

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

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The Church Chronicle.

Vol. XXXIII.]

BRISBANE, JUNE 1, 1923.

[No. 395]

Archbishop's Engagements for June.

- 2—8 p.m., Address Communicants, Holy Trinity, Woolloongabba.
- 3 { 7 a.m., Celebrate at Holy Trinity, Woolloongabba.
11 a.m., Preach at Holy Trinity, Woolloongabba.
7.30 p.m., Preach in Cathedral.
- 4—8 p.m., Synod Service.
- 5 }
6 } Synod.
7 }
8 }
- 9—7 p.m., Preside at C.E.M.S. Annual Meeting.
- 12 }
13 } Clergy Retreat at Southport, by Archbishop of
14 } Melbourne.
15 }
- 16—Southport School Confirmation.
- 17—Preach Southport School Chapel (morning).
- 18 }
19 }
20 } Spiritual Healing Mission.
21 }
22 }
- 24—11 a.m., Preach St. Mary's, Kangaroo Point (University Sermon).
- 27—Spiritual Healing Mission Thanksgiving Service.
- 29—University Senate.
- 30—Garden Party and Reception at Wynnum.

Bishopsbourne, Brisbane,
May 18th, 1923.

My dear Friends,

June will be a month filled with important happenings, the Synod, the Clergy Retreat, and the Spiritual Healing Mission. From what I can hear, the preparation for the Healing Mission throughout the Diocese is now being taken in hand in earnest. I am glad that I was able to be present at the first service of the Spiritual Healing Mission in Sydney Cathedral on the morning of Monday, May 14th. At least one thousand sufferers received the laying-on-of-hands at that first service. It is well known that those who desired spiritual healing ministrations in Sydney numbered well over ten thousand. Mr Hickson feels unable to minister to more than six thousand at the six services which he is able to hold in Sydney. The remaining four thousand or five thousand will be ministered to by the clergy in certain Churches of Sydney as soon as Mr Hickson's Mission there is over. These sufferers are naturally disappointed at not being able to receive the laying-on-of-hands from Mr Hickson himself; but on the other hand one must remember that it is all to the good that the ministry of Spiritual Healing should have to be carried on in Sydney just as it has been in Newcastle. No one would be more disappointed than Mr Hickson himself if he thought that the ministry of Spiritual Healing in any place were to cease with the end of his visit. It is my

hope that in this Diocese the ministry of Spiritual Healing shall not be allowed to lapse when Mr Hickson has departed. Whether or not the number of applicants will be so great as to necessitate the continuation of the Spiritual Healing services immediately after Mr Hickson has gone away, we are not yet in a position to say, because the complete number of applications is by no means known yet. That the Spiritual Healing Mission has already borne some fruit here is clear. This is shewn not only by the increasing attendance and the fervour at the preparation services, but also by the fact that certain of the clergy have told me that they have used in some cases the laying-on-of-hands and in some cases unction, in the case of sick people, with marked and wonderful results.

In view of the fact that these three great events, the Synod, the Retreat and the Healing Mission are all to be held in this month, I am intensely hoping that the month of June will be a month of very great blessing to our Diocese.

It was a pleasure to me to dedicate the new brick Church at Yeronga on Sunday, May 6th.

It had been arranged that Sherwood Church should be dedicated on June 23rd, but I have now had intimation that it will not be ready on that day, therefore its dedication is now arranged for Saturday, August 4th.

Your sincere friend and Bishop,

GERALD BRISBANE.

Editorial Notes.

The Editor asks for forbearance on the part of the readers of the *Chronicle* for any deficiencies in this and the following issue, as he has had the joint secretaryship of the Healing Mission added to his other duties.

Owing to the large amount of space occupied in recent issues by correspondence on the Nexus Question and news about the Healing Missions, it has not been found possible to introduce any new features, but we hope later on to be able to give some items of interest about parishes which do not contribute parish notes.

Our request that Parish Magazines should be sent to us has only received a moderate response. We should be grateful if the editors would send us a copy of their magazines every month.

