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For the Diocese of  
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Brisbane, 1st June, 1921.

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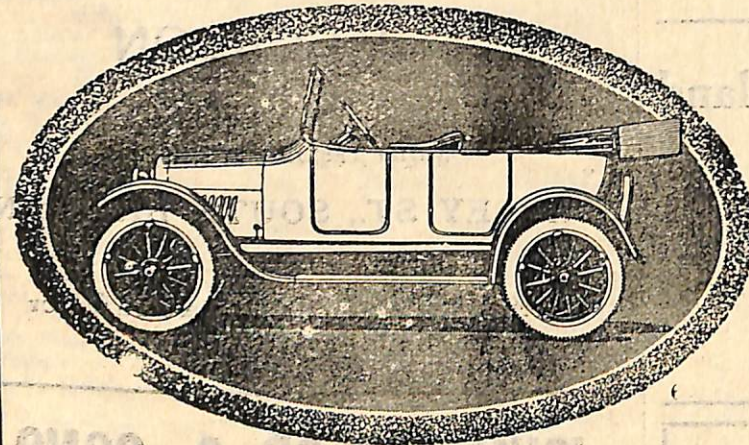
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## The Church Chronicle.

Vol. XXXI.]

BRISBANE, JUNE 1, 1921.

[No. 371]

### Archbishop's Engagements for June.

- 1-2—Attends Clergy Retreat.
- 4—Synod Garden Party.
- 5-11 a.m., Preach St. Barnabas', Ithaca.
- 6-10—Synod.
- 10-4 p.m., attend University Senate.
- 11—Leaves for Kilcoy.
- 12 } Kilcoy.
- 13 }
- 14 }
- 15—Leaves for Inglewood.
- 16 } Inglewood.
- 17 }
- 18—Returns to Brisbane.
- 3 p.m., Kindergarten Annual Meeting.
- 21—Leaves for Sydney.
- 22 } Meeting of Australian Board of Missions.
- 23 }
- 23-1.25 p.m., Address Sydney University Public Questions Society.
- 26—Preach Cathedral, 11 a.m.
- 3 p.m., Address G.F.S. at Annual Festival.

### Editorial Notes.

#### BUILDING.

Among the various destructive agencies at work all over the world the League of Nations Union stands out on the positive side. Its aim is to build up. Criticism of the League and opposition to it are found everywhere. But it has in its composition a life-giving principle. One thing is sufficient proof of this. It draws to it men from every school of political and religious thought. Life attracts and unifies. A preliminary meeting has been held in Brisbane, at which the Archbishop was the chief speaker, and his Grace moved that steps be taken to form a branch in Queensland. The provisional executive has the Mayor of Brisbane for chairman, and Archbishop Donaldson, Archbishop Duhig, Dr. Glaister, Prof. Steel, Col. Mackenzie, Messrs. P. B. McGregor, M.L.A., A. O. Elphinstone, M.L.A., and A. Watson are the members. There will be a public lecture in July, and later a public meeting in the Exhibition Hall.

#### LETHARGY.

We must confess on behalf of ourselves and many other people that certain paragraph headings are an invitation to skip. We do no man wrong in stating our opinion that a majority pass by articles if they see Missions, or Church Union, or Retreat, or Lambeth Conference, or League of Nations at the beginning of them. That is why we did not write Lambeth Conference at the head of this section of Editorial Notes. Before we can do much to help the world we shall have to recover the freshness and keenness of our national youth. England was "Merrie" England when she was most in earnest. Now that so much energy is spent in avoiding serious responsibility, England has ceased to be Merrie England. But this is what the Lambeth Conference report says: "The

ideal for human life hangs before Christian eyes in the form of a perfect city through whose ever-open gates the nation and their rulers bring their several distinctive contributions of strength or beauty. The vision of the Apocalypse sets before us the ultimate consummation in the mind of God of the spiritual development of the nations"; and "in the League of Nations we have an instrument in the application of those great principles which all Christians should welcome with both hands."

To end the long Note let us say that the League, had it been in full strength and working order, would have prevented much of the acrimony now entering into the difference between France and England over Silesia.

#### NEO PAGANISM.

We inserted a note recently on this dangerous resurgence. The *Church Times* to hand has a three-column article of earnest appeal. For "England" we can substitute "Australia" and consider our ways.

Christianity cannot be absorbed, so to speak, from the air. If England has been a Christian country through the centuries, that is because every English child has been given some teaching about God, about His Law, about Sin, about the Incarnation and Redemption, about the main facts of the Bible, and about prayer. Often the teaching has been pitifully incomplete. Often those who received it as children perverted or deserted it at a later stage. Yet religion has been considered the very starting point of education. Parents who themselves were depraved and godless yet would have been shocked by the suggestion that their children should not learn to say their prayers. And the defects of the individual home were made up, to a considerable extent, by the provisions of the school. Both ignorance and superstition there have been in plenty. Conduct has lagged sadly behind creed. Yet, broadly speaking, English people of every class have lived in, and have been influenced by, a Christian atmosphere. They have had a chance at least of knowing about God.

#### SAD FACTS.

We are apt to imagine that this will continue automatically, that the Christian tradition must endure. It is true that the heritage of centuries will not be lost in a generation. But it is true also that we are drifting perceptibly towards paganism, and that no adequate steps are being taken to check that movement. Indeed, neither our own Church nor the Christian denominations seem to realise the danger. Yet the signs are plain enough. At this moment there are thousands of English children quite ignorant of the events which Good Friday and Easter commemorate. There are not only children but lads and grown men (as those who worked among soldiers during the war can testify) unacquainted with even the primary facts of the New Testament.

#### DECISIVE ACTION.

The task of overcoming the peril concerns equally Roman Catholics, other Nonconformists, and ourselves. It concerns every Christian. The issue is not one of sectional advantage. The issue is whether England in the years to come shall be Christian or pagan. And the need is not of finesse, tact, diplomacy, but of eager consultation, of swift, vigorous and decisive action.

Let us bestir ourselves!



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### CURRENT EVENTS.

It is unnecessary to do more than mention that the  
Retreat at St. Francis' College begins on the 31st May and  
ends on the 3rd June. The Synod Sermon will be preached  
on Monday evening, the 6th June, by Canon Jenkyn.  
Churchwardens will be invited on to the floor of Synod on  
Thursday, June 9th. At 11 a.m. there will be a Conference  
of Churchwardens and Lay Members of Synod, and in the  
evening the Big Meeting will deal with the subject of their  
discussion, viz., Stipends of the Clergy.

We shall have ready for next month's *Chronicle* some  
account of the Profession of Two Sisters at St. Margaret's  
Chapel. We regret that our reporter was unable to be  
present at Canon Batty's interesting lecture in the Albert  
Hall on "Jerusalem and Galilee"; and failed also to attend  
the meeting of welcome to the Rev. P. C. Shaw and Mrs.  
Shaw on their settling in Toowong after twenty years'  
devoted labour in New Guinea.

### THE ARCHBISHOP ON REUNION.

NOTES FROM THE ADDRESS.

On Tuesday, the 10th of May, the Archbishop addressed  
a number of people gathered in St. John's Cathedral to  
hear him speak on this subject. The Epistle for the pre-  
vious Sunday—the Sunday after Ascension Day—was  
peculiarly appropriate to the occasion. "Above all things  
have fervent charity among yourselves; for charity shall  
cover the multitude of things." "As every man hath  
received the gift, even so minister the same one to another,  
as good stewards of the manifold grace of God."

His Grace drew a parallel between the later Apostolic  
period and the present. The Epistle was written on the  
eve of the breaking of the greatest storm the Christian  
Church had yet met. The sky was overcast and full of  
menace. It was a time when all depended on the rank and  
file playing their part well. All those circumstances are  
repeated now. We do not know what we are heading for;  
but all depends on the character and bearing of the rank  
and file. Life is too serious for drifting. Soberness,  
prayerfulness, charity are demanded of all. The object of  
the week of prayer for the Reunion of Christendom was to  
call out those qualities in the members of Christ's Church.

In the matter of actual reunion we must be content to  
go slowly. We have so much preliminary work to do—in  
attaining the right spirit and attitude; and in removing  
prejudice.

On a broad survey we found the following points calling  
for our attention:

#### I.—The Need of Reunion.

(1) We see this in an ever-deepening degree. There is  
so much over-lapping, so much waste of energy. In face of  
the appalling apostasy and alienation of the world, we—  
little bodies of Christians—insist on worshipping apart.

(2) So we suffer from an utter loss of power—because  
the Church's power lies in its capacity to grip the conscience  
of people. Christian nations are no longer Christian in  
reality. We are faced with the task of teaching nations to  
change their policy of selfishness into a policy of service.  
And only a Church at one can teach the world this.

(3) It is the Will of God. This is where the Lambeth  
Conference began, and this is the most important point for  
our recollection. In the words of *The Report* the Bishops  
say: "We believe that it is God's purpose to manifest this  
fellowship" (of our Lord through His Spirit), "so far as

this world is concerned in an outward visible and united  
society, holding one faith, having its own recognised offices,  
using God-given means of grace, and inspiring all its  
members to the world-wide service of the Kingdom of God.  
This is what we mean by the Catholic Church."

(4) Impatient people say, "Well, why can't you unite?"  
Accusations are made of bigotry on the part of the Clergy.  
But no one says that who is careful of his own religion.  
These accusations come from outsiders who have not very  
much to give up. Earnest men who really care feel that  
they have something which they must not give up.

#### II.—Some of the Difficulties.

(1) Difference of History.—Most of the great de-  
nominations have a history and a theology behind them.  
There are a large number of old associations. Think of  
our own; we feel that we have cause to be conservative—  
more so, perhaps, than the Free Churches. Feeling this  
then, can we help admiring Presbyterian or Methodist  
loyalty, for example? Up to a point this historical diffi-  
culty is genuine. But we must be careful to separate  
prejudices from principles.

(2) Difference of Temperament.—Some people are  
artistic and are helped by externals in worship and some  
are not. Both these must be acknowledged. The Puritan  
may find nothing but hindrance in a Sung Eucharist. The  
Churchman may find nothing but irreverence in Puritan  
worship. We must face the Difference of Temperament.  
We must recognise that there are different ways of  
approaching God.

(3) Difference of Conviction.—There are really differing  
views of truth. This is where our faith comes in. No  
two sincere views of truth are ultimately incompatible.  
For example, on the Church, the Creeds, and the Ministry,  
our Anglican ideas may be more pronounced than those of  
others. Then there is the question of written Creeds.  
We do fear lest the desire not to have Creeds may not pro-  
ceed from a disbelief in the Divinity of our Lord Jesus  
Christ. We can only unite with those who believe in the  
Incarnation.

