

## Official Notes.

## CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Marriage Fees	£31	18 8
Assessments	64	5 11

£296 4 7

## HOME MISSION.

Miss Barker	1	6 0
Mrs Eden	10	0
The Misses Philp	2	6
Miss Rankin	5	0
Beaudesert—Kingston	13	8
Boonah, Christ Church	5	6 10
Brisbane—St. John's Cathedral	3	12 10
St. Michael & All Angels', N.F.	2	1 2
Holy Trinity, Woolloongabba	1	10 4
School Church, Morningside	1	1 8
Cleveland, St. Paul's	1	10 8
Eidsvold, St. Mark's	9	8
Gympie, St. Peter's	2	3 6
Gin Gin, St. Mary's	3	8 6
Ipswich, St. Paul's	3	4 3
Mt. Crosby	2	10 0
Nanango, St. Michael and All Angels', Kingaroy	1	15 1
Oakey, St. Jude's, Gowrie Little Plain	1	17 6
Southport, St. Margaret's, Nerang	2	17 6
Warwick, St. James's, Pratten	1	4 6

£237 11 2

## ORDINATION CANDIDATES FUND.

Rev. Canon Batty	5	0 0
Miss Barker	13	0
Per Rev. Canon Campling	15	0 0
W. G. Winnett	5	5 0
Bulimba, St. John's	1	10 5
Goondiwindi, Holy Trinity	3	1 2
Roma, St. Paul's	15	4

£231 4 11

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

Boonah, Christ Church	4	0 2
Bulimba, St. John's	3	18 0
Wynnum, St. Peter's	1	1 3

£8 19 5

## CLERGY CENTRAL SUSTENTATION FUND.

Rev. H. R. Phillpotts	£20	0 0
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## CHURCH MISSIONARY SOCIETY.

Miss B. Haussmann, "Nairobi"	£10	0 0
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## OLBERG SUPERANNUATION AND OLBERG WIDOWS AND ORPHANS FUND.

Boonah, Christ Church	6	16 11
Brisbane—St. Peter's, West End	6	1 8
Christ Church, Milton	10	18 11
St. Thomas', Toowong	10	6
St. James', Kelvin Grove	3	13 5
Goondiwindi, Holy Trinity	6	13 0
Gympie, St. Peter's	11	3 10
Ipswich, St. Paul's	12	12 1
Nanango, St. Michael and All Angels', Kingaroy	2	6 9
Stanthorpe, St. Paul's	10	0 0

£270 17 1

## THEOLOGICAL COLLEGE.

Brisbane, St. Andrew's, S. Brie.	£4	1 1
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## AUSTRALIAN BOARD OF MISSIONS.

"Anon," Com. Appeal	5	0 0
Collections, Albert Hall	15	4 10
Rev. A. Atkins	1	6
Rev. Canon Batty	5	0 0
Mrs Barker, "Med."	5	0
Miss Barker	13	0
Church of Eng. Grammar School	2	4 6
Mrs Dunn, L.O.	3	0
Mrs Eden, Com. Appeal	10	0
G.S.H.	5	0 0
Miss J. H. Haussmann, W.A.	5	0
Mrs G. C. Handley	1	10 0
Miss C. Jones	10	0
Miss Jones, W.L.O.	13	0
Rev. G. A. Luscombe	5	0
Miss Moxon	5	0 0
Mrs Morgan	8	6
Miss Rankin	5	0
Mrs Stark	10	6
Mrs Wilkinson	1	0 0
Mrs J. H. Wilson	1	18 0
Allora, St. David's	1	11 4
St. John's, Goomburra	6	6
Boonah, Christ Church	1	11 0

M.C.L. 21 6 2

Brisbane—St. John's Cathedral 7 15 0

St. Thomas', Toowong 3 19 11

Holy Trinity, Woolloongabba 25 1 2

Holy Trinity, Fortitude Valley 19 16 0

St. Martin's, Rosalie, Com. Ap. 5 6 0

St. Michael &amp; All Angels', N.F. 1 14 3

St. Matthew's, Sherwood 6 0 0

St. James', Kelvin Grove, Com. Appeal 3 10 0

Christ Christ, Milton 11 14 7

St. Paul's, Taringa, W.A. 9 1

Childers, Christ Church, Com. Ap. 6 15 0

Doolbi 2 0 0

Drayton, All Saints', Cambooya, Ladies' Guild 10 0 0

Eidsvold, St. Mark's S.S. 10 10

Eck, St. Agnes', Com. Appeal 10 0

Gympie, St. Peter's 1 15 9

Howard, St. Matthew's	18	8
Ipswich, St. Paul's	11	10 8
M.O.L.	1	0 0
Girls' Grammar School	1	0 0
St. Thomas', North Ipswich	10	0
Kilcoy, St. Mary's	3	2 0
Laidley, St. Saviour's	1	0 0
Maryborough, St. Paul's	1	12 0
Pittsworth, St. Andrew's, W.A.	38	10 0
M.O.L.	11	10 0
Rosewood, St. Luke's, Com. Apl.	13	8
Sandgate, St. Nicolas	1	10 0
Zillmere, St. Matthew's	4	0 0

£254 16 0

## New Guinea Mission.

Rev. Canon Batty	10	0 0
Mrs Benson, senr.	3	4
Mrs Clark	1	0 0
Miss Goode	4	6
Miss B. Haussmann (special)	90	0 0
Mrs E. W. Taylor	10	0
Beaudesert—Woodhill & Veresdale	10	0
Brisbane—St. Andrew's, S.B.	24	0 0
H.K.	6	0 0
S.S., teacher	5	0 0
Goondiwindi, Holy Trinity	2	4 6
Nanango, St. Anne's	10	0 0
St. Michael and All Angels', Kingaroy	20	0 0
W.A., nurse	10	0

£170 2 4

## Yarrabah Mission.

Brisbane—Christ Church, Milton, S.S.	15	10
St. Andrew's, South Brisbane	24	4 6
S.S.	5	0 0
St. Paul's, E. Bris., S.S., boy	5	0 0

£235 0 4

## Japanese Mission.

Miss N. Haussmann, child	10	0
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## Melanesia Mission.

Brisbane, All Saints', S.S. Cherm-side, boy	£2	10 0
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## Mitchell River Mission.

Brisbane—St. Thomas', Toowong	5	0
St. Matthew's, Sherwood	4	0 0
Miss Hardacre's house	5	0 0

£9 5 0

## Chinese Mission.

Mrs G. C. Wilson, girl	6	0 0
Boonah, Christ Church, child	4	10

£6 4 10

# Church Chronicle

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Brisbane, May 1st, 1923.

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## The Church Chronicle.

Vol. XXXIII.]

BRISBANE, MAY 1, 1923.

[No. 394]

Bishopsbourne, Brisbane,

April 16th, 1923.

My dear Friends,

Thursday, May 10th, will be Ascension Day, a great Festival, one of the greatest. Let us observe it as well as ever we can. I know that much observance of it is difficult for many, on account of its being a full working day. But the fact remains that it is one of the greatest festivals of the Christian year; followed by another equally great—Whitsunday, on May 20th.

We shall have the honour and the pleasure of receiving the Archbishop of Melbourne on the occasion of his first visit to our Diocese in June. He will preach in the Cathedral on the evening of Sunday, June 10th, and will, as is well known, conduct the Clergy Retreat at Southport School Chapel from June 12th to 15th.

It was with great joy that I learnt that our Missionary contribution for the year is £4350, or thereabouts. Thus we have come very near to getting the £4600 which we set ourselves to try to collect. This is, I believe, the biggest contribution to Missions that our diocese has made in any one year, and I feel devoutly thankful that we are progressing and not going back. I am grateful for the generosity of those who by their gifts have helped to bring about this happy result.

I shall have other opportunities of speaking about the Missionary Exhibition to be held on October 30th and following days. Let me only say now how much I hope that all will take up the idea heartily.

The dedication of Yeronga Church, of which I laid the foundation stone a few months ago, will be on the afternoon of Sunday, May 6th. I need not say what happiness it gives me to see good permanent Churches gradually being built in different parts of our city and diocese.

The annual meeting of the British and Foreign Bible Society will be held on the evening of May 25th. I am going to preside at it and speak at it. I have not yet heard for certain the place at which it will be held. It was not very largely attended last year, but there is no use in being daunted. As I said a year ago, anything that I can do for the Bible Society I feel I must do and am proud to do, for never can I forget the debt of gratitude which the New Guinea Mission—together with almost all our other Missions in every part of the world—owes to the Society. It is probable that every Missionary Bishop, whatever his "school of thought," has the same feeling of gratitude that I myself have.

The new launch which is being built for the New Guinea Mission to replace the Mission's former boats—the "Whitkirk" and the "Albert Maclaren"—is to go from Sydney to New Guinea under her own power. She is to be brought up the Brisbane River and to remain in Brisbane for a few

days, so that a great many people may have an opportunity of seeing her, and possibly of going a little voyage in her. The exact date of her arrival is not known yet, but I received a telegram the other day to say that it would be impossible for her to arrive before the end of April. Probably we may look for her in the early part or middle of May. She is to be named the "Maclaren King," after the two pioneers who founded the Mission.

Nearly fifty Altar servers attended the Quiet Afternoon conducted by Mr. Hanbury at Bishopsbourne on March 24th. I believe they spent a most happy afternoon. I shall be only too glad to lend Bishopsbourne and its Chapel to them for a similar purpose every year if desired. To my great regret I myself could not be present. I had long before promised to be at Goondiwindi for that week end.

I have just paid my first official visit to Rockhampton as Metropolitan of Queensland. I preached morning and night in the Cathedral on Low Sunday, April 8th (the 10 o'clock Eucharist there is a very beautiful service); visited St. Faith's Girls' School at Yeppoon, a handsome and well equipped building, finely situated; addressed a congregation of women in the Cathedral on the Tuesday afternoon; received a public welcome at night, and conducted a Retreat for the Clergy of the Diocese (all but two were present) from Wednesday, April 11th, to Saturday morning, April 14th. I enjoyed the week extremely and was very grateful for the warm welcome I received.

In my letter to the *Chronicle* last month, I wrote about intercession services and prayers before the Spiritual Healing Mission begins. I now wish to say that during the actual days of the Mission a very great volume of prayer must go up to God. As is known, a portion of the Cathedral will be set apart for interceders whilst the Healing Mission services are going on; but it will necessarily be only a small part of the Cathedral that can be set apart for this purpose. Therefore I think that there must be intercessions going on in other Churches besides the Cathedral whilst the services at the Cathedral are in progress. It is my hope that from 10 a.m. to 1 p.m. on June 18th, 19th, 21st and 22nd there will be large numbers of people praying in the various Churches. It is the intention of the non-conformist ministers to have such prayers going on in their Churches, I am glad to say. Since it will probably be the case that most, if not all, of the Clergy will have to be in the Cathedral, it may be the case that these intercessions in other Churches will have to be led by laymen or women. At them the special litany should be said from time to time, and other prayers for sick people, and those who are known to be in the Cathedral for healing are to be mentioned by name before God, and there should be intervals of silence during which people can pray in their own way. It is likely that, as the result of the preparatory intercession services, the Clergy will find out numbers of people who, unable to go to the Cathedral itself, will wish to do their utmost by gathering together with others in their own

Churches for prayer. The form of service could be similar to those which will be used at the preparatory services, or there need not be much *form* of service at all. The great thing is that people should gather together and pray with all their might whilst the healing services are in progress, and that the sufferers should be named before God.