We have already printed some excellent accounts of Healing Missions which have been held in other parts of Australia. The Editor of the *Chronicle*, one of the Joint Secretaries from this diocese, was sent to Sydney for two days during the Mission in order to obtain information about the organisation. Space does not permit a full account of his impressions. What struck him most was the quietness of the services, the look of peace and joy on many of the faces of the patients, the absolute sincerity of Mr. Hickson, and the thoroughness and efficiency of the organisation.

He was not hunting for evidence of cures, but he saw one old lady who had not walked for nine years and who had been carried into the Cathedral, walking out almost without assistance with a rapturous expression on her face,

He had the privilege of accompanying Mr. Hickson one afternoon on his round of private ministrations. It is then that he is seen to the greatest advantage. Naturally it is the part of his work that he loves best. During the afternoon, between 3.30 and 6.30, he visited one hospital and made five private visits. Although his time was limited he never appeared to be in a hurry, and he dealt with each case individually, voicing the patient's needs in simple and beautiful prayers.

The July number of the *Chronicle* will contain a full account of Synod and also news of the Healing Mission. There will consequently not be much space available for other matter. The coming Synod promises to be an interesting one; the most important subjects that seem likely to be discussed are the Nexus Question and Prohibition.

The Bray Library for the Clergy is also available for laymen. At present there is only one lay subscriber. The subscription is 5s. The new year starts after Synod, and the librarian, the Rev. G. S. Hanbury, will be glad to give any information about it during Synod and also to receive the names of new subscribers. There will be about seventy books available for subscribers during the coming year.

BRISBANE HERALDS OF THE KING.

The results of an examination on the Stories about the Saints, published in the May *Herald*, reflect great credit upon our Heralds, and particularly on those who came from the Tufnell Home: Evelyn Ledlie was top for all Australia and all who entered from the Home passed. Here are the marks gained by our children:—

Maximum Marks, 120.

CLASS I.

PRIZE.	
Evelyn Ledlie, Tufnell Home, Nundah	94
CERTIFICATES.	
Doris Cole, Dirranbandi	84
Marjorie Ridgway, Tufnell Home, Nundah	81
Ivy Martin	79
Veronica Johnson	68

CLASS II.

PRIZE.	
Doreen Thomas, Holy Trinity, Valley	90
CERTIFICATES.	
Dorothy Adams, Tufnell Home, Nundah	82
May Shackleton	82
Belie Parker	74

CLASS III.

CERTIFICATES.	
Edith Taylor, Tufnell Home, Nundah	79
Dorothy Kimble	77
Alice Coop	73
Marjorie Rollason, Norman Park, Balmoral	66
Sonia Crawford, Brisbane	66
Dorothy Shirley, Norman Park	65

CLASS IV.

CERTIFICATES.	
Florence Whitecross, Tufnell Home, Nundah	86
Rose Spencer	85
Lillian Daniel	76
Miriam Kimble	75
Ernest Bergmann	72
Norah Adams	69
Irene Coop	68

CLASS V.

CERTIFICATES.	
James Stevenson, St. Mary's, Kangaroo Point	85
Biddy Clark, Brisbane	68

Correspondence on the Nexus Question.

CANON BATTY REPLIES TO ARCHDEACON OSBORN.

Sir,—I am afraid I cannot withdraw my complaint that Archdeacon Osborn in his zeal for the cause he espouses is misleading your readers. And I would support my complaint by asking them to compare certain statements in his last letter with the facts:—

(1) He says that the supporters of autonomy in the last General Synod "tried to carry it through committee." They did not. The Determination was withdrawn after its main principles had been affirmed by the unanimous vote of the Bishops and decisive majorities of the clerical and lay representatives.

(2) He says that the English lawyers who were originally consulted said "that the Church in Australia . . . is a part of the Church of England." They did not. They said that the dioceses of the Church of England in Australia are "organised on the basis that . . . they are actual parts of the Church of England." With that statement I, of course, agree; but it is not the same as Archdeacon Osborn's statement.

(3) He says that the first Bishop of Australia and Bishop Tufnell were each of them "consecrated a Bishop of the Church of England." They were not. They were consecrated "Bishops of the Church of God."