But we can leave these controversial questions  
and dwell on how to get people to *want* Reunion.  
We must go on loving our religion; but, also, we must  
learn to love the reunited Church when it comes. We  
must love what God wills.

The Archbishop then summarized the history of the  
Movement from the Edinburgh Missionary Conference of  
1910 to the present time, and ended his address by urging  
us to pray, *first* for the gift of penitence, and *then* for  
the surrender of our will. "God's will be done."

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## AUSTRALIAN ANGLICAN CONFERENCE ON THE INDUSTRIAL SITUATION.

With a view to carrying out the practical suggestions made at the Lambeth Conference in its pronouncement on "The Church and Industrial Problems," a conference is being organised in Sydney to take place in the Chapter House on 22nd and 23rd June. The speakers are the Bishop of Newcastle, the Dean of Melbourne, Canon Archdall, Professor Elton Mayo, and Mr. B. H. Molesworth, M.A. The hope is expressed that it will be possible for several representatives to attend from each Diocese.

Australia presents many peculiar features in her social and industrial organisation, which call for special statement of the principles enunciated in the Lambeth Conference in order to make that pronouncement of practical value in the Commonwealth. There is also need for the creation of adequate machinery of organisation to make the Church's voice articulate and effective. This, in turn, demands the appointment of an agent to give his whole time to the work throughout Australia. It is hoped that there will be this practical outcome of the conference. Much depends on the quality of the utterances at the conference. On this point we may feel complete assurance from the calibre and standing of the speakers. But even more depends upon how widespread and prayerful is the interest taken in the conference on the part of church people generally. The programme is as follows:—

### AUSTRALIAN ANGLICAN CONFERENCE ON THE INDUSTRIAL SITUATION,

CHAPTER HOUSE, SYDNEY,  
WEDNESDAY, 22nd JUNE, 1921.

- 10 a.m. "The present economic situation in Australia"—Professor Elton Mayo, M.A.
- 12.30 p.m. Intercessions in St. Andrew's Cathedral.
- 4 p.m. "The Church's attitude towards the present economic situation"—Bishop of Newcastle.
- 8 p.m. Business sessions.

THURSDAY, 23rd JUNE, 1921.

- 8 a.m. Holy Communion, St. Andrew's Cathedral.
- 8.45 a.m. Breakfast.
- 10 a.m. "The revolutionary movement in Australia"—Mr. B. H. Molesworth, M.A., University of Queensland.
- 12.30 p.m. Intercession service.
- 4 p.m. "The Church's attitude towards revolutionary movements"—The Dean of Melbourne.
- 8 p.m. Public meeting. Chairman, the Dean of Sydney.

Speakers: The Dean of Melbourne, "The Incarnation and Human Society,"  
Professor Elton Mayo, "God and the Man,"  
Canon Archdall, "The supremacy of Christ in all human relationships."

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## IMMIGRATION.

It will be remembered that Canon Garland some time ago was appointed by the Archbishop of Brisbane Director of Immigration on behalf of the Church of England in this Province. At a meeting of the Australian Bishops held at Lambeth Palace during the Lambeth Conference the announcement was made of the appointment of Canon Garland as Commissioner for Australia by the Church Army to watch the interests of immigrants throughout the whole of Australia. At present the only immigrants arriving are those nominated by friends or relations in Queensland, many of whose nominations have been held back by want of shipping for a considerable time, and with them are arriving small numbers of Imperial soldiers with families, many of whom have been accommodated in the Anzac Home and for whom work is found where possible, advice and counsel given, and some of them assisted to go upon the land. The Church of England is undertaking the care of immigrants as a social work for the whole community, and affords her service to immigrants irrespective of the denomination to which they may happen to belong. The whole work of immigration, so far as the Church of England is concerned, is now under Canon Garland's direction, and communications should be addressed to him, Box 47, Brisbane.

## OVERTHROWING THE NATURE OF A SACRAMENT.

You tell me you would perhaps print a thousand words of mine if I sent them to you.

That was a dangerous offer to make to one who is always eager for an opportunity of persuading people that what they think dull is really deeply interesting. So, without wasting more of my thousand words, I begin an essay on something which all the world thinks dull.

I choose one of our Thirty-nine Articles: Number XXVIII.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to superstitions.

I should not choose this subject if I thought it would be agitating only to your readers who are inclined towards Roman views. I believe I can provoke others besides them, impartially, if they will think about it. I believe that it is one of the commonest of clumsinesses: this overthrowing of the Nature of a Sacrament.

The Romans have done it with that "change of the Substance of Bread and Wine," as we cheerfully assert. But the Protestants have done it too.

In several ways. The great example is their Bible. For the Bible is Sacramental. And the Protestants have overthrown its Sacramental nature by a kind of Transubstantiation. They have not seen that it is by being a Human Book, and not in spite of being a Human Book, that it is a Sacred Book. They have said, let us ignore, as much as we decently can, that it is a Human Book at all. Let us adopt towards it an attitude of thought or perhaps of unthinkingness, such as we shouldn't dream of adopting towards any Human writing which we loved and honoured and wanted to understand. True: it was written (they admit) by men, but we must try to forget that they, poor men, were human. What they wrote was

too good to be human. The pages on which their words are printed cease to be ordinary paper. The printer's ink that prints them is changed to a new substance. So the plain words of Scripture are used in a way which "is repugnant to the plain words of Scripture," and this also "hath given occasion to many superstitions."

The truth is that it is because it is a human Book that we can read and live by it (as well as make sermons about bits of it). Just as it is because Bread and Wine are Bread and Wine that we can receive them and live by them.

As long as there have been Christians they have been tempted to overthrow the nature of their Sacramental Christian Faith. Think of the early Gospels which got written after our St. Luke's Gospel, for example. Think of the story of the Holy Child making birds of clay. The clay birds, when they felt His hand touch them, became living feathery birds and flew into a tree overhead and sang His praise. So pretty! Yes: but it overthroweth the nature of the Sacrament. Christ was a real little boy. His toys, I dare say, got broken. It was by being a little boy, and not in spite of being a little boy, that He became the Saviour of little boys and of what little boys grow into.

The truth is we have a wrong kind of modesty about human things. We think it is Christian to apologise for anything being human. We think that humanity is what we want to get rid of out of our nature. There is a great deal to be ashamed of, a great deal to get rid of. But it isn't our humanness. And it isn't Christian to think that it is our humanness.

I do not want to be changed into some mysterious thing that isn't human. I want to be human with the humanity with which Christ was made Man. Oh! I could write you many thousand words about this, all interesting words!

But I will confine myself to thinking of that great Sacrament, the Church.

There's a Society of which people think it is a Society for being something which isn't quite human. We shan't talk quite naturally in it. We shall always be remembering that there is something rather inappropriate about being human people in it. We shall live in two bits: one that we're rather nervous about, which hath eyes, hands, senses, affections, passions . . . "if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die?" Yes! but we're rather ashamed of being so human. The other part is what we value ourselves upon. A bit of us we call our "Soul." A detachable piece of us, which is in evidence at certain hours (on Sundays, say, or on certain great occasions), a part of us which we think of as gaseous rather than liquid or solid: we picture it under the figure of a diaphanous creature, probably draped and generally feminine and in an attitude of prayer. Now, if you would not so overthrow the Sacramental nature of your life, you could have a sturdy existence, seven days a week, which would move quite naturally in tubes and trams, and never suspect that this ordinary world was not a very suitable place to be in.

It is especially with regard to the average thought about the Clergy that I would take this greatly valued opportunity to complain. A man, in an after-dinner speech, said that when he was young, he thought the Clergy were angels. And now he doesn't think so. And so he's disappointed.

Is that his fault? Or is it the fault of the Clergy? Or is it the fault of John Bull in this china shop of a world, overthrowing the nature of all the Sacraments?

Oh, John Bull, get another ideal for your Clergy! The way you've treated them, they have been tempted to think of themselves as called upon to be something better or something worse; but, at anyrate, something not quite human. And yet the Clergy have the humanest job of any man alive. If any of your readers is hesitating how to be most a man, how to be the most human man he can, let him be ordained. Human! Why, if he's ordained, it'll be his own fault if he hasn't a free pass, then, into all human things as far as he can reach. I'm not saying anything against being an Angel. But for purposes of this earthly life an Angel is in some ways, it seems to me, sacramentally deficient. I know this, at anyrate: There are things a man can do and be, which an Angel can't. And I write this with the greater courage because I know that "He was made Man." He wasn't made an Angel. He was made Man.

Go on, you, encouraging us all to believe that "human" is a good word and not a bad one.

That way lies hope for the Church of England and for greater still. Such lots of people are depressed about it and us and all. It is so, largely, because they have overthrown the nature of the Sacrament.

The Sacrament which takes Bread and Wine and, without changing the substance of them, finds through them God's Real Presence, is of one kind with the Sacrament which takes English human nature, English, and human and natural, and breaks and blesses it, that, through it, Divine things may happen in England.

Let's be ashamed of the right things—not of being English, or human or natural.

Let's be sure that it is through being these, and not in spite of being these, that we are to serve England and England is to serve the world.

It's a half-truth I'm writing, you say?

Well! a man who's written half the truth in a thousand words has had some sacramental ink in his inkpot and has dipped in it a sacramental pen.

J. M. C. CRUM.

(From All Saints' Margaret Street "Review.")

## Letters.

The Editor is not responsible for any of the opinions expressed in this column. He wishes to make the *Church Chronicle* a medium for free discussion, but cannot undertake to publish long letters in *extenso*, or to introduce subjects which he considers objectionable or lacking in general interest. Letters must be accompanied by the name of the writer, not for publication, but as a guarantee of bona fides.

### A LIVING WAGE.

Sir,—In view of the discussion likely to take place in the approaching Synod on the matter of adequate stipends for the Clergy, I would offer the following suggestions:—

1. All stipends to be paid from a central fund.
2. All Rectors and Vicars to receive a minimum stipend of £300 with house.
3. All Curates to receive a minimum of £250 with house or £300 without a house.
4. That all Clergy, whether Rectors, Vicars, or Curates, shall receive £10 per annum for each child until it reaches the age of 14 years.
5. That these stipends and allowances be in addition to any other sources of income at present received by the Clergy.
6. That £50 per annum of the stipend of unmarried Clergy be treated as deferred pay, and paid only when their marriage is consummated.

I would like to point out that the children of Curates cost just as much to feed, clothe, and educate, as those of Rectors or of Vicars. In connection with suggestion No. 6, the Archbishop may be trusted to make regulations that will discourage hasty or ill-timed marriages. —I am, Sir, etc.,

J. W. WOOD.



## REVIEWS.

"SOME ASPECTS OF INTERNATIONAL CHRISTIANITY." The Mendenhall Lectures of De Paww University, 1920, by John Kelman. Hodder & Stoughton.