Your sincere friend,

GERALD BRISBANE.

## Editorial Notes.

### HEALING MISSION.

Stirring accounts reach us of the Missions that have been held in other dioceses, and of the enthusiasm with which preparations are being made in Sydney. One Bishop stated that the Mission has given him a new diocese. In Sydney they say that nothing in recent years has stirred the city so much as the prospect of the Mission. The preparatory services which are held in the Cathedral and St. James' Church once a week are crowded to the doors.

Many letters are being received from those who have attended the services of healing, full of joy and gratitude.

The striking thing about these letters is that, although many of the writers have experienced considerable alleviation of their bodily infirmities and some have been completely cured, it is for the spiritual benefits received that they express the greatest gratitude and thankfulness.

Mr Hickson will hold a preparatory service in the Cathedral at 8 p.m. on Monday, May 28th, on his way through Brisbane to the North.

### DIOCESAN CONTRIBUTION TO MISSIONS.

The Diocese was asked to raise £4,610 during the financial year which closed during the first week of April. The actual sum that had then come in was £4,344, so we are only £266 pounds short. The Diocese has raised £1,000 more than last year. This is most satisfactory. It would of course have been still more satisfactory if we had raised the whole amount. We ought to be able to do so this year. As far as can be ascertained the Communicants' Appeal brought in about £660—a good proportion of the extra £1,000. The sum is probably larger, as some parishes have not differentiated between the sources of the money sent in. Owing to the amount of space occupied by the official accounts we are unable this month to print details of the contributions to A.B.M. from the different parishes, but we hope to do so in the next issue.

### CHEERFUL GIVERS.

Those who give generously to Missions probably do not expect or desire any public recognition, but we venture to call attention to the following gifts, as we think they will put some of us to shame. A scholar from St. Margaret's School sent 10/- which she had been given as pocket money for herself; an inmate of Dunwich sent £1 which he was given as an Easter present to spend on little luxuries for himself; and one of the office staff handed over £100 which she had saved up for a trip to England.

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

## "THE MAKING OF ST. MARTIN'S HOSPITAL."

A booklet with this title has just been issued by the St. Martin's War Memorial Hospital Committee.

On the cover above the title is a representation of St. Martin, with the motto, '*Laborem Non Recuso*'—a copy of a beautiful design by Mr Spencer.

The interior is printed on art paper, which does full justice to the excellent photographs which are freely interspersed among its pages—photographs of nearly everyone connected with the scheme, and of the Hospital itself.

The following are the headings of the various chapters in the history of the Hospital: How the Hospital Scheme was launched—The Inaugural Public Meeting—Laying the Foundation Stone—The Opening Service—St. Martin's League—A Description of the Hospital—The Men's Committee.

The whole production is worthy of the great undertaking which it commemorates, and reflects much credit on the Committee and on the printers, Messrs. R. S. Hews & Co. Limited.

Every one should endeavour to secure a copy before the issue is sold out. We feel sure that it will interest friends in other parts of Australia and in England, so do not be content with merely ordering one copy for yourself. Copies may be obtained at Gordon & Gotch, Queen Street; G. H. Barker, Albert Street; and the Church of England Book Depot; for 2/6 each. These shops have kindly promised to sell the booklet without commission.

### Religious Instruction in State and Sunday Schools.

The Diocesan Committee for Religious Instruction in State and Sunday Schools at its usual monthly meeting received the gratifying report that nineteen teachers were attending the lectures which are given in St. John's School-room on Tuesdays and Thursdays, the subjects being "The Old Testament" and "The Prayer Book." From the number of the State Schools returns received it was found that where country clergy had motor cars a much larger number of schools was visited. Appreciation was received of the Missionary Lessons which had been circulated and on which the committee proposes to hold a special examination in addition to the ordinary Sunday School examinations. Reports were received from the Chapter Clerk of the Rural Deanery of Brisbane that the proposal for the Archbishop's Annual Children's Service to be transferred from the Saturday to a Sunday had been overwhelmingly rejected; from the Diocesan Secretary, that the Diocesan Council had made a grant of not exceeding £60 in aid of the committee's work for the past year. The committee expressed appreciation of this recognition of the importance of Sunday School work as a diocesan institution.

### Appointment.

Rev. O. W. Tomkins, Rector St. Agnes', Esk; Rector St. Matthew's, Howard.

### Resignation.

Rev. A. T. Craswell as Rector of St. Matthew's, Drayton.

## St. Margaret's, Brisbane.

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## Correspondence on the Nexus Question.

ARCHDEACON OSBORN REPLIES TO CANON BATTY.

Sir,—I must ask you to allow me to insert a reply to Canon Batty's letter, as he says that my last letter was misleading. I should like first to say in reference to his statement that when the Determination severing the Nexus came before General Synod it was carried by a sweeping majority of both Houses, that as there are 98 lay representatives in General Synod and only 48 voted in favour even of the second reading of the Determination, a majority of the representatives has not yet been obtained for it. When, after the second reading of the Determination, its supporters tried to carry it through Committee, it was seen that such a determined opposition would have to be encountered that it was withdrawn and certain rules substituted for it. But when it was seen that the preamble to the rules stated that "the main principles of the Determination had received the approval of the General Synod," the members declined to pass it until these words had been deleted and the following words inserted: "and the principle of autonomy has been endorsed by a decisive majority." There is a vast difference between saying that the General Synod had affirmed the principle of a Determination which would have cut the Nexus, or saying that it had approved the principle of autonomy.

Canon Batty's statement that the Church in Australia is not now nor ever has been a part of the Church of England makes one open one's eyes in amazement. The Church of England is a bigger thing than the Provinces of Canterbury and York, and the great English lawyers who were consulted by the General Synod say that the Church in Australia is not only a Church in communion with the Church of England but is part of the Church of England. Which opinion ought to be the weightiest?

Australia was first formed into a Diocese and its first Bishop consecrated a Bishop of the Church of England by the Archbishop of Canterbury after Letters Patent had been issued by King William IV. Brisbane was first formed into a Diocese and Bishop Tufnell was consecrated a Bishop of the Church of England by the Archbishop of Canterbury after Letters Patent had been issued by Queen Victoria. Every one who can sit in the Synod of this Diocese as a Synodsmen and every voter at the Election of Synodsmen has to sign a declaration that he is a member of the Church of England. And now Canon Batty tells us that the Church of which our Canons require all her parishioners to affirm that they are members does not exist in Australia nor ever has existed. How can a parishioner born and baptised in Australia affirm that he is a member of the Church of England if the Australian Church is not a part of the Church of England?

Canon Batty makes an extraordinary statement when he says we must transfer the power to regulate the Church's faith and worship from the Parliaments of Australia to the Synods of the Church. Parliament, of course, can do anything, but does any one imagine even in his wildest dreams that the Australian Parliaments, unless we give them the opportunity of doing so, will ever desire to interfere with our faith and worship. Canon Batty tries to frighten us with a scarecrow! What Parliament will probably do is this: If our Synods, which are trustees of all our property, want to alter the terms upon which they hold it, Parliament will see that all the beneficiaries for whom the property is held agree to the proposed change of trusts. In this Diocese, those who have signed the Parishioner's Declaration

and all baptised members of the Church of England are most certainly beneficiaries, and the Trustees (the Synods) will have to show that they have been consulted and agree. The Synods and the beneficiaries are very different bodies. What Parliament will do is to see the Synodsmen act as honest men and obtain the consent of those for whom they act as Trustees before they seek to change the trusts.

I am glad that Canon Batty so greatly values the comprehensiveness of the Church of England. But I would remind him of what he knows quite well, that those parts of the Church which retain the Nexus are more comprehensive than those which nearly always against their will have been obliged to cut it. Experience has shown that cutting the Nexus narrows but does not widen.

Many of the leading advocates for cutting the Nexus think that we ought to do so in order that in the possibility of a political separation from the Mother Country, the Church in Australia would not be materially affected by the change.

We are to cut the Nexus so that should Australia, like America, cut the painter, we may be readily adapted to the change! When Australia cuts the painter (which God forbid) the Nexus will necessarily be broken. But, as to prepare for an event is to help bring it about, I decline to do anything which will weaken any link which binds us to our King and Empire.

Canon Batty says that those who support the cutting of the Nexus appeal to reason — those who oppose appeal to prejudice. I would say that those who would cut the Nexus are very rash, and may probably, if they get their way, live to repent of their rashness, and those who oppose have learned wisdom by experience.—I am, Sir, etc.,

Toowong, EDWARD C. OSBORN.  
16th April, 1923.

## MEETING OF THE CLERGY AT IPSWICH.

A very happy day was spent at St. Paul's Rectory, Ipswich, when the Rural Dean (the Rev. A. St. J. Heard) invited the clergy of Brisbane to meet the clergy of the Rural Deanery of Ipswich. Generous hospitality and pleasant brotherly intercourse prevailed. The afternoon discussion was devoted to the consideration of the Sunday School lessons issued by the Diocesan Committee; in the course of which those present stated that it was found where the Sunday School teacher was a State School teacher the Diocesan lessons were used and valued. It was suggested that more definite Church teaching should be incorporated into the lessons, and several requested that the Diocesan Committee should recommend the North Queensland Catechism for use in addition to the lessons. Difficulties mentioned were that some teachers preferred the Old Testament lessons; but it was strongly urged that lessons from the Gospel be taught instead. One clergyman testified, in a concrete case, to the value of the Diocesan lessons because young teachers found them excellent. It was related that in one parish the teachers had objected so strongly to the Diocesan lessons that they had resigned, notwithstanding which the lessons were persevered with; the attendance at Sunday School thereafter being doubled and the new teachers found the lessons quite suitable. Catechising of the children by the clergyman proved that as a result of the lessons the children got a good grip of the story of our Lord's life, who said the lessons were "quite good" and "an unqualified success"—they might be added to but not changed. The main difficulties were that the teachers who came forward were not instructed in the art

## CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

- MAY 1. Tuesday.** St. Philip and St. James, Apostles and Martyrs. Morning.—Lesson 1: Job. xxiii. 1-12. 2: St. John vi. 1-14. Evening.—Lesson 1: Isaiah xxx. 15-21. 2: St. John xvii. 1-8.
- MAY 6. 5th Sunday after Easter.** The King's Accession. Morning.—Psalms 132, 133, 134. Lesson 1: Deut. vi. The peculiar legislation of Deuteronomy was not applied until about 620 B.C.; or Isaiah lxii.; II. St. Luke xx. 27-xxi. 4. Our Lord's discussion with the Sadducees about the Resurrection; or Acts iv. 1-33. Evening.—Psalm 107. Lesson 1: Deuteronomy viii.; or x. 12-14. 2: St. John vi. 47-69. Part of our Lord's teaching at Capernaum. He speaks of giving His Body and His Blood. The expressions used are only intelligible in the light of Christian eucharistic experience; or Revelation iii. 7-end. Messages to Churches of Philadelphia and Laodicea.
- MAY 7, 8, 9. Rogation Days.** In 470, the Bishop of Vienne, in France, owing to distress from earthquake and wolves, instituted Litanies to be said on the three days before the Ascension. This custom of keeping these days of special rogation or prayer spread throughout the Church. The intention of the prayer was for the fruits of the earth, and Litanies were sung in procession through the fields. This custom is still observed in some places in England. It is suggested in some Dioceses at Home that we should keep Monday as a day of prayer for the crops and industries, and Tuesday and Wednesday for the Harvest of Souls, Home and Foreign Missions.
- MAY 10. Ascension Day.** In our Prayer Book it is put on a level with Christmas Day; but, unfortunately, it is not a public holiday, and is not as widely observed as it should be. Where opportunity is given, it should be possible for all to attend the Holy Eucharist. Morning.—Psalms 8, 21. Lesson 1: II. Kings ii. 1-15; 2: Eph. iv. 1-16. Evening.—Psalms 24, 47, 110. Lesson 1: Daniel vii. 9-10, 13-14; 2: Hebrews i. This Epistle, which is specially appropriate to the Season, is read through from to-day at Mattins and Evensong.
- MAY 13. Sunday after the Ascension.** Morning.—Psalms 93, 96. Lesson 1: Deut. xxvi.; or Isaiah lxiv.; 2: St. John xiv. 1-14. Our Lord tells his Disciples that He goes to prepare a place for them; or Eph. i. 3-end. The teaching is appropriate to the season. Evening.—Psalms 148, 149, 150. Lesson 1: Deut. xxx. An appeal to the people to choose the way of obedience; or xxxiv. The death of Moses; or Isaiah lxv. 17-end. The glories of the coming age for God's faithful people; 2: St. John xvi. 5-end. The Resurrection and the Ascension will prove the Disciples' comfort in time of persecution; or Acts i. 1-14. The Story of the Ascension.
- MAY 20. Whitsunday.** Morning.—Psalm 68. Lesson 1: Joel ii. 28-end. A restoration, in which both Nature and Man are to be renewed. This passage is quoted in Acts ii. 16 and applied to Pentecost. 2: Romans viii. 1-17. New life in Christ in relation to God and the Spirit. Evening.—Psalm 104. Lesson: Isaiah xi. 1-9. A Messianic prophecy, chosen here because of the enumeration of the gifts of the Spirit; or Ezekiel xxxvi. 22-36. 2: Romans vii. 18-end. Continuation of Morning Lesson; or Galatians v. 13-end. The works of the Flesh and the fruits of the Spirit. Wednesday, Friday and Saturday this week are Ember Days, set apart for prayer for those to be ordained. The Ember Collects are used daily, and people should remember in their prayers those who are being trained for the Ministry.
- MAY 21. Monday in Whitsun Week.** Morning.—Lesson 1: Ezekiel xi. 14-20. 2: Acts ii. 12-36. Evening.—Lesson 1: Wisdom i. 1-7. 2: Acts ii. 37-end.
- MAY 22. Tuesday in Whitsun Week.** Morning.—Lesson 1: Ezekiel xxxvii. 1-14. 2: I. Cor. xii. 1-13. Evening.—Lesson 1: Wisdom vii. 15-viii. 1. 2: I. Cor. xii. 27-xiii. end.
- MAY 27. Trinity Sunday.** Morning.—Psalms 29, 33. Lesson 1: Isaiah vi. 1-8. Isaiah's vision and call. In St. John's vision, the same Anthem which Isaiah heard was sung around the Throne of God. 2: St. Mark i. 1-11. The Baptism of our Lord, at which the Three Persons of the Holy Trinity are revealed; or I. St. Peter i. 1-12. The Doctrine of the Trinity is implied in this passage.

of teaching. The Diocesan lessons, which in themselves were good, required with some teachers the substitution of simple books. All the country clergy spoke of the difficulties of getting teachers together for instruction. There was criticism as to whether children should be asked to learn texts of Scripture. Very simple lessons were advocated for the teachers in the bush and not too much in each lesson; the addition of pictures was proposed, and that the Diocesan Committee should circulate literature dealing with Christian truths. There were many cases in the bush where there were no Sunday Schools because no teachers could be found. There was a general consensus of opinion that the most important lesson to teach the children is a knowledge of the Life of our Blessed Lord, and that the lessons issued by the Diocesan Committee fill this need—the real difficulty lying not with the lessons but owing to the lack of opportunity to train the teachers, who, none the less, were doing a great and important work according to the best of their ability.

## PERSONAL.

The fact that the Archbishop of Canterbury kept, on February 12th, the twentieth anniversary of his enthronement, was only brought to our notice by the English Church papers which arrived after the April number was in the press.

All the papers of whatever school of thought unite in tributes of affection and loyalty and in their estimation of the value of the services that he has rendered to God and His Church. The March issue of the *Commonwealth* contains these significant words: "From year to year the English Church realises more fully the debt she owes to his wisdom and patience. Whispers are even heard to the effect that it is he alone who is the force holding her very heterogeneous mass together." It would be truer to say that he represents and expresses, in an extraordinary degree, the forces that maintain her unity.

The Bishop of North Queensland is making slow but sure recovery from the recent serious operation upon his ear. Other minor operations are to follow, and we hope that his recovery will be sufficiently rapid to enable him to return to his diocese in time for the Healing Mission.

On Sunday, April 22nd, Canon Beckersteth, who was formerly Vicar of the great parish of Leeds and is now Canon Residentiary of Canterbury, preached at St. Andrew's, South Brisbane, in the morning, and at the Cathedral in the evening, to crowded congregations.

The Rev. F. M. Nightingale has been appointed by the Bishop of Salisbury to the Vicarage of Verwood with West Moors. It is a country parish in a beautiful part of England within easy reach of the New Forest and the well known watering place, Bournemouth, a town of well-worked parishes and strong Church life.

The population of the parish is 1815 and there was formerly a staff of three. We wish Mr Nightingale every blessing and happiness in his work, and we hope that the climate will suit him. Probably the parishioners will soon see some dogs playing on the vicarage lawn.

Most of our readers have already heard of the sad news of the death of Mrs Gradwell, the wife of Canon Gradwell. She was beloved by all who knew her. We would wish to join in the many expressions of sympathy which Canon Gradwell has already received.

Evening.—Psalms 93, 99, 115. Lesson 1: Exodus xxxiv. 1-10. The renewal of the Covenant and proclaiming of the Divine Attributes; or Num. vi. 22-end. The Three-fold Priestly Blessing; or Isaiah xl. 12-end. The Power of Jehovah. 2: St. Matt. xxviii. 16-end. Our Lord's command to Baptise in the Three-fold Name; or Ephesians iii.

## OUR CHURCH SCHOOLS.

### THE SOUTHPORT SCHOOL.

#### HOLY WEEK AND EASTER.

The members of the School have been most earnest and enthusiastic in the way in which they observed Holy Week. On Palm Sunday there was a very large number of communicants at the early celebration. At the Choral Eucharist St. Alban's Chapel was filled with members of the School and with visitors. The sanctuary was adorned with palms, and the whole service was most impressive. The Processional Hymn was 391, to a setting composed by the School Organist (Mr. J. H. King). The service was Tours in E., the "Incarnatus," the "Agnus Dei," and the "O Salutaris" being sung by R. Maclaren. At the offertory Miss Jensen sang "Crown ye with palms the Saviour's onward way," and her rich contralto voice seemed specially adapted for the Chapel. The whole work of the choir was excellent. At Evensong a very impressive sermon on "The Claims of the Ministry" was preached by Canon Campling.

Each morning there was a celebration of the Holy Communion at 7.15, and a large number of boys attended. At 8.30 p.m. "The Story of the Cross" was sung and a short address was delivered. On Tuesday evening, instead of the service in the Chapel, "The Story of the Passion" was illustrated by a splendid set of lantern slides in the schoolroom.

All members of the school who remained for the Easter vacation were voluntarily present at the Ante-Communion Office on Good Friday, and again at Mattins.

On Easter Day there were many communicants at 8 a.m., and many visitors were present. At 9 o'clock there was a second celebration for the Girl Guides who were encamped at Meyers' Ferry. It was not possible to have a Choral Eucharist on account of many members of the Choir being away. At Mattins, the solo, "Hail! Divine Redeemer," was sung by Miss Jensen, and Mr. Sleeth accompanied the organist with his violin at the voluntaries.

On the first Sunday after Easter Canon de Witt Batty celebrated at 8 a.m. and preached at Evensong. His splendid sermon on the Resurrection was much appreciated by all who had the privilege of hearing it. The Choral Eucharist at 11 a.m. was excellently rendered by the Choir under Mr. J. H. King.

### CHURCH OF ENGLAND GRAMMAR SCHOOL.

Mr. F. W. Paterson has joined the teaching staff. Mr. Paterson is a distinguished scholar and athlete. He held a scholarship at the University of Queensland; took his B.A. degree in Classics; joined the A.I.F.; after the war went to Oxford as Rhodes Scholar; graduated at Oxford with second-class honours in Theology. He has a distinguished record in football and running.

## St. Alban's Memorial Church, Auchenflower.

### THE LAYING OF THE FOUNDATION STONE.

This ceremony, which took place in the afternoon of Sunday, April 22nd, was remarkably well arranged, and the whole proceedings went through without a hitch. Even the rain-clouds which threatened at mid-day passed away. After a short service of prayer had been held in the temporary Church at Leumeah School, a long and dignified procession of clergy and laity conducted His Grace the Archbishop to the Church ground, which is situated on the tram route at the corner of Milton Road and Weinholt Street. The clergy present were the Revs. Canon Batty, W. H. W. Stevenson, D. Morgan-Jones, Victor Whitehouse, G. Neal, T. H. Clark, and G. S. Hanbury. Some Sisters of the Sacred Advent and students of St. Francis College also took part. A large congregation was already present when the procession arrived.

The usual order of service was observed, and the band of the Anglican Church Mission led the singing of the two hymns, "City of God," and "Christ is made the sure Foundation."

The stone, which was of polished grey granite, was laid with a silver-mounted trowel, and bore the inscription: "To the glory of God, in Thanksgiving for Victory, and in Memory of those who fell in the Great War, 1914-1919. R.I.P."

His Grace delivered a short address after the laying of the stone, in which he paid a tribute to the endeavours of the Vicar, the Rev. C. F. Blood, and his loyal band of workers, who had undauntedly faced great difficulties in order to build a handsome brick edifice to the

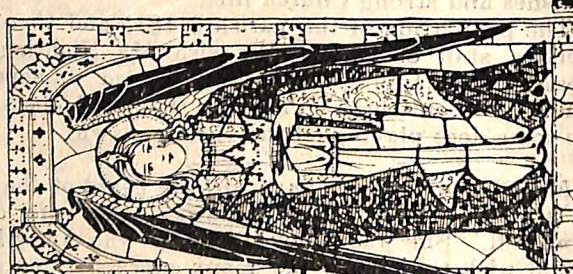
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glory of God. He pointed out that only the chancel and a portion of the nave would be completed at present, and called attention to the fact that, although Mr. Blood and his helpers had raised £4,000 for the Church and land, £2,000 was still required. He made a strong appeal to the people who were present to reduce the amount that afternoon. A good response was made to the appeal, and £165 was collected, which may have grown by the time this issue is published.

The new Church will be 73 feet long by 33 feet wide, and there will be also a side chapel as well as a sacristy, the latter being built behind the chancel.

The style of the architecture will be Gothic. Mr. T. B. M. Wightman, R.I.B.A. and F.Q.I.A., is the architect, and the builders are Messrs. McArthur and Walker.

## A.B.M. Notes.

We much regret that we inadvertently omitted last month an account which was sent us of the Rev. C. J. Armstrong's visit to Childers on February 19th, which was made the occasion to form a branch of the Women's Auxiliary of A.B.M. At the meeting which was held for this purpose, Mrs. Atkins was elected President, Miss E. Oakes Treasurer, and Mrs. Allen Branch Secretary.