(4) He says that those Churches which have "cut the Nexus," by which he means have assumed the right to determine their own affairs, have done so "nearly always against their will." They have not. He is thinking probably of the "disestablished" Churches of Ireland and Wales, two out of the six completely autonomous Churches of the Anglican Communion. But it is not true that these Churches claimed full powers of self-government against their will. After disestablishment they could, if they had chosen, put themselves in precisely the same legal relationship to the Church of England as we in Australia have done. They choose instead immediately to assume full responsibility for their own Church life; and the fact is full of significance for us, seeing that the populations of Ireland and Wales are both of them considerably smaller than the population of Australia.

(5) He says that "Many of the leading advocates for cutting the Nexus think that we ought to do so in order that in the possibility of a political separation from the Mother Country, the Church in Australia would not be materially affected by the change." I protest that they do not. And I challenge Archdeacon Osborn to give us the names of, say, three leading advocates of autonomy who have used so grotesque and outrageous an argument. This is a typical example of what I mean by the appeal to prejudice.

(6) Archdeacon Osborn says that "When Australia cuts the painter (which God forbid) the Nexus will necessarily be broken." I concur with all my heart in his prayer; but I demur to his assertion. Even if Australia were so incredibly foolish as to sever the political connection with the Mother Country the legal Nexus which binds us to the standards and formularies of the Church of England would remain intact. The Church in the United States of America could by its own act create for itself a legal Nexus exactly like our own to-morrow. The legal Nexus is fastened only at the Australian end; it is not fastened at the English end.

Perhaps I should explain further my statement that the Church in Australia is not and has never been a part of the Church of England. I adhere to it. The Church of

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England consists of two Provinces—Canterbury and York—and the Church in Australia belongs to neither of them. The Church of England has courts to determine its affairs. Before none of those courts can the Church in Australia plead. The Church of England has now a National Assembly to govern its polity. That Assembly has no jurisdiction over the Church in Australia. In the light of these facts it seems to me impossible to claim that the Church in Australia is a part of the Church of England. But I am aware that the term "Church of England" is also applied to all those Churches which are in communion with the Church at Home. And in this wider sense the Church of Australia is a part of the "Church of England." But then so also is the Church of England in the Dominion of Canada, which has "cut the Nexus" and assumed full powers of self-government. So that the fact does not help Archdeacon Osborn's cause very much.

I hope I have said enough to call attention to the weakness of the arguments which are used to support the present anomalous position. The real question which Synod will have to decide is whether the Church in Australia ought to continue to stand aside from the process by which the Anglican Communion is being organised as a Commonwealth of Churches who are mistress in their own house whilst remaining loyal daughters in their Mother's house, bound together by the nexus of a common loyalty and affection to the spiritual Mother which bare them. Six of the Churches of our Communion have already assumed the responsibility which our Bishops recommend us to assume. A seventh, the Church in India, is at this moment seeking to assume a like responsibility even at the cost of a great financial loss. Is there any reason why the Church in Australia should continue to stand solitarily aloof from the rest of our Communion in this vital matter. I think not. And I hope that Synod will think not too.—I am, Sir, etc.,

F. DE WITT BATTY.

CANON BICKERSTETH AND THE NEXUS.

Sir,—My first thought when I read the account of Canon Bickersteth's interview with the reporters of the secular press was to immediately write a letter to the *Courier* similar to the one I am now asking you to publish in your paper. But, on second thoughts, I believed it best not to publish letters on controversial Church matters in the daily papers but to keep to the rule which I have always followed and discuss such matters only in our Church papers. If Canon Bickersteth had known that this had been our custom for many years, I feel quite sure that his comments would have been made through your paper instead of through the daily press.

I should like to say in the first place that, greatly as we value the visits of distinguished visitors, we do not always feel that they are as well able to understand subjects of deep interest to us as well as we can do who have spent the greater part of our lives in Australia. Many visitors often come to Australia who are only "guests who tarry but a day." How can they be expected to thoroughly understand questions better than we can do who have lived long in the country and to whom these questions are very vital?