Doctor Kelman is well-fitted to speak on the subject he chose for these lectures. He, as was his father, the eminent minister of Leith, is of international reputation as a preacher. He was well-known for his work as minister of the St. George's United Free Church in Edinburgh. He is now Dr. Jowett's successor at the Fifth Avenue Presbyterian Church, New York. He is an outstanding figure in the religious and social life of two nations. But there are special qualifications appertaining to him. He did wonderful work during the War, and was chosen by the Prime Minister of England to be one of the representatives who visited America to plead the cause of the Allies, and so was instrumental in bringing America into the War. He deals with the Relation of Christianity to Patriotism, with Individual and National Morality, with the League of Nations, with Foreign Missions, and has a final chapter called Britain to America. Our limits prevent anything like a thorough examination of this book. But it is worth ordering and reading and keeping. "Either this (late) war is the last of the Crusades, preparing the way for that re-construction of the kingdoms of the world which Christ called the Kingdom of Heaven, or else the war is the blast of the last trumpet announcing the dissolution of all things and the end of the human story upon earth. Which of these two alternatives is to be the true one depends entirely upon the measure in which we of this generation can bring the principles of Christ to bear upon the international politics of our time. He must be blind indeed who does not perceive the essential connexion between statesmanship and foreign mission work to-day." This is not uttered by the minister in some despised little Bethel or by a condemned Anglo-Catholic priest. The world has no time to wait on their opinions. But perhaps it will listen to a man like Dr. Kelman, who has earned the right to be numbered among men of leading of world-wide grasp and effective international statesmanship.

"THE GLENNIE GAZETTE." Robertson & Provan, Toowoomba.

From Dr. Kelman and his world problems we turn to the records of the life of sweet girlhood in class-room and on tennis lawn. The Glennie School does its share of excellent work in training our young women for future responsibilities, and through them commands, within its own circle, the hope of the future generations. We notice that Miss Lawrance has left for a trip to England, and her place is taken for a time by Miss Manning. The literary level of the little volume is high; and we are glad to see the art of verse-weaving is not neglected at the Glennie. The records of mankind began with poetry, prose came later; and it still seems that as one cannot walk gracefully till one has learnt to dance (Charles Kingsley used to say this), so the only way to write easy, graceful prose is to try "a 'prentiss han'" on verse. Not all these trial verses live, do they? But they serve their purpose. We think these lines on Britain's dead, addressed to the new-born generation, have a more enduring vitality than many:

"Spent—did you say?

Yes, worth the purchase too;  
For Britain's house is full  
Of Britain's dead—for you."

## A.B.M. Notes.

The Women's Auxiliary held their annual meeting and reported three new branches and £240 gathered during the year's effort. The Medical Officer of the A.B.M. has urged that a nurse should be attached to each Station. This will cost £1,000 for three Stations completely outfitted, and nurse in charge. The Auxiliary is taking the challenge. Mrs. A. B. Stark was re-elected President, and Miss K. Hart, of St. Margaret's, Hon. Secretary.

The "Jerusalem and the East Mission" has been adopted by the A.B.M. as one of the "Associated Missions." This means that the A.B.M. undertakes a share of the responsibility for the work of the Mission; both Missionaries and money.

"FLORENCE BUCHANAN."—A sketch of the life and work of the little Deaconess has just been published by the A.B.M., and will be welcomed by her many friends and missionary-hearted people throughout Australia and beyond. It is a record of a brave, loving, and saintly woman, who "being dead yet speaketh." Many will be glad to have this book, the first of a series entitled "Ventures for God." The price at the Book Depot is 2/6, postage 2d. extra.

MISSIONARY WORK AND REUNION.—Every Missionary worker is vitally concerned with the reunion of Christendom, for nowhere is a divided Church so handicapped in its witness for Christ as in the lands where the Christian Message is being first proclaimed. How difficult if not impossible it must be for Christians who know nothing of the 16th century problems to understand why Christian Missionaries who proclaim the same message are unable to unite in the same worship.

Even in the first stages of Missionary effort it is difficult to avoid an overlapping of effort. At our advanced stage it is bound sooner or later to become impossible. A native Church, whether it be in Africa, India, China, Japan, or even the South Seas, must eventually reach the time when it will regard the different Missions with their separate equipments, separate schools, hospitals and Churches, as wasteful, competitive, conflicting and curious.

The reunion movement takes its origin from the Mission Field. This fact is significant; in East Africa, South India, and China, there have been strong and successful movements in the direction of unity; movements which have moved the Christian Church profoundly.

In recent years there has been institutional consolidation in "Language Schools" and Medical Schools. Japan is working towards a Japanese Christian University, with no recognition of Western Divisions. Union in work must eventually lead to union in fellowship.

What is known as the Comity of Missions is an attempt to apply the law of Christian courtesy and forbearance in the sphere of Missions. Was it not Bishop John Selwyn who attempted to allocate spheres of unity in the Western Pacific, and used the words that Abraham addressed to Lot, "Let there be no strife, I pray Thee, between my herdsmen and Thy herdsmen."

## W. ARKELL,

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## Extracts from the Pastoral Address of the Bishop of Rockhampton.

After reviewing the experience of St. John, which at the end of his long life the apostle and evangelist summed up in the words "The word was made flesh and dwelt among us," the Bishop continued:

The risen Christ is the unchanged and unchangeable centre of the life of the Church; but while the centre has through all the ages remained the same, the circumference has been steadily enlarged. In every age the Spirit has been taking of the things of Christ and showing them unto us. Christ meets and satisfies the needs of every man, every nationality, every generation; and just because these needs are different, so His message is different in each case. The history of the Church is very largely the history of the way in which, in conscious union with her Lord, she has been led by the spirit of truth to unfold for the needs of men more and more of the rich treasures of the meaning of the incarnation. Her way has often been beset with difficulty and searching of heart; sometimes with bitter controversies that have threatened to rend her asunder, but we may thank God that the promise of Christ has been really fulfilled and that the Holy Spirit has led her and is still leading her into all truth. Our view of the incarnation is a fuller and richer one than was that of the early Church, for the simple reason that we serve a living Lord who is ever teaching us more of Himself and of His will.

In other words, the incarnation is an eternal fact, and not merely an event in history.

And surely at this moment in the history of the Church we may feel quite certain that the future holds in store many new and invaluable lessons. The Holy Spirit is as operative now as at any other time, and the need for His guidance is as great as ever. For instance, we are witnessing a great increase in the missionary activity of the Church, which must have momentous results even for ourselves. We who are accustomed to think of our faith largely from the point of view of western civilisation can hardly begin to gauge the wealth of new light and new knowledge which would come to our conception of Christ, as the gift, let us say, of a Christian India or a Christian China. Or, again, to come nearer home, it is a mere truism to say that we are living in times of unrest and unsettlement and of troubled questionings about things both in earth and in heaven. Our old civilisation has been shaken to its roots and the lines of resettlement are not yet clearly seen. The future is full of difficulty and of danger. But man's needs is God's opportunity. At every crisis in the history of the world Christ has given His Church strength and wisdom to serve Him by serving and saving the world. If we are faithful, He will not fail us now. We know not to what He may call us in the way of sacrifice; we know not to what new and possibly unwelcome lessons the future may hold. But we know that He will not leave us nor forsake us. After the storm and the earthquake will come, if we have faith to listen, the still small voice.

We go forward in the faith of the risen Lord, knowing that He is with us and that in His strength we can, if we will trust Him, write His name in the hearts and lives of our fellow men. Of the truth of our message we need have no doubt. It is the faith once delivered to the saints, the eternal truths of God tested in the flames of persecution,

proved true by the experience of generations of Christian life and sealed by the blood of the martyrs. Of these things we are the witnesses, and we will guard them in the end. Nor of the ultimate fruit of our work are we uncertain. "This is the victory that overcometh the world, even our faith."

Our old social organisation is falling in ruins because the common life on which it rested was not lived in conscious relation to the will of God. The world will only regain its sanity and its health if the law which regulates the relations between nations, classes, and individuals is not the law of jealousy and selfishness, but the law of love. It is not only the individual that has to be redeemed, but the community. And men and communities will learn the law of love and self-sacrifice only so far as they see it lived out in the lives of those who profess and call themselves servants of the King of Love. I ask myself, I ask you, with all the earnestness at my command, as in the sight of God, Is our Church here in Central Queensland showing forth the law of service and sacrifice so that men may see it and follow it themselves? Are your lives and mine, as far as we can make them, mirrors of the life of Christ? These are questions to which our questions will not let us evade an answer. The challenge of Christ rings out to us in our generation—"Whosoever will be My disciple, let him deny himself, and take up his cross and follow Me." To one whose memory is near and dear to us the call came recently with a new meaning, and he answered it in the way that he knew God would have him answer it. All are not called to service in the same way; but in whatever manner we spend our lives, the spirit underlying the action of Bishop George Halford is for us an example and inspiration. God grant that we may have grace to follow it. For it is only so that our message will be effective. For let us remember this—we know that the only real salvation for the individual, and through him for our common life, is to be found in Jesus Christ, the Saviour of the World. The only real healing of our social ills, the only real unity, is in Him. Ours is a gospel of God, not only of man; but when we do preach the unity of man, in the fatherhood and love of God, a very large number of those for whom our witness is not necessary will not really admit our right to speak. We cannot claim their attention on the ground of common membership of the Church, not always of common belief in Our Lord. And yet our witness is to all, not only to those who are already members of our Church. There are very many outside the visible bounds of the Church of God who are as receptive as ourselves of the vision of the higher aims of our human life, who will respond to a call to work for the Kingdom of God, even if their faith is not expressed in the same formularies as our own. It is true, I believe, of many more than we sometimes suspect that he who is not against us is for us. And if we cannot enlist the sympathy and assistance of these by an appeal to their sense of duty as Churchmen, how can we enlist it? Simply and solely by the power of our example. God calls us to take a lead in the warfare of His Kingdom. The measure of our success in uniting all men of good-will in this cause will be the amount of devotion we show to Our Blessed Lord.

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 Church Chronicle.

Vol. XXXI.]

BRISBANE, JUNE 1, 1921.

[No. 371]

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.

## A LIVING WAGE FOR THE CLERGY.

[BY A LAYMAN.]

During the session of Synod held in June last year the matter of the stipends paid to the clergy, and their general inadequacy, was discussed on the motion of Mr W. B. Slade, seconded by Mr H. St. George Caulfeild.

The question was deemed so urgent that two commissions, representing the clergy and laity respectively, were appointed to deal with it and report to the Synod then sitting. At a later stage the Laymen's Commission reported in favour of giving to all married Rectors and Vicars a minimum of £300 with a house, and in addition £10 for each child between the ages of 3 and 14 years; unmarried Rectors and Vicars to receive £250 with a house, or £300 without a house, and Curates a minimum of £200. The commission estimated that £3000 would be required to meet the increases and recommended that Synod assess—ment be raised to provide it.