The Rev. C. J. Armstrong has resigned the position of Provincial Organising Secretary for Foreign Missions, but will continue to carry out the duties until a successor has been appointed. During his tenure of the office there has been a large increase in Missionary contributions, and also of interest in the work, especially in our Diocese. We feel that we owe him a debt of gratitude for his conscientious work.

At St. Aidan's Church, Killarney, on Good Friday a silver watch was put in the collection plate as a contribution to Foreign Missions.

THE BEGINNINGS OF SELF-SUPPORT IN NEW GUINEA.—The Bishop writes: "I feel sure we shall be able to send A.B.M. more than £50 in 1923 from our Native Christian Contribution Fund. We hope to do something substantial towards paying for our native clergy and teachers."

KHAMA.—"Probably the greatest man Africa has yet produced is Khama, Chief of the Bamangwato," is a quotation from a recent article in *Outward Bound*, wherein the writer compares Khama, whose surname was Boikanyo ("our protection"), with the Protector, Oliver Cromwell. Khama has been connected with most of the great native events in S. Africa for well over fifty years. He played a prominent part in the defeat of Lobengula, for instance. As a boy he met and was greatly influenced by David Livingstone. Later on, he stood out as a definite Christian against the power of his father and the heathen practices of his people. Fifty years ago the Bamangwato were a feeble race, apparently doomed to a speedy decay; to-day they are one of the most vigorous and progressive Bantu peoples.

Khama's vigorous stand against the white men who tried to smuggle intoxicating drink into his country, and his visit to Queen Victoria to appeal (successfully) against the attempt of the British South African Company to bring his people under their administration, are classical, and have caused the black chieftain to stand out a huge, romantic figure "against a background of undistinguished and almost primitive people."

So Khama is dead, and the world is the poorer for the death of the great African, but richer in the knowledge that one of the world's despised races can produce a character so outstanding.

## REVIEW.

"THE NEW PSYCHOLOGY AND CHRISTIAN HEALING." Psychotherapy, Christian Science, and Spiritual Healing. By the Rev. H. N. BAKER, M.A., Sydney. Price 9d., at Church Book Depot.

This little book succeeds, we believe, in presenting a complete view of the relationship and differences between various forms of non-medical healing. A serious effort is made to account for the psychological element which is common to mind healing, faith healing, and spiritual healing. Students of the New Psychology will find much in the book with which they are familiar, and we think that the sections dealing with the limitations of the suggestive and psycho-analytic methods will be really valuable to such. Readers, however, who are unfamiliar will find no difficulty in understanding the subject, because technical terms are explained in quite simple and readable style. We are glad to have the book because it meets a real need. Those who are apt to imagine that "the blessed word psycho" accounts for all forms of non-medical and some forms of medical healing, are urged to get the book and read it.

## RENAN.

The centenary of the birth of Renan is being celebrated in France, and may furnish an opportunity to the opponents of the Catholic Faith to try to refurbish the waning influence of his noted book, "*La vie de Jésus*." The sensation this work caused is well within the memory of our older Churchmen. Time has passed on, and we may now be rather disposed to wonder at this. In what way, if any, was Renan a great man? We may acknowledge one claim at least, that as a *litterateur*. He was the born literary man; whatever he wished to put forward he was able to do in the most faultless literary style and with the most facile pen.

His powers of imagery greatly exceeded those of his logical deduction. Assisted by a good classical education, his work was specious in presenting his theories and disguising the difficulties which logically follow the denial of our Lord's claims.

If "*La vie de Jésus*" is submitted to the ordeal of being written in precis, or paraphrased by the ordinary man into ordinary prose, retaining the substance but sacrificing the literary style, it will be found to be exceedingly thin.

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# The Church Chronicle.

Vol. XXXIII.]

BRISBANE, MAY 1, 1923.

[No. 394]

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

## RELIGION AND POLITICS.

On the 12th of this month the electors of Queensland will have to decide who are to represent them in the State Parliament, and, incidentally, to which of our political parties they will commit the government of the State for the next three years. The Church is not concerned with mere party politics, since amongst her most sincere members are those who are just as sincere in their adherence to the principles of different political parties. In a sense, therefore, we, speaking in her name, are, and ought to be, neutral in politics. But this does not mean that we should have nothing to say upon political questions. We are after all only neutral because the Church, as the embodiment of the idea of the Kingdom of God, stands amongst other things for the synthesis of all that is true and valuable in the ideals of all political parties; whilst for the same reason she is bound to raise her voice in protest against all evils and abuses, no matter who the guilty parties may be. We make no apology, therefore, for stating and emphasising some things which ought to guide and determine the actions of Christian people in relation to the elections.

And first we emphasise the duty of Christians, as far as their abilities and opportunities permit, to make a serious study of the questions involved, and then to record their votes, not as dictated by their own personal desires and prejudices, but in accordance with their reasoned convictions as to what will best serve the Kingdom of God and the welfare of man. It cannot be too often or too strongly insisted upon that the Kingdom of God and the welfare of man are inseparable, since the ultimate purpose of the kingdom is to include all men in one great Commonwealth. The kingdoms of this world are to become the kingdom of our God and of His Christ. We further stress the fact that the idea of the kingdom and the idea of democracy are not mutually exclusive but rather complementary ideas. Democracy is one of those institutions amongst men through which God is training His children to be in truth "heirs of God and joint-heirs with Christ." Men are intended not to be slaves under the government of a divine Despot, but intelligent and willing agents through whom the Father of all can govern His creation and guide it along the way to its glorious consummation. Now the usual definition of democracy is "Government of the people, by the people, and for the people." It does not accord with the spirit and meaning of democracy therefore, if people refrain from the duty of studying and forming a reasoned judgment upon the great questions which affect the nation's life and the welfare of its citizens. Too many people are content to do that and to cast their votes as persuaded by the loudest speaker, or the one whose fair promises accord most with what they conceive to be their own personal interests. And still less does it accord with the spirit and meaning of democracy when people refrain from casting their votes altogether, and leave all the trouble and responsibility of decision to others. Those who refrain from the troublesome duty of forming intelligent judgments or from that of exercising the franchise, in effect make of themselves slaves rather than rulers and guides in the commonwealth; and perhaps it is not too strong a thing to say

that they prove themselves to be, as yet, fit only to be slaves.

The next point which needs to be stressed is that the very idea of the all-inclusive Kingdom of God involves the relation of all things and all movements in history to its great purpose. That purpose is a progressive one. God working through human consciousness in every age and amongst every people reveals something which pertains to the fullness of that purpose. It follows that in seeking to come to a right decision in regard to local politics we must take a broad survey of the great world-movements and the ideas of the time and try to see what God is working to accomplish through them. We must then, so far as possible, decide so as to make of our decisions and actions media through which God can still further accomplish His purpose. Looking out upon the world now, we may surely say that the note which is being sounded is the call to practical brotherhood and co-operation. Through all the troubles and the tragic events of the last few years God has been teaching those who will learn the disastrous results which follow disunion and selfish rivalry. On the other hand, alliances between nations, trades unions, employers' federations, and business combinations amongst other things, have increasingly shown us the power of unity and co-operation in securing the welfare of those who agree to work together for the common good. What is needed now is a synthesis which shall include all in one great scheme of co-operation for the universal good; in other words, the realisation of practical brotherhood. The spirit which makes for such a realisation is making itself felt, and it is the expression of a divine urging within and through the souls of men. The League of Nations, the various movements for the reunion of Christendom, the many ways in which the principle of compensation in industry and commerce is being embodied and expressed, all the varied efforts which are being made to discover and stress the essential and therefore universal elements in religion, and in all human relationships and activities; the growing tendency to regard differences not as reasons for disunion and strife, but as marking particular ways in which each can contribute to the common weal—all these are making in the direction of practical brotherhood. That surely will be the dominant note of the new age into which God is leading us. We believe therefore that electors, in deciding between the claims of rival candidates and parties and the merits of their respective policies, should put that in the very front as one of the most important criteria. They should vote for those men and those things most likely to further the cause of universal brotherhood and co-operation.

One thing more. God works largely through human agents, and therefore human character conditions His working. We believe that whatever their respective professions may be, those men in whose lives and actions most of the real spirit of Christ is shown will see most of the truth and will do most to give expression to it in their political actions. Others, even if they see it, will do that which seems to promise the most immediate benefit either to themselves or to their own particular class. Christian people should therefore regard the Christ-like character as the first and greatest qualification for those who are to make the laws which shall make our State a real factor in setting forward the Kingdom of God.

We regret that owing to lack of space we are unable to print a letter received on the subject of Prohibition signed "Anglican Woman."

## SOME IMPRESSIONS OF THE HEALING MISSION IN MELBOURNE.

By DR. IVENS.

The naturalness of it all was what occurred to one's mind. Was not God's House the right and proper place to bring the sick and suffering to? Under the Jewish dispensation the lame man was laid outside the actual Temple, he could not be a sharer in its worship because of his infirmity; but here we had placed our sick before and around the very altar of God. Kindly and gracious women moved quietly here and there tending them, their friends stood by praying quietly as they waited "for the moving of the water."

The Church once again was using her innate power to heal the sick. Too long had she been feeble. Too long had she been under the spell of wrong doctrine. We heard from the Missioner that right doctrine heals. "Ye shall know the truth, and the truth shall make you free." For centuries the Church had been teaching that her concern was only with the healing of the souls of men. The new teaching was a word of power, and so we were bringing our sick to Jesus the Healer, to Jesus the living Head of the Church.

### IN THE EXHIBITION.

The whole air of the Mission was instinct with life. Jesus, we felt, will heal now as in the days of old. The setting of that great scene in the Exhibition Building on the 15th was worthy of the brush of an artist. In the far background was the great organ, voiceless, disused, out of commission, probably "corrupted of rust and moth," full of dust and cobwebs. There it stood, a type of the Church, so far as her healing power was concerned, up till now. In the foreground were the long rows of sufferers, the ranks by hundreds and fifties, waiting for the Bread of Life. There on the platform were two crosses standing out against their background, in front the red cross of the blood of Christ on the white ground of a holy life; behind, the white cross of the peace of God on the purple of a contrite heart. Up and down the rows of sufferers moved the apostolic and healing band, bringing life and health in the Name of the Master.

### DRAMATIC SCENE AT THE CATHEDRAL.

The Scripture says that "the less is blessed of the greater." In accordance with this Mr Hickson knelt to receive the blessing of the Archbishop. But feeling that the Missioner had received his gift from our Lord Himself, and not at the hands of men, we all acknowledged the rightness of His Grace's action in kneeling to receive the touch of the hand of the Missioner, and the hierarchical ministry was blessed by the charismatic. The charge delivered to a Bishop on his consecration bids him heal the sick, and if, owing to desuetude, no direct notice has been taken of such a charge in the near past, yet the sight of a chief pastor over the flock receiving the blessing of a member of the charismatic ministry will long live in our memories a sign of the new life that has come into the Church.

On Monday and Tuesday the names of those who were to be prayed for, sufferers who were not able to be present in person, were so numerous that a new procedure was set up. The Missioner, holding the list of names in his hand, advanced to God's altar, where the Archbishop was standing. The list was then placed on the altar. The Chaplain handed His Grace the pastoral staff, and then, with hand outstretched, the Missioner, the attendant clergy, and the whole assembled multitude all kneeling, His Grace in noble scriptural language commended all the sufferers to the love

and grace of the Triune God. It was a notable scene, instinct with life and beauty. Its setting was as beautiful as anything devised by the mind and art of man. How far have we advanced beyond the days (they were but of yesterday) when to ask for the prayers of the Church for the sick was tantamount to saying that they were gone past hope!