I am glad to notice one remark made by the Canon. He tells us that Australia is the most British of all the overseas dominions. Most British and most loyal! I wonder whether it did not lead him to ask why this should be so. My own opinion is that the loyalty of Australians has been greatly fostered by the fact that our Church is a part of the

Church of England and bears her name. The close connection between England and Australia is brought under the notice of our people whenever the name of our Church is used. And the fact that the percentage of members of our Church who heard the call of King and Country was greater than the percentage of the members of any other religious denomination shows me that our Church as a part of the Church of England has fostered loyalty as no other religious body has done.

For a long time the Church of Japan, which has unfettered autonomy, has been held up to us as a pattern of what an autonomous Church should be. But Canon Bickersteth himself told me that that Church is using her unfettered autonomy in a way which causes all who know anything about the Church in Japan the greatest anxiety and alarm. I think that this Synod we shall hear very little about the example set us by Japan.

I have recently heard it said that loyalty to the Bishops who voted unanimously for the second reading of the Nexus Determination in General Synod ought to lead us to support the Determination which would cut the Nexus. I indignantly repudiate any suggestion that if we do not support the Determination we are not rendering canonical obedience to our Bishops. The Bishops voted for the second reading of the Determination and in order that it might not be rejected and the labours of many years be thrown away, but that it might be sent down by the General Synod to the Dioceses and the mind of the Church might be discovered. How can the mind of the Church be discovered if all who object to the Determination keep silence and refuse to help the General Synod to find out what the mind of the Church is? When we are asked for our opinion, true loyalty to the Church bids every member of the Synod, not to keep silence but to say what he thinks, is the best course to be pursued.

With the preamble to the resolutions passed by the General Synod we can all agree. We agree that the Australian Church has autonomy. From the schedule to the Determination which provides for the extension of the powers of management and governing the Church by cutting the Nexus, we profoundly differ. Autonomy is one thing; cutting the Nexus is another thing. They must not be confused.—I am, Sir, etc.,

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A.B.M. Notes.

NEW GUINEA.—The Bishop of New Guinea in his annual report says:—

"The services during Anniversary Week were as inspiring as they always are. The real devotion and reverence shown in many ways is a recompense, if it may be put so, for many times of anxiety, and a reward for much labour and teaching on the part of the staff in times gone by. If anyone doubts whether the Papuan Christians can enter into Divine worship, let him come to Dogura in Anniversary week and his doubts will be dispelled. Perhaps one of the striking things to those who know the Papuan nature—putting off till to-morrow what should be done to-day—was the punctuality at the services. Ordinarily, time means nothing to these people, and yet those responsible for the services, and nearly all were taken and arrangements made for them by the Papuan clergy, were always to time; and when the bell was rung for services, streams of people would be seen wending their way to the Chapel. Not a single service was late, and the congregation was assembled before the services began. It was possible for the Bishop to go to the Chapel and find everything ready. There was a procession at two of the services organised by one of the Papuan Deacons, and though there were many who took part and the Church was packed, there was no sign of a hitch, and all was beautifully reverent. In these and other ways the Papuan clergy showed power of organisation, and what was more important, it showed that all realised that the services were the important thing at the Anniversary. The Bishop gave the addresses at the Quiet Day, and there was a service at the place where Albert Maclaren and Copland King landed in 1891. Miss Cottingham and Miss Townson were responsible for all the arrangements for feeding and housing the large family for a week.

At the Conference in October all the white members of the staff were present, excepting Mrs. Warren and Miss Forman. Mrs. Warren was not well, and Miss Forman remained in Samarai with her, so that Mr. Warren was able to be present. It was a happy and helpful gathering. A good deal of business was done. Mr. Elder preached the Conference Sermon, and the Bishop took the Quiet Day.

Both the Anniversary and the Conference entail a good deal of expense, but the gatherings are so helpful in every way that the money is well spent."