On this report Canon Davies moved, and Rev. W. P. Glover seconded, "That this Synod is of the opinion that the findings of the Laymen's Commission as regards the help to the married men with families be at once given effect to; and that the whole matter of clergy stipends and allowances be referred to a Joint Commission of those clergy appointed by the Bishop (Canons Garland and Davies, Revs. T. Ashburner, W. H. Stevenson, and W. P. Glover), and the laymen appointed by Synod." This was agreed to.

In carrying this resolution into effect the Treasurer of Synod finds himself with a shortage of £781, and the Joint Commission will submit to the forthcoming Synod the result of their deliberations. All churchwardens will be asked to take a seat on the floor of the House on that occasion, and it is hoped they will seize the opportunity of accepting what is really an unique invitation.

In dealing with this matter it is not necessary to refer to what other Churches are paying their Ministers. Nor need we be influenced by the discreditable conditions of the clergy said to exist in another diocese. We can find enough in our own diocese to bring a blush to the cheek of every right-thinking layman. What we have to consider is, What is necessary? What is right? What is proper?

The necessity for an increase in stipends is easily seen when we remember how inadequate the stipends were in 1914 and what the cost of living has risen to since that date. Even now, although costs are coming down on all necessary commodities, it still takes thirty-nine shillings to buy the goods that could have been bought in 1914 for twenty. These are Mr. Knibbs' latest figures. Our Arbitration Courts have been so sensible of the necessity for increases in wages that, to take an example, the Shop Assistants have had theirs raised, by rapid steps, from £2 10s. to £4 18s.—say £255 per annum.

In assessing the needs of our clergy, there are other matters, besides that of mere existence, to be taken into account.

We have to recognise that, first of all, if a clergyman

has to lead, not follow, his people, he must read, he must study, and therefore must have books (an expensive item) that will help him in his work. We must allow him the natural desire to give to his children an education and an equipment for service at least equal to that which he himself received. We should remember his public position—as representing One who went about doing good—brings him more than the average calls upon his sympathy and his purse.

Many of our clergy have battled bravely to meet those conditions, and in so doing have exemplified that trait so much admired in the character of an Englishman—"the determination to suffer in silence." But we must not trade upon that silence. If we are to continue that policy of our Church which encourages the clergy to marry, we must provide the means.

The alternatives are, chronically impoverished clergy celibacy, or a restricted class from which to draw our clergy—that class which can boast a private income.

The whole question is one for the laity. The onus is upon us to make proper provision for the full needs of our Ministers of the Sanctuary. We should and must accept the responsibility, and find the way to solve what is really not a difficult problem if we could just realise that our Priests are Ambassadors of Christ and we but the stewards of God's bounty. We cannot assume that our relationship with the clergy is that of employer and employees, but if it were so, we, in common with other employers, are in duty bound to pay a wage that will provide a standard of living suitable to their position and their needs.

## Appointments.

Rev. C. C. Compton, Rural Dean of Burnett and Wide Bay.

Rev. Colin Robertson, Vicar of Eidsvold.

Rev. K. A. Watts, Vicar of Toogoolawah.

\*Rev. F. R. Barratt, Canungra.

Rev. J. P. Parker, Assistant Priest, St. Andrew's, S.B.

Rev. T. Bird, Curate, St. Paul's, Maryborough.

\*N.B.—Canungra is technically in the Beaudesert Parish, and Mr Barratt will therefore be Curate of Beaudesert.

## THE FIRST ANNUAL REPORT OF ST. MARTIN'S LEAGUE.

This, the first annual report of St. Martin's League, is presented with deep feelings of gratification for all that has been accomplished through the united efforts of our members, who are bound together in a beautiful work, and realizing the privileges of its value, have worked loyally throughout the year.

### THE ORIGIN OF THE LEAGUE.

The successful effort of raising £6000 by the Canvassing Drive in September, 1919, for St. Martin's War Memorial Hospital led to the idea of a further scheme whereby these ladies might work in the interests of the Hospital. A scheme was drawn up, placed before a meeting of the recent Canvassing Drive Committee, and formally adopted.

Considerable difficulty was experienced in finding suitable premises, and finally the present rooms were secured, a definite move was then made, and St. Martin's League embarked on its career of usefulness.

The growth of the League has been the source of keen interest to those connected with it, and the result achieved is worthy of the greatest praise.

In giving an outline of the work of the League since its commencement, when the rooms were officially opened on April 21st, 1920, by the Mayoress of Brisbane (Mrs. J. F. Maxwell), in the presence of his Grace the Archbishop of Brisbane (Dr. Donaldson) and a very large gathering.

The committee at present consists of—

*Patron:* His Grace the Archbishop of Brisbane (Dr. Donaldson).

*President:* Mrs. Le Fanu.

*Chairman:* Bishop Le Fanu.

*Vice-Chairman:* Rev. W. H. W. Stevenson.

*Hon. Treasurer:* Miss Gertrude C. Horton.

*Hon. Secretary:* Miss S. Bruce-Nicol.

*Executive:* Mesdames P. A. Blundell, J. S. P. Bourne, A. E. Allen, J. L. Shattock, E. G. Blume, W. H. Hart, A. Gerard Anderson, A. B. Stark, A. Pointon, F. C. Chapman, William Raff, C. McLay, C. J. Booker, F. O. Macnish, Edward Griffith, Fitzgerald, G. H. Blacklock, Bevan; the Misses L. J. Love, I. Pointon, M. Barton, Page, Delahunty, Gatum.

The membership roll includes over 200 members.

### THE OBJECTS OF THE LEAGUE.

The combinations of members who are willing to give their services voluntary to work in any manner in furtherance of the work of St. Martin's War Memorial Hospital, and later of other philanthropic works of the Church of England.

To enrol members who, although they may be unable to work, are willing to interest themselves in the furtherance of the objects of the League.

Persons may be enrolled as members of the League in order to maintain financial support, and shall thereon pay a membership fee. Honorary members £1 ls., and working members 12s. per annum.

The work being directed towards all forms of women's useful work, including needlework, painting, wood-carving, the making of all household commodities, etc., which are offered for sale at the League depot.

### THE WORKING OF THE LEAGUE.

At first it was suggested to work the League through a system of local branches, but this was found to be quite impossible, so the election of conveners, together with their own bands of helpers for each day of the week, was decided upon, and this arrangement has proved most satisfactory.

The Committee has certainly borne the full responsibility of the League, but we must congratulate the convener of each day for the successful carrying out of the arrangements entailed in a day's work; then we come to the girl workers, upon whom so much depends, for it is they, who by their regular attendance, definite service, and the capable way they carry out their duties, also their brightness of manner have won for the League "golden opinions"; and last but by no means least are our workers in the kitchen. We all owe them a deep debt of gratitude for their wonderful unselfishness, for really it is they who have made it possible to maintain the principal work carried on by the League.

### THE PURCHASING COMMITTEE.

The duties of this Sub-Committee have been faithfully carried out by Mesdames A. B. Stark, A. Pointon, A. E. Allen and Gerard Anderson. It is only those who are directly in touch with this branch of the work know how arduous their labours have been, and they are to be highly commended for the careful administration and their business capabilities.

### JAM DEPARTMENT.

This branch of the work, under the excellent guidance of Miss Ivy Pointon (Jam Secretary), has brought in a substantial amount. The number of bottles of jam, etc., produced is 3,560, and the total value being £293 18s. 8d. Practically the whole responsibility of this department has depended on Mrs A. Pointon, the Misses Pointon, Mrs A. Gerard Anderson, Mrs William Raff and Miss Love. Appreciation has been expressed for the excellence of this product of the League, numerous orders being sent to all parts of Queensland.

### SPECIAL EFFORTS.

St. Martin's Day (November 11th) was certainly a great achievement, when the handsome sum of over £3,500 was raised through the medium of the League when a collection was organised in Brisbane; assistance was given with the War Loan campaign, when the League members collected a large sum.

Another effort worthy of mention is that of the girls of the League, who outside their usual work have set themselves the admirable task of raising £100 to furnish one room in the hospital as their special effort.

### GIFTS.

It would be impossible to enumerate all the generous gifts sent to the League, much as we would like, but notable among them were one ton of sugar from Brabant & Co., 800 lbs. of flour from the Brisbane Milling Co., 1,000 jam bottles from the Bottle Exchange; also regular supplies of fruit from Dr. Hamlyn-Harris, Cowley Bros., and many others.

### THE PRESS.

We convey our warmest thanks to the Press, who have done so much by giving such widespread publicity to the scheme, for without their help the effort would not have had such liberal support.

### NEED OF HELPERS.

The need for more helpers is a matter of great importance, and an appeal is made by the Committee, and it is hoped that it will be an incentive to the Church at large to do what they can to assist. Help is needed, as the work has increased considerably, and falls heavily on those who have been in regular attendance since its inception. This fact gives particular emphasis.

In reviewing the year's work it may be a spur for us to continue our efforts in the interests of St. Martin's War Hospital, which is being erected to the memory of our glorious dead, and take for our watchword for the year:—

Look up, and not down,  
Look out, and not in;  
Look forward, not backward.  
Lend a hand!