### THE ASTONISHMENT OF THE HEALED.

A woman coming into the Cathedral yard met a patient going out. The woman, fearing that she was late for her appointment, said, "Please, can you tell me the time? I have to meet my sister as she comes out." The patient looked at her wrist watch and replied, "Twenty past eleven." Then she added, "Did you hear me?" "Oh, yes, thank you; quite well." "My God!" exclaimed the other with a sob, "I haven't spoken for five years."

A soldier suffering from a displaced heart was carried into the Cathedral on a stretcher. After being ministered to he felt that he had been healed. He got up from his stretcher and found his way out into the yard. His wife was waiting at the steps. Her face lighted up with incredible joy. He tottered down the steps and fell into her arms, exclaiming, "Darling, I'm healed!"

A little girl of seven years was suffering from strabismus in the left eye. The angle of obliqueness was 30 degrees. After ministration the eye came back to its normal position. "Mummy, I can see!" she cried as she left the altar rails. Outside in the yard she said, "I can see; but it's turned in." Then a little later, "It's a bit funny, you know. I can see both ways. I can see truly, and then I can't."

From now on we feel that we can say to the sufferer, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

### THE MISSIONER'S MESSAGE.

Surely the outstanding thing about Mr Hickson, apart from the gift of healing, is his wonderful preaching. The foundation of his message is the Incarnation. That God became Man: that Jesus is the Christ; that He lives in the Church: that the Sacraments are the appointed means of extending and conveying the power of His life: that the ministry of the grace and life of God is actually committed to the clergy and to those endowed with the charismatic gifts—these are axioms with Mr Hickson.

The Church is the organ of God for work on earth. The power for our lives is found in the Sacrament of the Body and Blood of Jesus. The inward grace of the Spirit inheres in and is conveyed by the outward appointed means. This sacramentalism seasons all Mr Hickson's teaching and preaching.

It is thus that he is able to mingle practical directions with the deepest spiritual truths without jarring on one's ears. To him there is nothing out of place in adding at the end of a deeply spiritual discourse ordinary matter-of-fact details of procedure, such as the necessity for the women patients to remove their hats, or for all those who have trouble in the eyes to remove their glasses when ministered to.

### THE FAITH OF THE MISSIONER.

The command to heal the sick, the continuous life of Jesus our Lord, being fundamental and indeed axiomatic truths to Mr Hickson's mind, it follows that passages like Mark xi. 24, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them," and John xiv. 14, "If ye shall ask anything in My Name I will do it," are taken literally by him. These two sayings of our Lord knock at the door of our minds. The

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Mr Hickson's teaching is that, given repentance and faith on the part of the patient, healing will follow in due course. But we must persevere with our cure; no avenue or means of grace must be left unsought or unused. In the majority of cases the healing is gradual, and not instantaneous. Therefore go forward in the Name of the Lord. This is concentration, the following up of the one dominating idea, the elimination of all side issues. "Credo quia impossibile." History has shown us the truth of these words.

## THE PRESENCE OF THE LORD.

A constantly occurring note in Mr Hickson's teaching was that if our eyes were only opened we should see our Lord present. "Lo, I am with you always." "Yes," we say, "but only ideally." "But," says Mr Hickson, "I could not do this work if I were not conscious of our Lord's Presence with me." "I have seen our Lord five times." Apart from other things, the very look of Mr Hickson is sufficient to dispel any idea that he is mistaken herein. Conceivably some might be sceptical when Sadhu Sundar Singh said that he had seen our Lord; but here is a sober Australian of sixteen stone weight making the same statement. Actually it seems to have been a fact that our Lord did reveal Himself to at least one person during the course of the Mission here. This all gives us seriously to think.

## THE REMOVAL OF FEAR.

Mr Hickson's quiet calmness and his strong words brought mental rest to many. We heard again the old, "Be of good cheer." "Arise, He calleth thee." "Fear hath torment," says St. John. Most of us are subject to fears of some sort. Fear of man, fear of losing our faith if so be that we were not cured at the Mission, fear of the future and of the demands that might be made on us. But "Perfect love casteth out fear," and "The noble love of Jesus impels a man to do great things." The witness of many both during and after the Mission was that they had got rid of fear. Doubtless the words of exhortation contributed much to this. Inward peace came to many, and with the peace fear vanished, and love began its blessed work.

## EXORCISM.

One cannot conclude this study without mentioning the attitude of the Missioner on the subject of possession. As with the case of the gifts of healings, so also with the Biblical accounts of possession: we had thought that these things were not true of our day. And yet missionary annals tell us quite clearly both of the power of demons and of their being exorcised, and of healings by the laying on of hands. One has only to read the story of Pastor Hsi to know what is the case in China, at any rate. But the Missioner in his public addresses called our attention to the power of evil spirits among us, and his action in at least one case in the Cathedral when he exorcised a demon of epilepsy set our minds going along channels that must inevitably lead us to an alteration in practice. "The strong man armed" may not be so much in evidence in countries like ours, but that he is here we can have no doubt, and we must make provision for exorcism in the future.

May God give us all grace to respond to the movement of the Holy Spirit among us, providing new vessels to contain the new power in faith and courage and humility.

—Church of England Messenger.

## JOHN HAYGARTH—GENTLEMAN.

Our race is renowned for men of courage, successful and accomplished men abound, of men of honour and integrity there is no lack; but the man is rare whose character can best be summed up by saying that he was a gentleman.

Thackeray was so impressed by the rarity of such a character that he once bade his companions each take a little scrap of paper and write down a list of those they deemed worthy of the title. Such an one was John William Haygarth, whose death we of Christ Church, Boonah, are now lamenting.

Gentlemen are found in any station of life, and the term is applicable to no one because of his birth and breeding but rather for his attitude of mind and feeling towards others. It was this that characterised our friend.

The steadfast, admiring love of his wife for fifty-five years, the generosity of his heart to those in need, the unflinching courtesy of his manner to all, these and other qualities were what entitled him to the claim which all allowed him.

And if we sought to learn the secret of this brightness of soul which so shone before men, we should find it, not in the schooling at Winchester, where boys are given the noble motto, "Manners Makyth Man," nor in the polish that Oxford gives to the best of her sons, but in the fact that all his life he had remained true to the Faith as he had learned it in his Church, whose claim for the loyalty of sonship he acknowledged throughout, and whose teaching gave him that definite knowledge of the way, the truth and the life which alone can produce the Christian.

John Haygarth was a gentleman because he was a Christian. R.I.P.

## C.E.M.S.

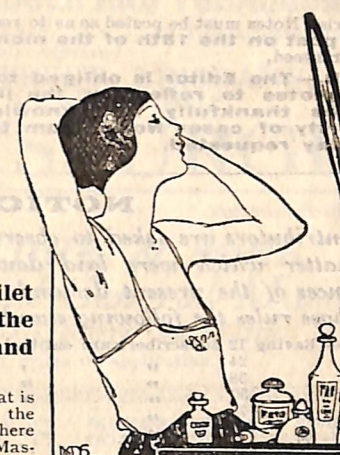
At the last Quarterly Corporate Communion of St. Luke's, Toowoomba Branch, Mr T. B. Roberts, M.L.A., was present and addressed the members at the breakfast which followed. He expressed the opinion that the C.E.M.S. was useful in banding the men of the Church together and in welcoming newcomers and helping them to link up with their co-religionists. He specially stressed the importance of work among young men and boys.

The Annual Meeting of the C.E.M.S. in Queensland will be held on Saturday, June 9th, at 7 p.m., in St. Luke's Hall, Charlotte Street. His Grace the Archbishop will take the chair, and it is hoped that there will be a large attendance of members.

On Good Friday night the annual Procession of Witness and Lantern Service, organised by the Brisbane C.E.M.S. Federation, took place, and was an improvement on that of last year. The procession consisting of 160 men, included clergy, choristers, lay readers and theological students, vested in cassock and surplice, and a number of men in ordinary dress. A cross-bearer led the way with a large wooden cross, followed by the Church Mission Band and the rest of the procession, the Archbishop being last. Well-known hymns were sung during the progress through the main city streets, and at three places halts were made and short addresses given, that at the halt in Albert Square being by the Archbishop. The destination of the procession was at His Majesty's Theatre, where a lantern service took place before a well filled house, the speaker being the Rev. O. F. Blood.

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## News from the Parishes.

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

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

### NOTICE.

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

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

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

[A line averages eleven (11) words.]

### Allora (Rev. T. HELY-WILSON).—SERVICE LIST.

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
May 6—Allora	Allora	Spring Creek	Allora	
13—Allora	Glengallan	Goomburra	Allora	
20—Allora	Spring Creek	Hendon	Allora	
27—Allora	Goomburra	Glengallan	Allora	

Ascension Day (May 10th), Allora, 8 a.m. and 7.30 p.m.

May 1—Inverramsay, 8 p.m. May 3—Talgai West, 7.30 p.m.

### GUILDS.

May 2—Women's Guild, Goomburra, 2.30 p.m.

3— " " Allora " "

5—Girls' Guild " " " "

10— " " Spring Creek " "

May 8—Girls' Guild Social, Shire Hall, 8 p.m.

To date of writing, successful Working Bees have been held at Allora, to paint the Church and Rectory fences; at Glengallan to

place tie rods in the walls of the Church; and at Goomburra to varnish furniture and make kneeling-steps for the Altar-rails, and we thank all the workers for their splendid work, and also the ladies who supplied refreshments to the workers. During the past three months donations of eggs, poultry, meat, honey and jams have been made to the Rectory larder, and the Rector wishes to express his gratitude for these gifts; also to Mr Berg for corn for the horses, and Mr Wheatley for seed for sowing the Rectory paddock, and Mrs Munro for firewood. We wish to express our deepest and sincere sympathy to Mrs R. F. Boadle of Wonga, and her father, Captain Parker, because of the sad death of her brother, and our prayers, earnest for all in their grief, and that the soul of their loved one may find rest and peace in Paradise. Easter Meetings have been held at Glengallan, Goomburra, and Spring Creek, and at each centre the financial position is very satisfactory, Goomburra having realised its assessment, and Spring Creek and Glengallan show a distinct increase on last year, while the Goomburra ladies have nearly wiped off the Church building debt. Mrs Sapsford has kindly consented to organise another children's concert for the Sunday School funds in Allora. The Rector wishes to thank all for a very generous Easter offering and the Girls' Guild for decorating the Church. Quite a number of people have remarked how beautiful the Church looked. We have also to thank Mrs Cameron for the loan of pot plants and palms for that day. On Palm Sunday nearly two hundred palm crosses were blessed and given away from the altar steps of the various Churches in memory of our Lord's entry into Jerusalem. SPRING CREEK.—A special feature for our Easter Day was that on it Mr and Mrs Henricksen, senior, reached the fiftieth anniversary of their wedding day. Special prayers were offered at Evensong and the Rector congratulated them both, and after service Mr Henricksen thanked his many friends who gathered in the Churchyard to wish him and his wife good luck and happiness.

### Boonah (Rev. C. O. COMPTON).—SERVICE LIST:—

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
May 6—Boonah	Cannon Ck.	—	Boonah	
13—Boonah	Boonah	Mt. Alford	Boonah	
*20— " "	Maroon	Cannon Creek	Boonah	
27—Boonah	Mt. Alford	—	Maroon (8)	
			Boonah	
June 3—Boonah	Boonah	Cannon Creek	Boonah	

Ascension Day, 10th, 7 a.m.

