	7	15	0
Lutwyche Parish	27	15	0
St. Mark's, Albion	6	0	
St. Andrew's, South Brisbane	3	3	3
Alderley—St. Mary's	6	6	0
" " S.S.	2	4	10
" " Kindergarten	5	2	
Bulimba—St. John's	62	0	0
St. George, Windsor	2	17	3
" " S.S.	19	7	
St. Alban's, Wilston	3	0	0
School Church, Yeronga	9	0	
Bundaberg—Christ Church	10	5	0
Christ Church, Morning S.S.	5	0	0
" " Afternoon S.S.	5	10	0
St. Mary's	12	0	
St. Mark's, Gooburrum	8	4	
Charleville, All Saints'	14	10	0
Crow's Nest, St. George	13	0	
Dalby—St. John's	2	0	0
St. Matthew's, Bell	1	0	0
Ch. of the Apostles, Duckponds	1	15	6
Drayton—All Saints' S.S., Cambooya	8	6	
Gatton—St. Alban's W.A.	5	0	0
St. Stephen's, Ma Ma Creek	6	6	
Gympie, St. Peter's	28	13	5
Gin Gin, St. Mary's	3	17	6
Harrisville—St. John's	6	7	11
All Saints', Kalbar	2	6	3
St. Andrew's, Roadvale	12	1	
Warrilview S.S.	4	0	
Howard, St. Matthew's	6	7	6
Ipswich—St. Paul's	6	4	6
St. Alban's, Goodna	5	6	9
" " W.A.	3	6	
" " H.K.	1	6	
Booval	1	3	6

Killarney—Christ Church	5	0
St. Aidan's, Tannymorel	2	0
Kilcoy, St. Mary's	1	7
" " Guild	2	0
Laidley, St. Saviour's	5	18
" " S.S.	15	2
Maryborough, St. Paul's	1	10
" " W.A.	1	0
Murgon, Christ Church	2	19
Mitchell, All Saints'	5	12
Oakey, St. Augustine's	5	0
Pittsworth—St. Andrew's W.A.	2	0
St. Peter's, Milmerran	4	0
St. Luke's, Turallin	1	5
Rosewood, St. Luke's	1	14
Redcliffe, St. Mary's	5	13
" " S.S.	12	3
Sandgate Parish	10	6
Stanthorpe, St. Paul's	10	6
Southport—St. Margaret's, Nerang	13	6
Toowoomba	26	19
Warwick, St. Mark's	27	3
Wynnum—St. Peter's	3	2
" " C.L.O.	10	7
Manly, St. Paul's	1	18
" " C.L.O.	1	8
	£678	11 6

<i>New Guinea Mission.</i>		
Mrs Crombie (stipend)	5	0
Mrs Davies	5	0
Mrs Woodhouse	14	0
Mrs A. Watson	3	2
Mr Sully	10	0
Ch. of England Grammar School	2	2
Allora, Girls' Guild (girl)	1	5
Beaudesert, St. Thomas' S.S. (girl)	2	10
Brisbane—St. Andrew's, S.B.	6	15
South Brisbane (child)	5	0
Christ Church, Milton, G.F.S.	5	0
St. Andrew's, Lutwyche, S.S.	16	9
(student)	15	0
St. Paul's, East Brisbane, H.K.	2	0
St. Peter's, West End (S.S. boy)	5	0
St. Michael and All Angels', New Farm, S.S.	2	2
Bardon S.S. (girl)	5	0
St. Paul's, Taringa (child)	12	10
" " L.O.	2	18
St. Alban's, Auchenflower	6	0
" " S.S.	1	0
St. Margaret's, Albion (boy)	5	0
Maryborough, St. Paul's (child)	5	0
Nanango, St. Anne's	1	0
St. Michael & All Angels', Kingaroy	1	10
" " W.A.	39	4
Toowoomba—St. James' S.S. (boy)	5	0
St. Thomas' S.S. (boy)	5	0
Glennie School	6	4
Wynnum, St. Peter's (girl)	5	0
	£131	7 4

Melanesia Mission.

Mrs Stevenson	1	0	0
Brisbane—			
Holy Trinity, F.V., H.K. (boy)	5	0	0
St. Martin's S.S., Rosalie (boy)	15	0	
St. Philip's, Th'ps'n Est. (girl)	5	0	0
St. Michael and All Angels', New Farm, S.S.	1	1	0
St. George's, Windsor, S.S. (boy)	3	6	8
St. Alban's, Wilston, S.S. (boy)	3	6	8
Toowoomba, Com. Guild (boy)	5	0	0
Zillmere, All Saints', Chermside, S.S. (boy)	2	10	0
	£29	19 4	

Chinese Mission.

Mrs C. G. Wilson (girl)	6	0	0
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Yarrabah Mission.

Miss W. Shrapnell	2	6
Mr A. H. Wright	1	1
Brisbane—St. Andrew's, S.B.	60	10
St. Paul's, East Brisbane, S.S.	5	0
St. Andrew's, S.B., W.A.	15	0
" " S.S. (child)	5	0
" (launch)	10	0
Christ Church, Milton, S.S.	14	10
" " W.A.	3	15
St. Michael and All Angels', New Farm, S.S.	1	12
Yeronga (child)	5	0
Nanango, Kingaroy, S.S. (child)	1	0
Toowoomba—St. James'	3	11
St. Alban's (boy)	5	0
Wynnum—St. Peter's, W.A.	11	0
St. Paul's, Manly, S.S. (girl)	5	0
" " W.A.	8	0
	£100	17 9

Mitchell River Mission.

Mrs W. J. Gerrard	2	2	0
Church of Eng. Grammar School	2	2	0
Brisbane, St. Michael and All Angels', New Farm, S.S.	1	1	0
	£5	5	0

Roper River Mission.

Mrs W. J. Gerrard	£2	2	0
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Torres Straits Mission.

Rev. Canon Davies	£5	0	0
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Forrest River Mission.

Brisbane, St. Michael & All Angels', New Farm, S.S.	£1	1	0
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C.M.S.

Rev. Canon Davies	5	0	0
Mrs W. J. Gerrard	2	2	0
Harrisville, St. John's	1	16	5
	£8	18	5

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