### TRADING ACCOUNT.

1921—May 10.	£	s.	d.
To Provisions (stock) ... ..	1221	5	1
Gross Profits ... ..	1773	9	9
	<hr/>		
	£2994	14	10

1921—May 10.	£	s.	d.
By Sales ... ..	2744	14	10
Stock Value, 10/5/21 ... ..	250	0	0
	<hr/>		
	£2994	14	10



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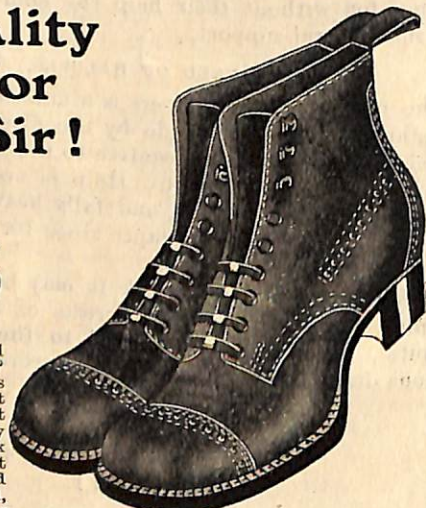
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PROFIT AND LOSS ACCOUNT.				
1921—May 10.				
To Rent ...	...	...	£	s. d.
Wages and Laundry ...	...	...	278	0 0
Telephone ...	...	...	64	1 5
Printing, Stationery, Bags, etc. ...	...	...	20	3 3
Refunds ...	...	...	66	12 9
Repairs ...	...	...	8	7 2
Lighting ...	...	...	70	5 7
Insurance ...	...	...	52	9 3
General Expenses ...	...	...	2	15 2
			98	14 8
St. Martin's Hospital ...	...	...	661	9 3
			650	0 0
Net Profit ...	...	...	1311	9 3
			854	16 0
			£2166	5 3
1921—May 10.				
By Gross Profit—Sales ...	...	...	£	s. d.
Memberships ...	...	...	1773	9 9
Donations ...	...	...	207	10 0
Sundry Receipts ...	...	...	183	0 0
			1	16 6
			392	15 6
			£2166	5 3

BALANCE SHEET as at May 10th, 1921.				
<i>Liabilities.</i>				
Sundry Creditors ...	...	...	£	s. d.
Profit and Loss Account ...	...	...	44	6 0
			854	16 0
			£899	2 0
<i>Assets.</i>				
Stock ...	...	...	£	s. d.
Furniture, Fittings, etc. ...	...	...	250	0 0
Bank ...	...	...	369	14 5
			279	7 7
			£899	2 0

RECEIPTS AND PAYMENTS February 1920, to May 10th, 1921.				
<i>Receipts.</i>				
Sales ...	...	...	£	s. d.
Loan ...	...	...	2744	14 10
Memberships ...	...	...	50	0 0
Donations ...	...	...	207	10 0
Sundry Receipts ...	...	...	183	9 0
			1	16 6
			£3187	10 4
<i>Payments.</i>				
Provisions ...	...	...	£	s. d.
Furniture, Fittings, Fixtures, etc. ...	...	...	1184	15 9
Rent ...	...	...	369	14 5
Wages—Laundry ...	...	...	278	0 0
Telephone ...	...	...	56	4 9
Stationery, Printing, Bags and Boxes ...	...	...	20	3 3
Refunds ...	...	...	66	12 9
Repairs ...	...	...	8	7 2
Lighting ...	...	...	70	5 7
Insurance ...	...	...	52	9 3
General Expenses ...	...	...	2	15 2
			98	14 8
			2208	2 9
Repayment of Loan ...	...	...	50	0 0
St. Martin's Hospital ...	...	...	650	0 0
			2908	2 9
Balance, Bank ...	...	...	279	7 7
			£3187	10 4

Examined and found correct.  
21/5/1921. HENRY J. OXLEY & SON, F.C.P.A., Auditors.

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

## News from the Parishes.

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

### NOTICE.

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

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

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

[A line averages eleven (11) words.]

**Allora (Rev. T. HEY-WILSON).—SERVICE LIST.**  
June 5—No services this Sunday, as Rector absent at Retreat and Synod.  
8 a.m. 11 a.m. 3 p.m. 7.30 p.m.  
12—Allora Glengallan Goomburra Allora  
19—Allora Spring Creek — Allora  
26—Allora Goomburra Glengallan Allora  
Thursday, June 2—Allora Women's Guild, 3 p.m.  
Monday, June 13—Local Committee, 7.30 p.m.  
Thursday, June 9—Spring Creek, Women's Guild, 2.30 p.m.  
Thursday, June 16—Service, Talgai West, 7.30 p.m.  
Tuesday, June 21—Service, Cressbrook, 7.30 p.m.  
Wednesday, June 22—Women's Guild, Goomburra, 2.30 p.m.  
Allora C.E.M.S. Wood-carving Class every Tuesday, 8 p.m. Applications for enrolment to be made to Hon. Secretary, C.E.M.S. The class is open to all, either male or female.

**ST. DAVID'S.**—Easter Meetings. These have now all been held, and credit balances shown in all centres; but if progressive work is to be adopted, the Wardens will need increased subscriptions for 1921. O.E.M.S. A useful future is ahead of us—if all our members will keep to their obligations. Sunday School. We hope to hold our Picnic on June 3rd. Anzac Day. The attendances were good throughout the day. But we wonder why not one man put in an appearance at 11 a.m. The Flag Pole. Since pleading for this last month, the Rector has received four donations of 5/- each. Who will help? Week of Prayer for Re-union of Christendom. The services were Holy Communion at 8 a.m. and Devotions at 7.30 p.m., and on the whole the attendances were satisfactory.

**GLENGALLAN.**—St. Andrew's: The fine old altar lately used in St. David's, Allora, together with the altar rails, has been presented to us, and we thank the Allora people for their gifts. A very busy working bee, consisting of Messrs Reid (2), Dupplesmann, Rooney, and the Rector. Attention is called to altered service list.

**SPRING CREEK.**—St. Matthews': Great preparations are a foot for the Women's Guild Bazaar, to raise funds to improve the Church interior. We wish it all success, and hope to report result next issue. Please notice the alteration of services.

**GOOMBURRA.**—St. John's: The services have been altered for two reasons. First, to enable every centre outside of Allora to have a celebration at least one Sunday in each month. The Sunday School, under Mrs Black and her efficient staff of teachers, is making great progress, and the roll of scholars increasing. The Women's Guild kindly donated £2 to enable the school to procure the needful books, etc., to start the school on good lines. A successful social was held by the Guild, who are making great efforts to paint the Church and furnish the interior. Mr A. Brown, of Allora, is doing some handsome carving for the canopy of the altar; and we thank him for his enthusiasm. The Rector will be away from the parish from May 30th to June 11th, for the purpose of attending Clergy Retreat and Synod. All urgent business will be attended to by Mr H. G. Deacon.

**Holy Trinity, Fortitude Valley (Rev. S. WATKIN; Rev. IVOB LL. SKELTON).**—The Sunday School Picnic took place in glorious weather; it seems likely that the cost will be quite covered. Twenty-six adults are to be presented for Confirmation at Bishopsbourne on Thursday, May 26th. Anzac Day was better observed than last year, the number of communicants being much larger. The Easter Meeting was well attended. There was a credit balance in the General Account of £33/19/2. Messrs G. A. Barker and J. R. Kelly were re-elected as People's and Rector's Wardens respectively. It was decided that the Rector's stipend should be increased to £300, and a cheque for £25 out of the credit balance was handed to the Rector. Our Dedication Festival began on Trinity Sunday, May 22nd. From Monday to Saturday there will be Mattins at 6.45 a.m., Holy Communion at 7 a.m., Children's Service at 8.45 a.m., Litany with special intercessions at noon, Evensong with Address, 7.30 p.m. At the Evening Service on Tuesday, May 24th, several adults are to be baptised. On May 29th the Bishop of New Guinea will preach at the Children's Eucharist at 9.30 a.m., and at Morning Prayer at 11 a.m.; at the concluding service of the festival at 7.30 p.m. the Archbishop will be the preacher. There will be celebrations of the Holy Communion both Sundays at 7.30 and 9.30 a.m. Ascension Day was much better observed than ever before. The sung Eucharist at 6 a.m. was a glorious service. There were nearly 90 communicants during the morning. Good progress is being made with the building of the chancel, and the amount now in hand is £1,470, which does not include several promises.

**St. Michael's, New Farm (Rev. WALTER THOMPSON).**—Our Easter Meeting was held on May 20th. The Rector's Report shewed that there had been an increase on last year's returns. The Churchwardens' Report shewed that £88 more than last year had been raised; that Mr W. B. Hardcastle felt he was unable to again accept office. A hearty vote of thanks to the Churchwardens was passed, and Mr J. Steele was elected People's Warden in the room of Mr Hardcastle, and Mr S. P. Fraser was re-appointed Rector's Warden. A committee, consisting of the Rector, Churchwardens, and Messrs S. C. Matthews, David Tweedy, and W. Stockley, was appointed to look into the matter of building a permanent Church and report to the Council. The number of Councillors was raised to eighteen. Mr T. Minter presented the Sunday School

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Report and Balance Sheet, which showed an increase on last year's figures. Our Sunday School Treat was held in the New Farm Park on May 2nd. Generous gifts of toys for prizes were made by Messrs. Weinart and Sutton, and a substantial gift in kind by Mr W. V. Thorne.

**St. Martin's, Rosalie** (Rev. V. H. WHITEHOUSE, Rev. R. St. GEORGE).—Interest chiefly centres round the Sale of Work, the date of which has been fixed for the 18th June. We are anticipating good results and hope that the debt on the hall will be considerably reduced thereby. Several enjoyable social evenings have been held to raise funds for the various stalls. Opportunity was taken at one of these socials to make a presentation to Rev. A. E. Taylor as a mark of appreciation for his work at St. Martin's last year. The presentation was made by the Rector, Mr Taylor suitably replying; we were pleased to welcome Mrs Taylor also. Our Anzac Service was well attended, the Church being filled; a feature of the service was the rendering of the hymn, "The Supreme Sacrifice." As usual Rosalie had a table at the Anzac luncheon in St. John's School, and was well patronised by the "diggers." Mrs Donald was in charge of the table, assisted by a capable staff of ladies. We understand the local contributions towards the lunch exceeded last year. Our Sunday School treat is to be held on the 3rd June.

**St. Andrew's, South Brisbane** (Rev. J. S. NEEDHAM, Rev. F. R. BARRATT).—During the month a meeting was held to consider the project of holding a Sale of Work, with a view to augmenting the parish finances. It was decided to hold the function in September, being preceded by a benefit at the Town Topics. It is hoped to raise £800. Whitsunday was very poorly observed this year. The rain has a dampening effect on more than the atmosphere apparently. The Annual Meeting of the C.E.M.S. was held during the month,

but owing to it being held on Wednesday instead of Monday, was not as well attended as usual. The attendance, however, had no effect on the spirit of the meeting. The Annual Corporate Communion and Breakfast on Ascension was very well very attended; and our thanks are due to the Rector and Mrs Needham for their hospitality. We regret that Mr Needham has had to leave on a health holiday; and we trust that he will be restored to us in perfect health. During his absence the Bishop of New Guinea will take charge of the parish; and we take this opportunity of welcoming him to the parish. Mr Barratt also has marching orders, and leaves for Canungra in time to start there on June 12th; he will be missed by all, particularly by the Gordon Club, for whom he has a warm spot in his heart. One and all wish him all success and God's blessing in his future work. Rev. T. P. Parker, of Maryborough, comes to us in Mr Barratt's place; and we extend to him a hearty welcome. The electric light installation is now well on the way to completion, and should make a vast difference.