\*Whitsunday

C.E.M.S., 9th,  
Women's Guild, 17th. G.F.S., 10th and 24th.  
M.C.L. —

We deeply regret to report the death of our old and honoured Lay Reader, Mr J. W. Haygarth, who passed away at the age of eighty, on Good Friday, after a short illness. Up to the last year of his life he had continued to take services, and to within a few weeks had regularly attended them. An old Wykehamist and Oxford Cricket Blue, who had lived more than fifty years in and about Boonah, years characterised by active loyalty to his Church and genuine courtesy to everyone, he was beloved and respected by all. Our sincere sympathy goes out to his widow. The attendance at the Good Friday and Easter services were better than we expected with the large holiday exodus, the Three Hours' Service at Christ Church and night service at Mt. Alford especially so, the number of Easter communicants being a few less than last year. The sum realised for Foreign Missions from the Lenten Self-Denial Envelopes has already considerably exceeded last year's total. A new white frontal, the gift of the last batch of confirmands, adorned the lectern in Christ Church for the first time on Easter Day. At the annual meeting of the C.E.M.S. Mr Veresky was elected President for the ensuing year. The G.F.S. was recently lectured to by Dr. Toazer on his experiences in Egypt and Palestine, which they much appreciated. The Women's Guild has begun to meet again, but the M.C.L. still has to postpone its re-opening, owing to sickness at the Rectory, which has also involved the cancelling of several services lately. The Easter Meeting has not yet been held.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON, M.A.).—Our Holy Week, and Good Friday services especially, as we had the fortune of having the Sub-Dean of Thursday Island to give the address, were a good help to us all. The pictures at our Lantern Service, thanks to the good services of Mr James Thomas, were the best we have ever shown. Easter Sunday was one of the happiest days we have had. The Church looked beautiful and the choir sang heartily and well. The Rev. O. G. Turner assisted the Rector at all the morning services and preached at 11 a.m. The Easter Meeting passed off very satisfactorily; the reports showing an increase in the number of communicants and an increase of something over £300 in the Churchwardens' balance sheet. The same Wardens were re-elected and thanked for their good work. Messrs. W. B. Hardcastle, W. H. Skillbeck, and Albert Philips, were elected Synodsmen.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—The Palm Sunday, Holy Week, and Easter Services were notable for their devotion and attendance. As usual, Palm crosses were blessed at the 7.30 celebration of the Holy Communion on Palm Sunday, followed at 11 o'clock by Sung Eucharist and procession of palms headed by Cross and Candle-bearers, singing the hymn "Crown ye with palms the Saviour's onward way." The Church was fully decorated with palms. On Good Friday the Three-Hours' Devotion was led by the Rector. On Easter Day there were four celebrations of the Holy Communion, the festal Sung Eucharist being at 7.30 a.m., sung to Woodward in E flat, preceded by a procession. The Rev. W. J. Park, of the Order of Witness, Tingalpa, assisted the Rector during the day. The Easter Festival was continued on Low Sunday with celebration of Holy Communion at 7.30 a.m., and at 11 o'clock the Eucharist was sung to Stainer in F, well rendered by the choir. The Rev. O. G. D. Turner was the preacher at Festal Evensong, and a very happy Easter closed with a procession, followed by Te Deum sung solemnly before the Altar.

St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).—Easter Day was well observed at St. Matthew's; the Church was packed for the Easter Communion. At the Easter meeting the retiring People's Warden, Mr J. J. Tree, in presenting the accounts, showed a credit balance. Mr A. Pickering and Mr B. Prior were elected Vicar's Warden and People's Warden for the ensuing year. Mr A. Pickering and Mr W. C. Drew were elected Synodsmen. Easter services were well kept at St. Mary's. We are pleased to report on improvement in Mr W. Arkell and Mr W. Harding, both have been seriously ill. Sunday, April 15th, was kept as the feast of dedication at St. Mary's. Bishop Le Fanu was celebrant at the 7 o'clock Communion; after which he partook of breakfast with the parishioners in the hall. At the 11 o'clock sung Eucharist the Bishop pontificated and preached. Rev. Canon Jenkyn was the pracher at Festal Evensong.

St. Peter's, West End (Rev. J. M. TRALE).—Holy Week: as for the observance of Holy Week there might have been no such

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Week as far as St. Peter's, West End, was concerned! Good Friday was poorly kept; instead of the three hours devotions we observed only one hour, i.e., from 2 to 3, when about thirty people were present. Easter Day was a bright and happy day. There were a goodly number of communicants, considering so many go away for the holidays. The Church was beautifully decorated by willing hands, and the organist and the choir were at their best. Many thanks to all. We have received some gifts lately, viz., a new Book of Common Prayer for the Prayer Desk from one of our most faithful and regular parishioners, whose name is not to be mentioned in connection with the gift; then a Credence Cloth worked and presented by Miss Harries. At the ends of the cloth some very beautiful crochet work (the work of Mrs. Baldwin) has been inserted. We are most grateful for these gifts. Our annual Sunday School and Kindergarten School Picnic will be held on Monday, 7th May. We shall travel by trams to Yeronga Park, the senior school leaving the West End terminus at 8 a.m. and returning at 5.30 p.m.; the kindergarten leaving at 9 a.m. and returning at 4.30 p.m. A series of enjoyable socials are being held on Saturdays in the West End School of Arts Hall in aid of the stalls of the forthcoming fete to be held on Saturday, 26th May, in the grounds belonging to Mr and Mrs Real, Gray Road, West End, in aid of the Rectory Fund. We are expecting great things from this fete, and the committee ask for donations in money and gifts.

**St. Paul's, East Brisbane (Rev. GEORGE NEAL).**—The services during Holy Week and Easter-tide were quite an inspiration, being very well attended and having a devout atmosphere. The Easter Meeting was held on April 12th, and in spite of the wet weather there was a good attendance. Bishop Le Fanu came in his capacity of Archdeacon and expounded expansively on the "Hackney Scheme." He also gave some advice on the matter of Church building. The meeting unanimously endorsed the action of the Wardens and Council in purchasing a more convenient site for the new Church. Messrs. R. J. Webb and R. H. Crawford were elected Wardens. We finished the year with a balance, in spite of an increased expenditure upon ourselves and much larger gifts to Diocesan funds. The ladies are already at work gathering funds for the Church building. Mrs. Hannechild had a most successful "Coin Evening" during Easter week, and Mrs. Junner is to have another on April 27th, in aid of a "Mile of Pennies," which she is endeavouring to collect. The Archbishop is coming to the parish for Confirmation on Thursday, May 24th, at eight p.m. This year the Sunday School picnic will be held in the Grammar School grounds, instead of Harries' Paddock. Our thanks for the use of the School grounds are tendered to Mr Morris. The Heralds of the King are resuming their meetings under the leadership of Miss Forman, who is taking up the work of Mrs. Armstrong in this direction; the latter deserves—and has—our best thanks for the years she has "carried on" with the Heralds. The Rector wishes to say "thank you" for several thoughtful, kind and beautiful gifts he received at Easter; will the givers please accept his gratitude.

**Crows Nest (Rev. S. ATHERTON).**—Easter Services in the parish were well attended this year, the number of communicants being the second highest in the records of the parish. Gheam service was a particularly happy one. The Confirmation Service, taken by Bishop Le Fanu on Sunday, 8th, was very encouraging and very helpful. Twenty-five candidates were presented from two centres, and the Church was overcrowded, many members of congregations in country centres being present. St. George's, Crows Nest, was again crowded at Evensong when the Bishop delivered the sermon, and at Goom-budgee, at 11 a.m., we had a full congregation with thirty-eight communicants. The annual Easter Meeting was held at Crows Nest on Saturday, April 14th. Several country centres were represented. The Vicar's report showed that the work had been well maintained. There were 1184 communicants for the year and 31 baptisms. The Wardens' report showed the finances to be fairly sound, although to maintain the assessments of each sub-centre at their high level requires the best endeavours of all the sub-wardens. We have no margin as is the case in crowded city parishes. Our district is sparsely populated with great distances to travel. Mr. E. J. Plant was re-elected People's Warden and Mr. R. J. McCollim re-appointed Vicar's Warden. A Parochial Council of twenty-one members was elected, each sub-centre being represented. Messrs. H. T. Mewing, J. J. Kahler, and H. O. Sharp were appointed Synodmen for the ensuing three years. The work of the parish during the last eight years has nearly doubled itself, both as regards the number of communicants and also from the financial standpoint. Of course expenses are about double too. The hope generally expressed was that this year may prove as happy a one as past years. We are more

than gratified with our contributions to Foreign Mission work this year. Altogether the sum sent in was £42 11s. 6d., viz.: Offerories, £7 6s. 4d.; Self-Denial Envelopes, 1922, £1 5s. 6d.; Communicants' Appeal, £30 13s. 6d.; Missionary boxes, £2 3s. 6d.; Heralds of the King, £1 2s. 8d. Last year the total contribution was £3 19s. 8d. of which we think our people were justly ashamed. The Church of St. John the Evangelist at Haden will be dedicated on Sunday, May 13th, at 11 a.m., by the Ven. Archdeacon Osborn. We appeal to parishioners in many centres to attend this service. Services for May are as follows:—May 6th: Crows Nest, 8 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pinelands, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. May 10th (Ascension Day, Thursday): Crows Nest, 7.30 a.m., H.C.; Anduramba, 11 a.m., Festival Service. May 13th: Crows Nest, 8 a.m., H.C.; Haden, 11 a.m., Dedication of new Church by Archdeacon Osborn; Crows Nest, 7.30 p.m., Evensong. May 20th: Goom-budgee, 11 a.m., H.C. and Sermon; Haden, 2.30 p.m., Evensong and Baptisms; Pinelands, 7.30 p.m., Evensong. May 23 (Wednesday): Virginia, 7.30 p.m., Evensong. May 27: Gheam, 11 a.m., H.C. and Sermon; Highfields, 2.30 p.m., Evensong and Dedication of Palmer Memorials; Crows Nest, 7.30 p.m., Evensong. June 3: Crows Nest, 8 a.m., H.C.; Crows Nest, 11 a.m., Mattins and H.C., Quarterly Communion of Ladies' Guild; Haden, 2.30 p.m., Evensong; Pinelands, 3 p.m., Evensong; Pechey, 7.30 p.m., Evensong.

**Dalby (Rev. F. KNIGHT and E. OERTON).**—The Easter Vestry Meeting was held in the Parish Hall on Tuesday, April 15th, at 8 p.m. The Rector presided. The Churchwardens' report showed that, considering the adverse weather conditions, we had had a good year. Finances were easy and the work had been gradually expanding. Extensive repairs and painting work had been effected at the Rectory and Parish Hall. The new Church is now nearing completion, and towards this expenditure a considerable sum has been subscribed. The Easter Vestry gave its backing to the scheme to provide a car for the use of the clergy. The Rector nominated as his Warden Mr V. Drury. Mr F. O. Hamilton was then unanimously elected as People's Warden. Mr Drury, Mr Booth, and Mr Marlay are to be our Synod representatives. For the generosity both within and without the parish, for all the unselfish service, for the spirit of optimism and co-operation which carries us through anxious days, and for all the loyalty and faithfulness, the Rector thanked them. The Easter Services were as bright and joyous as possible. The old Church was, as usual, beautifully decorated with white flowers and greenery for the great festival. One could not help feeling that the wonderful joy of Easter was the result of the way in which our people had been preparing during the preceding weeks.