And in conclusion says:—

"The year ends rather gloomily. No priest or white man at Ambasi; no white teacher at Naniu or Doubina; no one to take the post of Principal of St. Aidan's Training College; a debt of over £1,000 on the Mission, nearly all the members of the staff so seriously over-worked that there is a danger of some breaking down; old work in places languishing; new work not accepted; open doors passed by. Some of the vacancies we hope to fill during 1923, and though our income is reduced from a nominal £12,000 in 1922 to £10,000 for 1923, we can manage to carry on at least without increasing our debt, if we have our grants regularly and in full. There is every prospect of our saving £500 a-year in the running of our boats, and another £500 by the fall in prices of certain things; by very strict economy we may reduce our debt. Economy is expensive when it means holding back work and allowing plant to deteriorate.

But we have no right to end on a dismal note. After all, our blessings and our reasons for thankfulness are greater than our anxieties. It is more cheerful and more healthy to count up one's blessings than one's worries, and those are greater than these. The very fact that we have to practise the strictest economy may be the means of making our people realise that they must do more for the work of God if they learn their duty and practise it, the gain in spiritual and moral strength will be great. After all, there can be no real Christianity without self-sacrifice.

There are to all of us evidences of real spiritual life and development. In spite of disappointment, and it may be, in some cases, disillusionment, there is real spiritual growth. It is evidenced in little things, which are difficult to enumerate. Repentance after sin; a real sense of shame after a fall. A Missionary meets a native Christian living in sin and slinking away; the trying to avoid recognition is in many cases accompanied by a sad look in the eyes, which shows an unhappy condition—a wish that things were different. Some few are hard and brazen, but not all. The reference of many, very many, at the services; the times spent in private prayer and meditation alone in Church; their regular communions; the effort in building Churches; the work of the native Clergy; the real devotion of many of our Papuan teachers; it is all a proof that the Holy Spirit is working, and we may well thank God and take courage."

SUNDAY SCHOOLS.

The Darling Downs Conference presided over by Archdeacon Osborn discussed the matter of the Diocesan Sunday School lessons; the ideas expressed differed in some particular points of criticism, but there was no doubt from the testimony of the clergy that the lessons had been found helpful. The desire was, however, expressed that while the lessons should be continued, text books should be recommended to enable teachers to study and amplify the lessons. The Repetition lessons for the coming quarter have been issued and should reach the clergy by Whitsunday; this quarter's set includes a good deal of Catechism.

COMMUNICANTS' MISSIONARY APPEAL.

TOTAL CONTRIBUTIONS TO CLOSE OF
FINANCIAL YEAR.

Auchenflower £10/2/-, Cathedral £55/5/3, All Saints' (Wickham Terrace) £1/2/2, Holy Trinity (Valley) £68/2/8, Milton £77/15/-, Thompson Estate £7, West End £14/2/11, St. Andrew's (South Brisbane) £88/3/6, Kangaroo Point 10/-, Woolloongabba £23/14/7, Balmoral £5/1/6, Childers £6/15/-, Clayfield £3/2/6, Cleveland £1/10/-, Crow's Nest £32/7/-, Dalby £3, Drayton £5/4/9, Esk £3/5/-, Eidsvold £2/16/6, Gatton and Ma Ma Creek £8/8/-, Gayndah, £6/5/6, Goondiwindi £5/12/5, Hamilton £3/15/-, Indooroopilly £13/2/2, Ithaca £28/14/9, Ipswich (St. Paul's) £25/6/5, Kilcoy £13/1/6, Laidley £10/10/6, Lutwyche £45/18/4, Maroochy 10/-, Murgon £4/5/-, Nundah £3/1/-, Redcliffe £1/14/-, Rosewood £6/4/2, Sandgate £8/1/8, Southport £34/7/2, Stanthorpe £1/16/-, Toowoong and Taringa £10/18/5, Toogoolawah 15/-, Windsor £13/15/6, Wynnum £1/1/-, Zillmere and Ohermside £4. Total, £660/3/5.

PROHIBITION AND THE CHURCH.

EXPERIENCE IN AMERICA: BY J. H. LARIMORE.

Those persons who have been trying to make the public believe that Prohibition is emptying the Churches of America, because the people are tired of hearing the preachers talk about Prohibition, have been silenced by the report which Mr. E. O. Watson, Statistician of the Federal Council of Churches, makes with regard to the growth of Church membership in the United States.