**St. Peter's, West End** (Rev. G. L. HUNT).—The Easter Meeting disclosed a debit of nearly £50. An effort is being made to wipe this out by means of a "Thousand Shilling" Fund, to which all the Church of England families have been asked to subscribe. The new Wardens are Mr W. H. Adams (People's) and Mr C. L. Onions (Vicar's). The attendances at the Church services on Anzac Day were small, most of our people attending a town Church on that day; but they were an improvement on previous years, and sufficient to shew that the day is being kept in remembrance. Sixteen candidates were confirmed by the Archbishop on May 1st. On May 2nd the Sunday School picnic was held at Yeronga Park. In spite of the rain there was a good attendance at 7.30 a.m. on Whitsunday, when the newly-confirmed made their first Communion. The Patronal Festival will be kept as usual on St. Peter's Day (Wednes-

day), 29th June, when there will be Holy Communion at 6.30 and 11, and Evensong at 8. The other South Brisbane choirs are invited to assist at Evensong.

**St. Philip's, Thompson Estate** (Rev. H. T. MOLESWORTH).—A very interesting paper was read by Bro. Lowe at the C.E.M.S. meeting on Monday, May 11th, and was greatly appreciated by those present. The Secretary also announced that he had arranged for good papers to be read at future meetings, and with a visit from St. Andrew's Branch assured, a very good and instructive year is in front of us, and should induce those who are wavering to at once throw in their lot with us. The date for the "Spring Fair" is drawing nearer, but so far no great stir has been made by those immediately concerned, but after the Sunday School Picnic has been held on June 4th, we expect to see everyone working to make sure of success for September 17th, and we hope our many friends will keep that date open. The Sunday School are to hold their picnic on the day mentioned, June 4th, and we hope to give them a good day such as they deserve, because we recognise our School as one of the best. We regret to record the death of Mrs Larsen, a great worker for St. Philip's, an old friend of our Vicar and Mrs Molesworth, and our sympathies are extended to Lieut.-Col. Larsen and his family in their bereavement.

**St. Paul's, East Brisbane** (Rev. GEORGE NEAL).—The new Vicar took up his work here on May 1st, and the first services at the Church have been most encouraging. He wishes to thank all those who have made both Mrs Neal and him so warmly welcome. Archdeacon Osborn officiated at the Induction Service on May 8th, and gave Vicar and people some excellent advice. The Sunday School picnic was held in Mr Harries' paddock on May 2nd, and was successful from the point of view of children, visitors, and Superintendent. A Coin Afternoon, in connection with the forthcoming Bazaar, to be held in the grounds of Mr L. Stevens on Wednesday afternoon, June 1st, for which all St. Paul's people must "barrack" energetically.

**Christ Church, Childers** (Rev. A. E. ATKINS).—At our annual Easter meeting held last month, Messrs. J. W. Anderson, and Jno. Broadhurst were appointed People's and Clergyman's Warden respectively. Messrs. Jno. Mungomery, C. R. Fletcher, Wm. Brand, Jno. Kelly, O. Gahnstrom, Wm. Kelly, Wm. Richmond, Sergeant Smith, S. W. Vivian Williams, H. Symington, C. M. Wrench, J. R. Wrench, Alex. Cunningham, A. Clayton, Wm. Buss, W. Ker, C. H. Goodwin, F. Ascoli, H. Whitla, Fred. Brown, F. J. Wilkins, were appointed Parochial Councillors for the ensuing year. Messrs. J. R. Wrench and F. J. Wilkins were re-elected Hon. Auditors. The annual meeting of Christ Church Tennis Club was held on May 5th, the Rector presiding. The committee elected are C. H. Goodwin, C. M. Wrench, A. E. Johnson, J. C. Thompson, A. H. Anderson, and A. W. Mayne, Secretary and Treasurer. Membership fees fixed for ensuing year are gentlemen £1, ladies 10/-. The Rector was elected Patron, and Mr Jno. Broadhurst, President; Messrs. J. Mungomery, E. P. Noakes, and W. H. Symington were elected Vice-Presidents. The court should be ready for regular play by the beginning of June. Miss Eva Reece was married to Mr Alex. Newbigging on April 27th. Our best wishes for their future happiness.

**St. Colomb's, Clayfield** (Rev. D. MORGAN JONES).—The month of May has been indeed a very happy one at St. Colomb's, commencing with the Festival St. Philip and St. James, when the Holy Eucharist was sung at 11, preceded by a Festal Procession. Then came Ascension Day with Sung Eucharist at 6.30 a.m., and a large congregation, full choir, Cross-bearer, acolytes, and servers. Whitsunday again brought us large congregations for the Sung Eucharist and Festal Evensong. The beautiful cope worn by the Rector in all the processions was kindly lent to us by the Sub-dean of the Cathedral; and we trust the time is not far distant when we shall have our own, and be able to cease borrowing these vestments necessary to our services. On May 7th we had the beautiful banner of the Children's Eucharist blessed and used in procession; and we are deeply indebted to the artist, Mr Frank Sherrin, who designed and painted it; as also to the ladies who spent much time in making and fitting it. Our organisations are getting into swing again, both the Tennis Club and the Gymnasium taking possession of their new quarters. Both the choir and congregation thank Mr Stack for his valued gift of 20 copies of the Communion Service by Stainer in F, which they hope to be singing at the Sung Eucharist in the near future.

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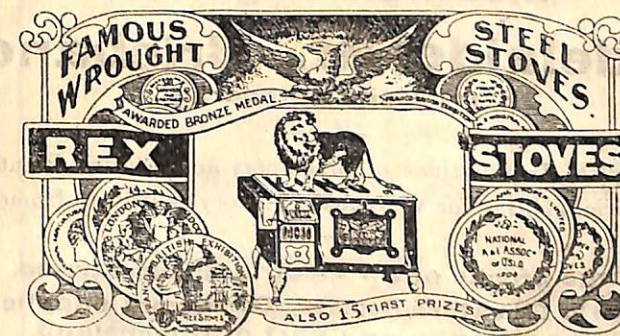
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Clifton (Rev. JOHN HOPE).—SERVICES for June:—

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

The Easter Vestry Meeting was poorly attended. Some people blame us for holding it on a Saturday afternoon. The financial statement showed a credit balance of about £15, which was not too satisfactory. We must do better this year. Mr J. S. Muir was elected People's Warden in the place of Mr R. Pickering, who did not seek re-election. Mr J. O. Gillam was again asked to be Rector's Warden. Mr Ross read the financial statement of the recent bazaar, which showed a nett profit of £302. Splendid! Would you study the programme for services for the winter months? We notice that the Sung Eucharist is better attended. Is it too much to expect all our people to make this service the chief service of the day?

**Crows Nest (Rev. S. ATHERTON).**—Since writing our last month's paragraph Easter Meetings in outlying centres of the parish have been concluded. Goombungee presented difficulties, but we hope that with the re-arrangements made and the introduction of new workers, the spirit of discord will cease. Throughout the parish there is the promise of a continuance of harmonious working this year, and bright prospects ahead for useful labour. The parish Easter Meeting was concluded on April 23rd. Mr W. H. Odling was elected People's Warden, and Mr R. J. McCollim was re-appointed Vicar's Warden. A Parochial Council of 21 was elected, and assessments of sub-centres for the year adjusted. The printed report of the year's work is being issued with this month's *Chronicle*, and we hope all parishioners will read it. A most successful Social Evening was recently held at Geham. Mrs Marshall kindly lent her barn for the occasion, and the Petrol Fund will benefit to the extent of £8/10/-. A happy time was also spent at Pinelands on May 13th, which resulted in a big lift to their Petrol Fund. We have received a generous gift of an acre of land in the centre of the township of Haden from Mr H. G. White, and we hope soon to establish a Church Building Fund in that centre. St. George's Ladies' Guild is definitely getting under way the work for the Sale of Work in September. The Guild is also making a gift to St. George's Church of a complete set of green curtains and falls. We thank them. Will all intending candidates for Confirmation please send in their names *at once* to the Vicar, as he desires to organise classes. Services for June are as follows:—June 5th: Crow's Nest, 8 a.m. H.O.; Crow's Nest, 11 a.m. Mattins and H.O.; Pinelands, 3 p.m. Evensong; Haden, 3 p.m. Evensong; Peachey, 7.30 p.m. Evensong. June 12th: Crow's Nest, 8 a.m. H.O.; Geham, 11 a.m. H.O. and Sermon; Peachey, 3 p.m. Evensong; Crow's Nest, 7.30 p.m. Evensong. June 19th: Goombungee, 11 a.m. Mattins and H.O.; Haden, 3 p.m. Evensong; Goombungee, 7.30 p.m. Evensong; Pinelands, 7.30 p.m. Evensong. June 22nd, Wednesday: Anduramba, 7.30 p.m. Evensong. June 26th: Highfields, 11 a.m. Mattins and H.O.; Geham, 2.30 p.m. Evensong; Crow's Nest, 7.30 p.m. Evensong. July 3rd: Crow's Nest, 8 a.m. H.O.; Pinelands, 11 a.m. H.O. and Sermon; Peachey, 3 p.m. Evensong; Haden, 3 p.m. Evensong; Crow's Nest, 7.30 p.m. Evensong.

**St. Agnes', Esk (Rev. C. W. TOMKINS).**—The Churchwardens' balance sheet showed a total income of £570, and a credit balance of £68 19s. 5d. on the general fund. Following are the appointments and election results:—Churchwardens, Messrs. O. G. Handley and J. Jones; Auditors, Messrs. E. F. Frayne and G. Graham; Parochial Nominators, Messrs. O. G. Handley, E. W. McConnell, and E. F. Lord; Parochial Council, Messrs. Barke, Byron Blank, T. Patrick, Lars Anderson, H. Guppy, and W. Blank.

**St. Matthew's, Groveley, and St. Mary's, Alderley (Rev. PERCY HUBBARD).**—Since our last notes our Easter meetings have been held; both Churches have shown a slight balance in hand. In addition, Alderley has raised £156 for the Building Fund and about £50 worth of gifts have been presented to the furnishing of the Church. The same Wardens (Messrs. W. Arkell and P. Briggs) are in office at Alderley, but we have new Wardens at Groveley (Messrs. L. Parr and B. Prior). We exceedingly regret the resignation of Mr. A. Pickering after over thirty years service. We gratefully remember his great work for Groveley and Upper Kedron. Groveley people please remember the Fête to be held on the Church grounds on Saturday, 25th June. Canon Batty visited Alderley on Lady Day (our Patronal Festival), when he preached and dedicated gifts

to the Church at Festal Evensong. We have also had a pleasant visit from Rev. L. J. Hobbs, Secretary to the Home Mission Fund. At the Gap the Building Fund is unfortunately held up owing to the difficulty of raising the £300 loan necessary to start building. Services were held on the Church ground there on Good Friday night. Messrs. M. W. Proctor and A. W. Regnart are the Wardens there. At Samford the first Church service has been held and the Sacrament of Baptism administered.