**St. John's, Harrisville.**—On the 7th of last month Margaret Hammond passed away from physical consciousness into the higher life; to her husband and friends we offer our warmest sympathy. At the Easter Meeting held in St. John's Church on the 14th of last month Messrs. William Rackley and J. B. Nutting were elected Wardens, and the following were elected Parochial Councillors: By Padre, Messrs. Blackmore, Kleve, Morris, Sparsbott, and H. Wiggins; by the parishioners, Messrs. Bell, Bowers, Jas. Burnett, Harsant, S. Nutley, W. J. Rackley, Spencer, C. J. Statham, Welge, and Wilson. Immediately after the meeting a special meeting was conducted for the purpose of electing a Synod lay representative. At that meeting Mr Maurice Bowers was duly elected to represent this parish at Synod for the ensuing three years. Services are held at St. John's at 7.30 a.m. and 7.15 p.m. every Thursday with special intention for the Hickson Healing Mission. Those who are unable to attend are asked to offer prayer at these times wherever they may be.

**Parish of Howard, with St. John's, Pialba (Rev. C. WARREN TOMKINS).**—On April 8th Archdeacon Osborn instituted the Rev. C. Warren Tomkins to the Rectory of Howard. On the 13th the parishioners gave the Rector a hearty welcome in the Parish Hall. The hall was crowded. At the Easter Meeting, which was held on the 16th, Messrs. A. Steley and J. Buffey were appointed Wardens; the following were elected Synodmen—Messrs. J. Buffey, A. O. Vancooten, and Colonel Rankin, and Colonel Rankin and Messrs. J. Buffey and A. H. Burgess Parochial Nominators. The Urangan congregation have re-elected Messrs. J. C. Whittaker and W. Pearson Wardens.

**St. Thomas, North Ipswich (Rev. J. H. BROWN-BREESFORD).**—The Easter Services were well attended; the communicants exceeded in number those of last year by eighteen, and were nearly double the

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number of four years ago. The annual Easter Vestry Meeting was held in St. Thomas' Hall on Tuesday, April 10th, at 8 p.m., and was a large one. The balance sheet showed that £926 had passed through the Churchwardens' books during the year, exclusive of £18 spent on St. George's and £10 Home Missions from Mount Crosby which they had not handled, and beats all previous records. Messrs. F. O. Surman and F. Ware were re-elected Wardens, and as fifteen men were nominated for ten seats on the Parochial Council, a ballot was taken and resulted in the election of Messrs. Clegg, H. Renton, J. Stopford, H. Robinson, J. H. Cooper, F. Gillman, E. A. Teape, B. A. Roberts, A. Stephans, and J. Ostenfeld. The Vicar nominated Messrs. Johns, A. Flint, H. Howes, C. Larsen, and R. Johnson to complete the number of the Council. Messrs. Clegg, Surman, and Ware were elected Synodsmen, and Messrs. Clegg, Ware, and Dann were re-elected Parochial Nominators. The Archbishop will visit the parish on the Sunday after Ascension, May 13th, for Confirmation.

**St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).—**I must plead my absence on holidays in extenuation of there being no Notes last month—the local secretary must have his yearly jaunt if only to browse in new pastures. The Lenten services were particularly well attended, as were those during Holy Week, and this year's self-denial effort far surpassed any previous ones. On Tuesday in Holy Week the choir, numbering now nearly forty voices, are making good progress under the conductorship of Mr Bert Smythe, gave a much appreciated rendering of Stainer's "Crucifixion," the offertory at which will be of immense help to the Choir funds. In spite of the absence of so many parishioners all the services on Easter Day were well attended. The date of the Easter meeting, April 20th, makes it impossible for anything to be sent down for this month beyond the fact that finance, with a big F, has to be faced and satisfactorily settled. Mr. Arthur Crew, for many years a regular ringer, and for a long time Sunday School secretary, and Miss Alice Watson, an equally regular chorister, were married on Wednesday, April 18th, and we wish them every happiness. The service was fully choral and the bells also gave tongue after the ceremony. Welcome rain has at last come to us, for which we are indeed grateful. The clergy wish to express their thanks for the Easter Offering. "Parish Notes" is well into its second year and is well grounded and doing good work. Services of preparation for the Hickson Mission of Healing are as follows:—Evensong and Intercession every Wednesday at 7.30 p.m., and Celebration with Special Intercession every Thursday at 6.30 a.m. Mrs Evans, for many years a regular attendant, passed to her rest on Saturday, April 14th, having attained the ripe age of eighty-eight years, and it is only during the last few months that she was unable to get to Church. We extend our sympathy to all her relatives. R.I.P.

**Roma, St. Paul's (Rev. A. F. EVA).—**The Good Friday services were well attended. About half the Lenten envelopes have so far been returned; the parish will again be in a position to pay its Foreign Mission money in advance. People in all parts of the parish realise that this is a first call and must be met. The Easter services were an inspiration; the Church was beautifully decorated. Mrs Wiener provided white flowers for the Altar-vases, in memory of Ronald the chorister, and the Misses Hibberd supplemented these with flowers, gathered somewhere, in spite of a drought; the result was splendid. The 6.30 a.m. Easter Communion is becoming the service of the day; a full choir at that hour rendered a service never to be forgotten. The Anthem at 11 o'clock, and the quartette and Anthem at Evensong were well rendered. The Rector thanks all

for their liberal Easter offering. The reports and balance-sheets presented at the Easter Meeting all pointed to another satisfactory year; the capital debt had been reduced by £200, the payments on the car completed, and the running account paid to March 31st; voluntary assessment of £132 paid, and £162 interest paid. The current expenses of the year had been met without unduly increasing the perpetual overdraft at the Bank; all in the face of a record bad year of no wheat, no cotton, no price for cattle, and little rain. At the same time, £102 had been found and spent by the Tennis Club in constructing courts, etc. With anything like a season, the next twelve months should see the extinction of the perpetual overdraft on the current account and a further considerable reduction in the building debt, which now stands at £3,057. Regular Intercession Services are now being held in connection with the Mission of Healing, on Wednesdays at 7 a.m., and Thursdays at 7.30 p.m. Will all remember in their prayers Rev. A. E. Henry, Doris Fring, Lily Reid, and Mrs Hodges.

**Sandgate, St. Nicolas' and St. Margaret's (Rev. S. BAGGLEY, B.A.).—**The following office-bearers were appointed at the annual meeting on April 18th:—Churchwarden, Mr H. H. Antcliffe; Synodsmen: Messrs. A. B. Oater, W. Farrar and J. Lund; Parochial Nominators: Messrs. H. H. Antcliffe, W. Lovelock and F. B. Whitman; Auditors: Messrs. T. H. Dinsdale and J. Luon. On the casting vote of the chairman, the resolution moved by Mr T. J. Ooadrake and seconded by Mr J. Stephenson, "That no Parochial Council be appointed," was carried. In lieu thereof, a proposal found favour, "That a Committee of Churchworkers be called, to act in conjunction with the Wardens." The resolution moved by Mr W. Lovelock and seconded by Mr F. B. Whitman, "That, in the best interests of the parish, steps be taken to establish one central Church, instead of two as at present," was deferred for discussion at a special meeting to be called, when it is hoped that Bishop Le Fanu would be present. The chairman paid a well-deserved tribute to the work of the Sunday School and State School Religious Instruction teachers, and also to the Ladies' Working Society, who had contributed £40 7s. 6d. towards Church expenses. The Ministering Children's League continues to expand in numbers. Recently, the members gave a tea-party, at which a presentation of a pair of blue moccasins was made to Mrs Baggaley. The speech-making was done by Miss Edie Waldron.

#### REMOVAL NOTICE.

The Synchronome Electrical Co. are now installed in their new building, "Clock House," Elizabeth Street. The workshops and electro-plating departments have been fitted up with the latest appliances and machinery to ensure good work and quick delivery. Silver-plating, nickel-plating or oxy-coppering of household goods, tableware, bedsteads, curtain rails, bathroom fittings, etc., executed on the premises or made to order. Old tableware can be made like new and is often better than the modern article. Mr Jackson will be pleased to show customers through the works of this Queensland industry.

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## Official Notes.

#### CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.	
Marriage Fees	£244 15 6
Assessments	411 15 3
	<hr/> £656 10 9

#### HOME MISSION FUND.

G.S.H.	2 0 0
F. ...	5 0 0
Mr Osmond	2 0 0
Mr W. B. Slade	5 0 0
Allora, St. Matthew's, Spring Ok.	2 0
Beaudesert—	
St. John's—Mundoolun	2 0
Tambourine	9 9
St. Mark's, Slack's Creek	14 6
Biggenden, Lakeside	1 4 9
Boonah, Christ Church	5 5 1
Brisbane—St. John's Cathedral	15 4 7

All Saints', Wickham Terrace	3 13 0
St. Martin's, Rosalie	4 17 7
St. Francis', Nundah	1 16 11
St. James' S.S.	1 1 0
St. Andrew's, Indooroopilly	2 12 3
Christ Church, Milton	2 9 0
St. James', Kelvin Grove	1 0 0
St. Colomb's, Clayfield	5 1 6
St. Augustine's, Hamilton	7 5 10
St. Andrew's, South Brisbane	14 10 7
Holy Trinity, Fortitude Valley	11 14 7
Lutwyche, St. Andrew's	19 14 7
St. Mary's, Kangaroo Point	2 2 7
St. Barnabas', Ithaca	3 11 6

Yeronga	2 17 1
St. Mary's, Alderley	15 1
St. Thomas', Toowong	6 0 11
St. Paul's, Taringa	1 14 0
St. Matthew's, Sherwood	1 4 0
St. Peter's, West End	3 0 1
St. Alban's, Auchenflower	1 12 11
St. Paul's, East Brisbane	7 14 6
St. Michael & All Angels', N.F.	9 17 10
Upper Kedron	16 0
St. George's, Windsor	5 6 0
St. Alban's, Willston	1 5 6
St. Philip's, Thompson Estate	6 8 9
Holy Trinity, Woolloongabba	11 6 10
St. John the Baptist, Bulimba	1 1 0
Bundaberg—	
St. Mark's, Gooburrum	17 6
Charleville—All Saints'	17 6
St. Alban's, Cunnamulla	17 10
St. John's, Wallumbilla	8 9
Holy Trinity, Taroom	1 8 6
Cleveland, St. Paul's	1 15 6
Dalby—St. John's	1 19 3
St. Mary's, Kaimkillenbun	1 12 6
Drayton—All Saints', Cambooya	1 5 6
St. Paul's, Umbiram	2 17 11
Harristown	2 0 6
Gatton—St. Alban's	1 11 6
St. Stephen's, Ma Ma Creek	1 15 6
Gayndah, St. Matthew's	1 6 1
Gin Gin, St. Mary's S.S.	17 2
Gympie, St. Peter's	7 17 3
Harrisville, St. John's	2 16 0
Howard, St. John's, Pialba	1 6 1
Ipswich—St. Paul's	7 15 8
O.L.O.	13 9
St. Thomas', North Ipswich	1 0 0
All Saints', Booval	1 16 0
St. Peter's, Pine Mountain	1 13 0
Waterworks Road	2 15 9
Kilcoy, St. Mary's	4 1 3
Killarney, Christ Church	1 5 6
Laidley, Townson	16 0
Maroochy—St. John's, Nambour	1 10 2
St. George, Eumundi	10 0
Maryborough—St. Paul's	5 3 5
St. Thomas'	2 2 0
Mitchell, All Saints'	4 0
Murgon—Mondure	9 17 1
Nanango—St. Anne's	2 5 0
Oakey, St. Augustine's	3 11 0
St. Lambert's, Brymaroo	10 0
Pittsworth, St. Andrew's	1 16 9
St. Augustine's, Leyburn	12 0
All Saints', Yandilla	4 0
St. Michael's, Yarranlea	9 0
St. Mary's, Southbrook	1 10 6
St. Philip's, Mt. Tyson	3 10 6
St. John's, Springside	1 9
St. Luke's—Turallinn	15 0
Kincora	5 6
Brookstead	16 0
Redcliffe, St. Mary's	1 1 7
Rosewood, Franklyn Vale	5 0 0
Sandgate, St. Nicolas'	3 16 3
Southport, St. Peter's	8 8 1
Tiaro, St. Philip's	9 0
Toogoolawah—St. Andrew's	4 13 0
Harlin	11 2
Toowoomba—St. Luke's	12 7 8
St. James'	30 5 2
Warwick—St. Mark's	7 15 6
St. Andrew's, Swan Creek	1 1 0
St. Peter's, Yangan	2 5 6
Junabee	1 13 0
Wynnum—St. Peter's	1 8 1
St. Paul's, Manly	1 15 3
Zillmere, St. Matthew's	1 6 0
	<hr/> £354 11 9