The increase of Church members for 1922 is 1,220,428 over the previous year. The present membership of all religious bodies, according to the latest figures, is 47,451,558. This increase is approximately fifty per cent greater than the average for the preceding five years. The total number of congregations is now 243,590. There are 214,586 ministers.

According to these figures an average of 3,345 persons joined the Church, and forty-two ministers were ordained or licensed and twenty-six congregations were organised each day in 1922. Activity on the part of the laymen is one of the significant features of the year.

The figures of membership represent only persons who are actually members of Churches. The total religious constituency of the United States of America is placed at 98,878,367. Church officials define constituency to mean all baptised persons, all adherents, and all those who, in the supreme test of life or death, turn to a particular denomination.

The Churches in 1922 raised \$16,628,894 (£3,325,779) more than the previous year. The total amount raised for the year is \$505,010,596, with some reports yet to be received. There are only one or two small denominations that had no gain. The great bulk of the Churches, especially those which are already at the forefront of religious activities, show a gratifying percentage of gains. The figures show that a greater percentage of persons now belong to Church than at any preceding time. While it would not be just to say that all of this gain is due to the banishing of the bars, yet the great revival of interest in the Church came about in 1920, the year that Prohibition went into effect, and it has continued since.

ANGLICAN CHURCH MISSION.

Headquarters: ST. LUKE'S, Charlotte Street, Brisbane.
Phone Central 3070.

Our Annual Report and Balance Sheet has just been issued to be presented to Synod, and the year's work shows steady progress. The financial side of the Mission is very hopeful, total income being £871/14/2. We have been able to place £50 to a Trust Account from the Exhibition Dining Hall profits, and at the end of March we had a balance of £21/6/9 in the Current Account, so that we can say we are meeting our expenses, but this leaves little or no margin for extension work. Our urgent need is, one or two itinerant missionaries, and a motor-car for transport. If these necessities were forthcoming there are several thickly populated districts within a 10-mile radius of Brisbane where the Mission could carry out some pioneering work.

Our Open-air work has been very encouraging during the past twelve months, and the Church Mission Band, under Mr Kitchen, has made wonderful progress. The Band is now ready to render assistance for special Mission services, garden fetes, etc. Applications for the services of the Band should be addressed to Mr Chas. Kitchen. We are also ready to teach beginners should any young men wish to offer their services. We provide the instrument and the tuition is free. The Mission Band is in urgent need of a few extra cassocks and surplices. If any of the clergy have a spare one they would be a great help, as the Mission is not able to purchase the material for making new ones at the present time.

LADS FOR FARM WORK.—We shall be glad to hear from the clergy of lads leaving school who would like to take on farm work. We have numbers of applicants asking for lads from 14 years of age who would like to go out as a beginner, good wages and homes guaranteed.

EXHIBITION DINING HALL.—The Church Mission will again undertake the management of the Exhibition Dining Hall during Show Week in August, and will be glad to have the co-operation of the many ladies who have volunteered their services on previous occasions. The meeting of workers will be held on Friday, 15th June, at 3 p.m. in St. Luke's Hall; any young woman over 14 years can be of service.

BALD HILLS.—Sunday, 10th June, will mark the first Anniversary of the Church's services in the Memorial Hall, and it is pleasing to report that the congregations have been most satisfactory. It has been decided to mark the occasion with a social evening on Saturday, 23rd June, and during the next twelve months it is hoped that a committee will be formed to consider the question of erecting a Church on the new site as the need of our own place of worship is greatly felt.

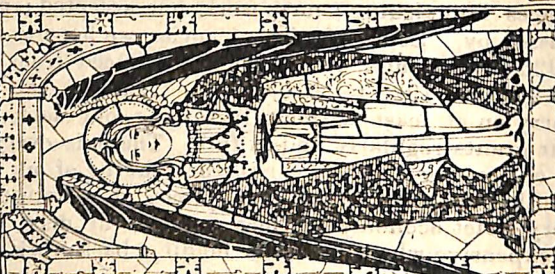
PINKENBA.—Report has it that the Sunday School Treat this year was a bigger success than ever. The children had a most enjoyable time on the 7th May, and the ladies' committee are to be congratulated on the successful management. The Easter Communion was celebrated on the 15th April by Canon Batty, and the new Memorial Cross and Lights have given the place quite a Church-like appearance, and the regular attendance at the services is most encouraging.