**St. John's, Harrisville (Rev. A. D. BAKER).**—Services for June: 5th—Harrisville, 8, Holy Communion: 10.45, Mattins and Litany; 7.30, Evensong; Roadvale, 11, Holy Communion and Sermon; Kalbar, 3, Evensong. 12th—Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong; Kalbar, 7.30, Evensong. 19th—Harrisville, 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Kalbar, 11, Holy Communion and Sermon; Roadvale, 2.30, Evensong; Mutdapilly, 7.30, Evensong. 26th—Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong; Kalbar, 7.30, Evensong. Good congregations attended the services on the Sunday after Ascension Day, when prayers were offered for the Reunion of Christendom. Mrs Roderick, senr., the oldest member of St. John's Church, passed away recently. The bereaved have our sympathy, and have been remembered in our prayers.

**Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).**—Confirmation classes are now being held in the Church each week on Mondays for boys at 8, and for girls on Wednesdays at 7.30. There is still time for more candidates to join up. Members of the Mothers' Union had the pleasure last month of meeting at the residence of Mrs Townson, and of having a visit from Mrs Cumbræ-Stewart, who kindly came out to give them an address. Our Sunday School picnic is to be held on June 3rd in Mr Hemming's paddock. We hope to see a good attendance of parents in the afternoon. Our Whitsunday services were excellently rendered by the choir, but were otherwise marred by the rain. We are pleased to know that we have the Rev. Shaw, late of the New Guinea Mission, residing so close to us. We shall look forward to a visit from him in the near future, when he will be able to tell us of his work in the Mission field. The Brookfield picnic, held last month, was favoured with ideal weather, and was in every way a great success; the social in the evening being well attended. We are looking forward to a good response to the appeal sent out to all our members in the name of the Rector and Churchwardens.

**Ithaca-cum-Bardon (Canon GARLAND and Rev. A. E. TAYLOR).**—The Bardon Financial Statement discloses considerable improvement, the debit balance at the beginning of the financial year being replaced by a substantial credit balance. The Building Fund is also in credit sufficiently to allow of £15 being paid off the loan of £70. It is hoped an effort will be made during the year to wipe out the whole amount. In past years Mr Arthur Exley had too frequently to make advances from his own private funds, owing to the slowness of money coming in. The Rector has appealed to the congregation not to allow this to happen again. At Ithaca the parishioners made an encouraging response to the Rector's appeal to place Sunday School finances on a better system. He described the habit of using the children's Sunday School offerings for prizes and treats as "immoral in principle." The parishioners showed their appreciation of having the right way pointed out to them by giving nearly double the amount given last year. An adventure was made this year by taking the Ithaca children to Dutton Park, giving them a tram ride, a run through Brisbane, and a view of the river. The Bardon children went, as usual, to Bowman Park. The Octave for the reunion of Christendom was observed as requested; special interest being added by the use in St. Barnabas' Church, on Whitsun Day, of vestments used by the Greek Orthodox Priests in the Church of the Holy Sepulchre and presented by the Patriarch of Jerusalem. A number of Greeks were present at the Choral Eucharist. The prayers for reunion on that occasion were taken from Oriental Liturgies.

**Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.**—The Easter Meeting was held on April 14th; there was a fair attendance. The Rectors' and Warden's Reports showed great progress during the past year. The number of communicants had increased; two new Sunday Schools had started; and many other signs of real Church life to be seen in the parish. Offerings had increased by £55, and over £1,000 had been raised to reduce debts and improve properties. At the adjourned meeting Mr Hawkins was elected People's Warden, *vice* Mr Robinson, who had intimated that he would not be able to continue in the position. The Gordon Club held their Annual Picnic on St. George's Day. Mr Burrell again

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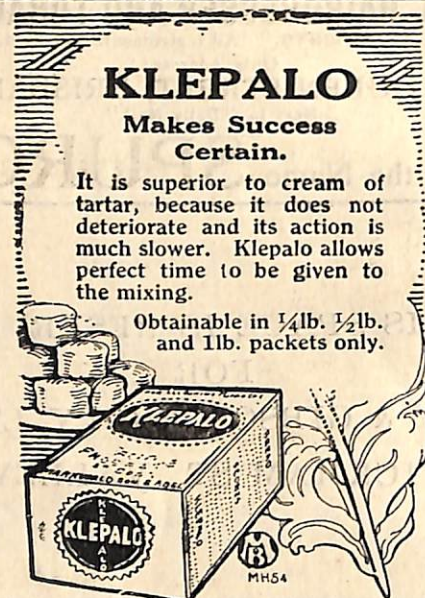
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kindly provided the motor boat, which took about 60, including the boys of the two choirs, to Green Island. The C.E.M.S. have decided to study a portion of the Lambeth Report at their meetings this year—the opening address of His Grace of Canterbury was read at the April meeting. The St. Andrew's Tennis Club is very flourishing, and on Eight-hour Day some of the members repaired the fence and netting—a great improvement. The Concert given by St. Andrew's Sunday School was a great success, after paying all expenses they were able to hand over £12 to the Building Fund. The Sunday School Treats were held on May 2nd; St. Andrew's went, as usual, to Mr Love's paddock, and St. Mark's to the grounds of St. Margaret's—the children had a very good time. Our thanks are due to the Sisters and to Mr Love for the use of their grounds; also to the teachers and all who helped to make the day so pleasant. It has been decided to hold Fêtes this year—in October, in aid of St. Andrew's Building Fund, and to clear the mortgage on the Kedron Park property; and in September to reduce—if possible, wipe out—the debt on the Albion property. The Rector is appealing for more men and boys for St. Mark's choir. It is to be earnestly hoped that many will feel what a high privilege and duty it is for those who have musical ability to consecrate it in this way to the service of God by helping to enrich and beautify His worship.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and J. P. PARKER)—At the Easter Meeting all the officers were re-elected except Mr J. Hutchinson, who resigned as Parochial Nominator; Mr A. Brown being elected in his stead. The financial statement showed a debit balance in spite of the large reductions during the year. We hope that the collection scheme, commencing in June, will receive liberal support, and enable us to wipe out the stigma of debt and put the Church on a sound financial basis. On Anzac Day there were two celebrations, that at 11 a.m. being a solemn Eucharist to commemorate all who fell in the war. The congregation numbered over 100, more than half of whom came to the altar. The attendance on Ascension Day was considerably lessened, owing to rain. Daily celebrations and special intercessions at Evensong were offered during the Octave of Prayer for Re-union. On Whitsunday there were three celebrations; that at 11 a.m. being choral. The Archbishop celebrated at 8 a.m., and preached both morning and evening. In the afternoon His Grace opened the new Memorial Hall—further particulars next month. The Rector has received an anonymous offer of a Litany desk and book. The Parish Magazine should be published early in June, and we confidently look for support. The Rev. J. Parker has returned from a fortnight's holiday rendered necessary by his recent illness.

St. Peter's, Southport (Rev. F. QUIRK, M.A.)—The question is being asked: "What has the Rector done to offend the Clerk of the Weather?" In the course of nearly four months there have been only about four Sundays when even the greatest pessimist could not find it possible to say, "It looked like rain." Easter, Ascension Day, Whitsunday, the wettest days of all. We are still living in hopes that the parish will really show what it can do in the way of Church attendance; hitherto it has been one long series of disappointments. The Rectory is going ahead splendidly; in a few days' time it will be possible to move in. Volunteers—amateur and professional—are putting in their spare time painting and fitting the rooms, whilst the ladies continue to work in the background. The Church meanwhile is being overhauled, and put in repair; in fact, "we've got a move on," the whole being superintended by our Churchwardens, Dr. Berry and Mr Tom Boileau, the latter of whom, as the new People's Warden, is proving a great practical help. Clerk of the Weather, have pity!

Windsor-cum-Kelvin Grove (Rev. A. W. KING).—Easter Meetings have been held at the three Churches in this parish, and in each place the Churchwardens have been able to present a very satisfactory balance-sheet. The voluntary assessment has been considerably oversubscribed, both Foreign and Home Missions showing a substantial increase on last year. A change of vast importance in connection with this parish will take place on June 1st. Kelvin Grove has been formed into a separate parochial district, and for a time will be worked from Milton. Windsor and Wilston will thus form an independent charge. This is distinctly a forward move, and one we hope and pray will be decidedly beneficial to the work of the Church. The change will add considerably to the financial responsibilities of Windsor and Wilston, but with careful organisation and more concentrated work, there is every reason to believe that the action taken will amply justify itself. The St. George's

and St. James' held their Sunday School picnics on Labour Day. Both functions passed off very successfully, and we are grateful to everybody who helped to make them do so.

St. Peter's, Wynnum (Rev. J. M. TRALE and Mr. HARWOOD).—A very successful concert was given by the Kindergarten Helpers in aid of their Mission Child at Yarrabah, over £4 being taken. Our thanks are due to the Misses Daly. The two Annual Sunday School Picnics passed off very happily. At St. Peter's picnic the opportunity was taken of making a small presentation to Mr and Mrs Waterfield, on the occasion of their leaving the parish. We welcome as teachers in St. Peter's Sunday School, Mr N. Tooth and Miss Gode. The annual meeting of St. Peter's Women's Guild has been held and all the officers re-elected. A series of socials and a Sale of Work were arranged for the year in aid of the Rectory debt. St. Paul's Women's Guild has re-opened, the officers being Mrs Curnow, President; Mrs Taylor, Treasurer; Miss O. Francis, Secretary. The Vicar would welcome a lady teacher in St. Paul's Sunday School for the first class girls. Mr P. G. Taylor has been unanimously elected Secretary of the Parochial Council. At a meeting of the Mothers' Union it was decided to continue the Wynnum Branch. An appeal at the Mothers' Union meeting was made for Home Missions, which resulted in twelve more boxes being taken.

### ANGLICAN CHURCH MISSION.

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

For the information of the Clergy we are anxious that they should know that the Church Mission Headquarters at St. Luke's, Charlotte Street, is open daily from 9 a.m., and has recreation rooms and accommodation which is open to all Church people when in the city. The Superintendent is also ready to give advice and assistance where needed, and is prepared to find employment for young lads as they leave school if they would like to take up farm work. The Church Mission is able to undertake this particular work, owing to the splendid influence it has established throughout Queensland by its pre-war Lads' Immigration Scheme, when about 400 lads were given their first opportunity in colonial experience through the agency of the Mission after their arrival in Queensland from the Church Army, London. As an evidence of this, a meeting of a number of Church Army lads who are now resident in Brisbane was held on 4th May, when they formed themselves into an Association, which will be known in the future as "The Lads' Immigration Association," and its object being closer co-operation and unity amongst those who have immigrated to Queensland. A great number of them are now on Soldiers' Settlements in various parts of the State. The Sunday School held its Annual Picnic on May Day. During the month three enjoyable Socials and Dances have been held. The socials have been in aid of the Boys' Home, Enoggera, Church Mission, and Holland Park Church Funds. We are glad to report that Mr Chas. Kitchen is convalescent again. The Weekly Meetings of the News-boys' Institute are still well attended, and the two Football Teams are already showing their fitness, having won all their football matches up to the present. We shall be glad to receive gifts of books and periodicals, also second-hand clothing suitable for men.