WHITSUNDAY OFFERTORIES.	
Biggenden, St. John's	1 2 1
Brisbane, All Saints'	8 0 3
Howard, St. Matthew's	9 9
Kilcoy, St. Mary's	1 2 5
Laidley, St. Saviour's	4 6 1
	<hr/> £15 0 7
ORDINATION CANDIDATES FUND.	
Rev. C. H. Edwards	1 1 0
Per Rev Canon Campling	40 0 0
W. B. Slade	5 0 0
Brisbane—All Saints'	8 8 6
St. Martin's, Rosalie	2 7 9
St. Paul's, Taringa	2 9 6
Childers, Christ Church	2 3 3
Howard, St. Matthew's	11 9
Laidley, St. Saviour's	3 13 3
Nanango, St. Anne's	7 1
Rosewood—St. Luke's	19 6
All Saints', Marburg	1 7 4
Toowoomba, St. James'	13 14 5
Toogoolawah, St. Andrew's S.S.	1 0 0
	<hr/> £83 3 4
ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.	
W. B. Slade	25 0 0
Brisbane—	
Christ Church, Milton	4 6 3
St. Philip's, Thompson Estate	1 15 5
Dalby, St. John's	2 15 8
Goondwindi, Holy Trinity	6 8 5
Gympie, St. Peter's	5 10 0
Ipswich, St. Paul's	6 10 6
Laidley, St. Saviour's	5 0 0
Mitchell, All Saints'	1 2 0
Rosewood—All Saints', Marburg	2 11 4
Warwick, St. Mark's	7 17 4
	<hr/> £68 16 11
CATECHISTS PROVIDENT FUND.	
Brisbane—St. Matthew's, Sherwood	£1 10 0
ST. FRANCIS' COLLEGE.	
Brisbane—Holy Trinity, W'gabba	16 0
CLERGY CENTRAL SUSTENTATION FUND.	
Walter and Eliza Hall	100 0 0
W. B. Slade	5 0 0
	<hr/> £105 0 0
SEE ESTATE.	
W. B. Slade	£10 0 0
CLERGY SUPERANNUATION AND CLERGY WIDOWS AND ORPHANS FUND.	
Brisbane—All Saints'	10 3 1
St. Paul's, Taringa	1 5 6
Church Mission	1 12 9
St. Andrew's, Lutwyche	16 2 11
Biggenden, St. John's	9 7
Childers, Christ Church	2 9 6
Dalby, St. John's	4 5 3
Drayton—St. Paul's, Umbiram	1 12 5
Laidley, St. Saviour's	6 1 3
Maryborough, St. Paul's	6 17 5
Mitchell, All Saints'	2 14 10
St. Peter's, St. Anne's	2 8 6
Wooroolin	16 6
Rosewood—St. Luke's	2 1 3
St. James', Lowood	1 0 0
Warwick, St. Mark's	18 1 7
	<hr/> £78 2 4

ST. MARY'S HOME.	
Brisbane—Holy Trinity, W'gabba	2 0 0
Kilcoy, St. Mary's	1 9 5
	<hr/> £3 9 5
TUFNELL HOME.	
Brisbane—Holy Trinity, W'gabba	2 0 0
Howard—St. John's, Pialba	10 0
	<hr/> £2 10 0
WOMEN'S SHELTER.	
Brisbane—Holy Trinity, W'gabba	2 0 0
Eidsvold, St. Mark's	1 0 0
	<hr/> £3 0 0
AUSTRALIAN BOARD OF MISSIONS.	
R. H. Bowen	10 0
Mr Bell	5 0
Sister Christine	10 0
"A Communicant"	5 0
"F"	5 0 0
Mrs Fairfax	10 0
E. Hall	5 0
J. Hood	15 0
Miss A. Haussmann	10 0
Rev. G. Hollowood	1 0 0
Mr Hurlbutt	10 0
Miss Jones	1 6 0
Miss Mark	1 0 0
W. B. Slade	10 0 0
D. Scarlett	1 1 0
St. John's Day School	1 10 11
Allora—St. David's S.S.	2 9 6
	<hr/> 13 10
St. Andrew's, Glengallan	11 0
St. Matthew's, Spring Creek	5 12 0
Biggenden, St. John's S.S.	15 0
Boonah, Christ Church	1 0 0
Brisbane—St. John's Cathedral (girl)	2 5 11
	<hr/> 5 8 9
	<hr/> W.A.
All Saints'	6 9 4
" W.A.	7 12 10
" H.K.	3 0 3
Church Mission	3 2 0
St. Mary's, Kangaroo Point	21 6 4
St. Augustine's, Hamilton	8 3 0
" H.K.	3 0 0
" W.A.	3 4
St. Thomas', Toowong	11 7
" O.L.O.	3 13 0
St. Paul's, Taringa	8 16 9
" W.A.	9 5 4
Broughton Estate S.S.	1 16 4
St. Michael & All Angels', N.F.	32 18 4
" S.S. Teachers	17 0
" S.S. C.L.O.	1 17 0
St. Andrew's, Lutwyche (student)	54 17 4
St. Margaret's School L.O.	3 18 6
St. Matthew's, Groveley	5 0 0
St. Mary's, Alderley	2 0 2
St. Matthew's, Sherwood	4 10 1
" (med)	6 5 0
St. Barnabas', Ithaca	7 4 7
St. Peter's, West End	5 2 1
" Com. Appeal	1 18 11
" S.S. L.O.	18 1
Christ Church, Milton (med)	11 12 6
St. Martin's, Rosalie	3 5 0
" S.S. L.O.	1 0 0
St. James', Kelvin Grove	15 15 9
St. Francis', Nundah	4 3 1
" Com. Appeal	2 1 0
" H.K.	1 5 0

THERE IS ONLY ONE LEMONADE—TRISTRAM'S.

Holy Trinity, F. Valley ...	32	5	5	Maryborough—St. Paul's ...	37	11	5
" H.K. ...	6	6	0	Sunday School ...	4	12	0
St. Andrew's, South Brisbane ...	17	4	5	St. Thomas' ...	1	3	0
St. Philip's, Thompson Estate ...	19	15	9	Mitchell, All Saints' ...	1	11	9
" W.A. ...	1	12	3	Oakey—St. Augustine's ...	6	4	5
St. Colomb's, Clayfield ...	26	16	6	" C.L.O. ...	1	14	1
" S.S. ...	2	10	0	Charlton, C.L.O. ...	9	5	
St. John the Baptist, Bulimba ...	5	4	6	Pittsworth, St. Andrew's ...	3	11	4
Morningside L.O. ...	16	0	0	Redcliffe, St. Mary's S.S. ...	16	6	
Norman Park ...	12	0	0	Roma, St. Paul's ...	2	0	0
St. Paul's, East Brisbane ...	35	6	9	Rosewood, St. Luke's ...	7	9	5
" C.L.O. ...	3	10	3	Sandgate, St. Nicolas' ...	11	8	
" W.A. ...	1	0	6	Southport, St. Peter's ...	34	7	2
St. Andrew's, Indooroopilly ...	14	5	0	Tiaro—St. Philip's C.L.O. ...	14	2	
" S.S. ...	16	0		Bauple C.L.O. ...	3	5	
St. Alban's, Wilston ...	3	2	1	Toogoolawah, St. Andrew's ...	1	10	1
" C.L.O. ...	1	16	3	Toowoomba—St. James' ...	28	10	9
St. George's, Wilston ...	3	2	0	St. Thomas' S.S. ...	5	0	0
" C.L.O. ...	1	10	9	St. Luke's ...	55	2	6
Holy Trinity, Woolloongabba ...	9	18	6	Warwick, St. Mark's ...	7	6	
Bundaberg, Christ Church ...	34	18	9	Wynnum, St. Peter's ...	8	9	10
Charleville Bush Brotherhood ...	19	8	10	" H.K. ...	1	11	4
Cleveland, St. Paul's ...	3	1	0	" Med. ...	9	4	
St. Mark's, Dunwich ...	14	3		" K.K. K'dergart'n ...	16	1	
" H.K. ...	17	3		St. Paul's, Manly H.K. ...	2	7	6
Crows Nest, St. George's ...	17	17	5	Zillmere—St. Matthew's ...	13	0	
" C.L.O. ...	1	2	8	All Saints', Chermide ...	5	5	7
Dalby, St. John's ...	7	18	2	" C.L.O. ...	2	7	2
St. Matthew's, Bell ...	12	6		St. Lawrence, Caboolture ...	17	0	
Oh. of the Apostles, Duckponds ...	17	6					
Drayton, St. Matthew's ...	1	0	0				
St. Paul's, Umbiram ...	1	14	0				
" S.S. ...	6	0					
All Saints', Cambooya, S.S. ...	12	6					
Eidsvold, St. Mark's ...	1	5	8				
Gatton, St. Alban's ...	6	15	6				
" W.A. ...	1	6	4				
" H.K. ...	1	2	9				
St. Stephen's, Ma Ma Creek ...	3	8	0				
" S.S. ...	15	6					
Grantham ...	12	9					
Gayndah, St. Matthew's ...	1	7	4				
" W.A. ...	11	3					
" H.K. ...	12	1					
Gympie, St. Peter's ...	25	7	7				
Harrisville, St. John's, W.A. ...	1	0	0				
Ipswich, St. Paul's ...	13	15	9				
St. Thomas' ...	8	7	7				
" C.L.O. ...	1	10	9				
" C.E.M.S. ...	3	5	0				
Waterworks Road S.S. ...	17	0					
All Saints', Booval ...	19	6					
Pinelands ...	1	4	8				
Kilcoy, St. Mary's ...	9	3	10				
" S.S. ...	1	0	0				
Killarney, Christ Church ...	5	5	4				
St. Aidan's, Tannymorel ...	8	13	6				
Laidley, St. Saviour's ...	4	17	4				
" C.L.O. ...	1	0	0				
St. Thomas', Forest Hill ...	1	8					
St. Edmund's, Lake Clarendon ...	14	2					
Maroochy—St. John's, Nambour ...	10	2	9				
Kenilworth ...	10	7	6				

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