HOLLAND PARK.—On Saturday, 14th April, the parish lost a most devoted worker in the person of Mrs R. E. Woodley, who passed away after a very severe and long illness. It has been decided to place a Memorial Font in the Church to her memory, and the sympathy of the congregation is extended to Mr Woodley and his young family. The Sunday School is still in need of a regular Superintendent as there are over 70 children on the roll. The Treat was held on May Day on the Holland Park Reserve, and the Church Mission Band assisted to enliven the day's proceedings with music. Our thanks are due to Mesdames Scott, Bryant and Priday, and Messrs. Woodley, Scott, Nelson and Anderson.

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YERONGA MEMORIAL CHURCH.

The parish of Christ Church, Yeronga, was originally part of the parish of Sherwood. In April, 1915, the Archdeacon of Brisbane—now Bishop Le Fann—called a meeting at Yeronga in conjunction with Canon Hay—now Bishop of Tasmania—at which it was decided to form a new district comprising Yeronga, Moorooka, and Sunnybank, such district to be attached to the parish of South Brisbane and placed in charge of a Catechist, Mr. W. Worley. Two years later the district was formed into a parish, with Rev. Z. A. Higgins as Vicar, the Church services being held in the Yeronga Hall. In 1917 a movement was commenced to build a Church at Yeronga. A central site was purchased, cleared and fenced at a cost of £200.

Owing to the Church people of the district being engaged in war work, little headway was made with the Church Building Fund. At the beginning of 1921, however, there was a credit balance of £431 in addition to the site and fencing, which had been paid for. At this stage the Rev. Z. A. Higgins, for health reasons, left Queensland, and the parish came under the care of Rev. A. W. Gilbert.

The war being over, it was now decided to make an effort to secure sufficient funds to erect a suitable Church. At the Easter meeting in 1922 it was decided to commence building operations, and the Archbishop was requested to meet the Churchmen of Yeronga and district to express his views on the question of the most suitable kind of building.

At this meeting, in response to the appeal of the Archbishop, £200 was subscribed and a definite line of action decided upon, with the result that towards the end of 1922 the tender of Mr. H. Springer for £1567 was accepted; the architect being Mr. Alan Young, A.R.I.B.A.

The total cost of the building has been £1644 10s. 6d. Furniture and decorations have cost £250. Total cost of land, building and equipment approximate £2069, of which amount about £1600 has been subscribed or promised. Many expensive and beautiful presents have been donated.



DESCRIPTION OF CHURCH.

The Church—Christ Church—is Gothic in style and represents the Cross in plan; the centre portion, consisting of the nave, extending to the sanctuary, the arms being formed by a vestry on each side.

The construction is of brick, finished on the inside in cement brought to a mat finish, the outside being finished in roughcast, coloured to harmonise with the tiled roof. The

open framework of the roof is picked out in contrast to the roof sheeting, the whole of the inside being finished in colours of restful tints. The seating accommodation, which was supplied by Messrs. Hancock & Gore, is in dark silky oak; the remainder of the furniture being executed by Mr. Hedley Smith—the latter being of a high order both in workmanship and design. Mr. W. E. Thumm was responsible for the font and memorial tablet; Mr. S. S. Carrick for the Communion table; Mr. W. A. Wood for inscriptions; Mr. G. Weston for all brasswork. Architect, Mr. Alan Young, A.R.I.B.A.; contractor, Mr. H. Springer.

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

JUNE 3. 1st Sunday after Trinity.