### Official Notes.

#### CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.			
Marriage Fees	...	...	£73 10 8
Assessments	...	...	70 8 9
			£143 19 5

#### HOME MISSION FUND.

Dr Jackson	...	...	1 1 0
E. J. McConnel	...	...	1 1 0
Allora—St. Matthew's, Spring Ck.	...	...	1 1 4
St. John's, Goomburra	...	...	1 4 9
Beaudesert—St. John's, Mundoolun	...	...	12 6
Tambourine	...	...	7 5
Boonah, Christ Church	...	...	9 17 5

Brisbane—All Saints', Wickham Ter.	7 5
Christ Church, Milton	1 10 3
Charleville, St. Alban's, Cunnamulla	1 13 0
Childers, Appletree Creek	16 0
Clifton, All Saints'	3 2 6
Crows Nest—St. Kilda's, Anduramba	11 0
Holy Trinity, Geham	12 1
Cleveland, St. Paul's	2 17 11
Dalby—St. Matthew's, Bell	2 0
St. Mary's, Kaimkillenbun	17 0
Kidsfold, St. Mark's	1 10 0
Hamilton, St. Augustine's	3 14 10
Indooroopilly, St. Andrew's	3 0
Ipswich—St. Paul's	1 14 8
St. Alban's, Goodna	1 6 9
St. Matthew's, Dianmore	8 11
Killarney—St. Aidan's, Tannymorel	2 4 5
Lutwyche, St. Andrew's	4 18 4
Maroochy—St. Margaret's, Woombye	1 6 0

### To Correspondents.

"O MOTHER CHURCH," "INTO THY HANDS."—We regret we can't find room just yet.

G.L.H. "KINDERGARTEN."—It would take all our literary columns during three issues to accommodate this article. Manifestly impossible to insert.

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Stanthorpe, St. Paul's	...	...	10 0
Tiaro, St. Philip's	...	...	9 0
Toowoomba, St. James'	...	...	31 13 4
			£78 4 4

#### WHITSUNDAY OFFERTORIES.

Brisbane—St. Paul's, E. Brisbane	5 18 10
Holy Trinity, Fortitude Valley	13 12 10
Bulimba, St. John Baptist	1 15 5
Childers, Christ Church	2 17 1
Eidsfold, St. Mark's	11 1
Southport, St. Peter's	3 11 2
	£28 6 5

#### ORDINATION CANDIDATES FUND.

Hon. L. E. Groom	...	...	10 6
Bulimba, St. John Baptist	...	...	23 13 0
			£24 3 6



CLERGY SUPERANNUATION AND CLERGY  
WIDOWS AND ORPHANS FUND.

Bulimba, St. John Baptist	...	2	3	2
Childers, Christ Church...	...	4	6	1
Dalby—St. Paul's, Jandowae	...	1	12	6
Southport, St. Peter's	...	13	5	3
Stanthorpe, St. Paul's	...	9	0	0
Wynnum—St. Peter's	...	6	7	7
St. Paul's, Manly	...	3	8	0

£40 2 7

## CLERGY CENTRAL SUSTENTATION FUND.

Dr. A. G. Butler	...	2	2	0
Hon. L. E. Groom	...	1	1	0
W. W. Olney	...	1	1	0

£4 4 0

ARCHBISHOP OF BRISBANE'S FUND FOR  
MISSION CHAPLAINS.

Brisbane—St. Paul's, E. Brisbane	...	4	2	6
St. Peter's, West End	...	1	7	3
Bulimba, St. John Baptist	...	19	0	0
Chinchilla, St. Cecilia's	...	2	1	9
Childers, Christ Church...	...	2	11	0
Drayton—All Saints', Cambooya	...	4	11	0
Esk, St. Agnes'	...	2	4	3
Southport, St. Peter's	...	1	8	3
Toowoomba, St. James'	...	5	4	11
Yeronga, School Church	...	1	9	0

£25 18 11

## CATECHIST PROVIDENT FUND.

Brisbane—St. Paul's, E. Brisbane	...	1	12	10
Bulimba, St. John's	...	4	0	0
Childers, Christ Church...	...	1	0	10
Southport, St. Peter's	...	9	0	0
Stanthorpe, St. Paul's	...	12	6	0

£3 19 2

## THEOLOGICAL COLLEGE.

Boonah, Christ Church	...	1	0	7
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St. Matthew's, Spring Creek	...	6	12	3
St. John's, Goomburra	...	3	6	0
Biggenden, St. John's	...	1	7	0
" O.L.O.	...	1	1	6
Boonah, Christ Church, W.L.O.	...	14	9	2
" M.L.O.	...	5	10	3
Brisbane—Cathedral W.L.O.	...	6	6	0
All Saints', Wickham Terrace	...	7	1	3
" C.L.O.	...	1	5	0
" W.A.	...	16	0	0

St. Michael and All Angels', N.F.	...	5	10	0
Holy Trinity, Fortitude Valley	...	3	12	2
" W.A.	...	2	13	11
" C.L.O.	...	1	10	9
St. Peter's, West End	...	3	18	10
Bulimba, St. John's	...	3	0	7
Obilders, Christ Church	...	7	15	10
" O.L.O.	...	1	9	0
St. Saviour's, Cordalba	...	4	6	0
Appletree Creek	...	14	6	0
Clayfield, St. Colomb's	...	10	9	0
Cleveland—St. Paul's, H.K.	...	3	0	0
St. James', Wellington Pt., H.K.	...	1	9	0
Clifton—All Saints'	...	1	9	0
" C.L.O.	...	7	19	11
" W.L.O.	...	1	8	6
Dalby—St. John's	...	5	18	8
St. Paul's, Jandowae	...	1	0	0
" C.L.O.	...	1	1	1
Drayton—All Saints', Camb'ya, H.K.	...	16	4	0
St. Paul's, Umbiram, H.K.	...	10	0	0
Eidsvold, St. Mark's	...	1	16	10
Esk, St. Agnes'	...	2	6	4
Gatton, St. Stephen's, Ma Ma Ok.	...	11	6	0
" W.A.	...	1	2	2
" S.S.	...	1	12	9
Graham W.L.O.	...	8	4	0
Groveley—St. Mary's, Alderley	...	11	6	0
Gympie, St. Peter's	...	2	8	0
St. Andrew's, H.K.	...	1	0	0
Hamilton, St. Augustine's, W.L.O.	...	7	3	0
Ipswich—St. Paul's S.S.	...	2	2	0
St. Thomas', N. Ipswich	...	18	9	0
St. Luke's, Redbank	...	5	0	0
St. Alban's, Goodna, O.L.O.	...	17	0	0
Indooroopilly, St. Andrew's, H.K.	...	5	0	0
Kilcoy—St. Andrew's, Peachester	...	1	0	0
Killarney, Melrose S.S., C.L.O.	...	6	0	0
Lutwyche, St. Andrew's, O.L.O.	...	4	11	0
Maryborough, St. Paul's, W.L.O.	...	10	6	0
Morningside School Ch. H.K.	...	2	1	0
Nurdah, St. Francis'	...	3	0	4
Oakey—St. Augustine's	...	18	17	5
" H.K.	...	2	15	8
Charlton S.S.	...	1	0	0
Redcliffe, St. Mary's C.L.O.	...	18	1	0
Roma, St. Paul's	...	5	14	8
Rosewood, St. Luke's, H.K.	...	16	0	0
Southport—St. Peter's	...	4	5	1
" O.L.O.	...	17	0	0
Stanthorpe—St. Paul's	...	4	6	2
" H.K.	...	8	0	0
Tiaro, St. Philip's	...	7	10	0
Toowong—St. Thomas' S.S.	...	2	13	0
St. Paul's, Taringa, W.A.	...	1	0	8
Broughton Estate S.S.	...	10	0	0
Windsor, St. James', Kelvin	...	2	3	10
Grove, O.L.O.	...	2	3	10
Zillmere—St. Thomas', Lawnton,	...	1	12	6
O.L.O.	...	1	12	6

£174 10 1

New Guinea Mission.				
K. L. Barnett	...	2	0	0
Rev. G. L. Hunt	...	11	9	0
Brisbane—Christ Church, Milton	...	5	0	0
G.F.S.	...	6	17	6
Clayfield, Mission Children (for	...	12	0	0
child)	...	11	0	0
Lutwyche, St. Andrew's, S.S.	...	1	0	0
(student)	...	1	0	0
Nanango, Neumgna, S.S. (boy)	...	10	0	0
Stanthorpe, St. Paul's	...	5	0	0
Toowoomba—St. James' (stipend)	...	5	0	0
St. Thomas' S.S. (boy)	...	5	0	0
Central S.S. (boy)	...	5	0	0

£31 17 3

Yarrabah Mission.				
K. L. Barnett	...	3	0	0
Mrs Little	...	1	0	0
Auchenflower, St. Alban's	...	6	14	2
Brisbane—Christ Church, Milton,	...	15	7	0
S.S.	...	11	9	0
Bulimba, St. John's	...	4	0	0
Cleveland—St. James', Wellin-	...	1	14	6
ton Point	...	10	6	0
Ipswich—Booval, C.L.O.	...	3	8	3
Dinmore, C.L.O.	...	1	13	0
Nanango—	...	1	10	0
St. Michael and All Angels',	...	5	0	0
Kingaroy	...	2	6	1
" W.L.O., (med)...	...	1	9	0
" C.L.O., (child)...	...	1	9	0
Toowoomba, St. James'	...	1	9	0

£26 1 9

Melanesia Mission.				
K. L. Barnett	...	3	0	0
Cleveland, St. Paul's	...	14	0	0
Gatton, St. Alban's, C.L.O.	...	1	5	1
Toowoomba, St. James' (child)	...	5	0	0
Windsor—St. George	...	3	6	8
H.K.	...	19	10	0
Zillmere—All Saints', Chermiside	...	2	10	0
(boy)	...	16	15	7

£16 15 7

Torres Straits Mission.				
Toowoomba, St. James'	...	£5	0	0

Chinese Mission.				
Boonah, Christ Church, H.K.	...	£6	0	0
(child)	...	£5	0	0

Forrest River Mission.				
K. L. Barnett	...	2	0	0
Dalby, St. John's...	...	3	0	0

£5 0 0

Famine Fund.				
Brisbane—Christ Church, Milton,	...	£6	10	4
S.S.	...	£6	10	4

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