Morning.—Psalms 1, 3, 5. Lesson 1: Joshua i. or Job i. The Book of Job may be termed a dramatic poem. The writer takes an old story and makes it the vehicle for expounding his new thoughts on the religious and ethical value of suffering. The main aim of the book is a negative one. The writer wanted to protest against the current doctrine that suffering and sin always went together, and to prove that there is a mystery in suffering which cannot be wholly understood by man, a mystery that goes back to God and results in the fact that the innocent can suffer as well as the guilty. Among other things the book teaches that man is capable of disinterested goodness and that the true solution of moral perplexities is to be found in a fuller and larger sense of God. The first two chapters are written in prose and tell of Job's misfortunes and of how his friends came to comfort him. The Book of Job should be read where possible in the Revised Version. 2: St. Mark ii. 1-22. Selections from the first part of this gospel (as far as the account of the last days at Jerusalem) are now through; or Romans i.

Evening.—Psalms 4, 7, 8. Lesson 1: Joshua v. 13-vi. 20, or xxiv; or Job ii. 2: St. Matt. i. 15-end. Selections from St. Matthew's account of our Lord's ministry are read until 15th Sunday after Trinity; or Acts iii. 26-end. The purpose of the compilers of the lectionary is that one course of lessons should be read right through.

JUNE 10. 2nd Sunday after Trinity.

Morning.—Psalms 10, 12, 13. Lesson 1: Judges iv. or v.; or Job iii. Job's first speech. He is plunged in grief and wishes he had never been born. 2: St. Mark ii. 23-iii. 9; or Romans v. Evening.—Eve of St. Barnabas. Psalms 15, 16, 17. Lesson 1: Job xxix. 11-16. Job describes the innocence of his past life and his good works. A most suitable lesson for St. Barnabas—who is called the Son of Consolation. 2: Acts iv. 32-end.

JUNE 11. St. Barnabas, Apostle and Martyr.

Morning.—Lesson 1: Jer. ix. 23-24. 2: Acts ix. 26-31. Evening.—Lesson 1: Isaiah xlii. 5-12. 2: Acts xiv. 8-end.

JUNE 17. 3rd Sunday after Trinity.

Morning.—Psalm 18. Lesson 1: I. Samuel i.; or Job xix. Job's answer to Bildad's second speech. This chapter is the centre of the whole drama. Note the important differences between Authorised and Revised Versions. 2: St. Mark iv. 1-29; or Romans vi. Evening.—Psalms 19, 20, 21. Lesson 1: I. Sam. ii. 1-21, or I. Sam. iii.; or Job xiviii. Probably an independent poem which formed no part of the original book. Argument: The wisdom of God is unattainable by man. 2: St. Matt. iv. 23-v. 16; or Acts x.

JUNE 24. Nativity of St. John Baptist takes precedence of 4th Sunday after Trinity as to Lessons, etc.

Morning.—Psalms 24, 25. Lesson 1: Ecclesiasticus xlviii. 1-10. In praise of Elijah. 2: St. Luke iii. 1-20. Preaching of St. John Baptist. Evening.—Psalms 22, 23. Lesson 1: Malachi iv. 2: St. Matt. xi. 2-19. St. John, in prison, sends message to our Lord, who sends an answer back and then speaks to the multitudes about St. John, quoting the Prophet Malachi.

JUNE 29. St. Peter, Apostle and Martyr.

Morning.—Lesson 1: Ezekiel iii. 4-11; 2: Acts xi. 1-18. Evening.—Lesson 1: Ezekiel xxxiv. 11-16; 2: St. John xxi. 15-22.

The Church Chronicle.

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BRISBANE, JUNE 1, 1923.

[No. 395]

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.

THE HEALING MISSION.

Few things have stirred the Church in Australia in recent years like the Healing Missions which are being held. But like all other big movements which are from God, they will stimulate faith only to test and purge it. Tens of thousands of people are calling upon God to help them to bear the burdens of life, and are thereby obeying the exhortation "Come unto Me all ye that labour and are heavy laden and I will refresh you." And for one and all the Divine blessing with its joy and peace is available. "When they call upon Me I will hear them." Nothing in the world is more certain than the readiness of God to fill with the fulness of Divine blessing all who humbly seek it. But here is the test. To draw near in spirit to God is to realise that there is far more in life than even the blessings of health. Though health is far beyond riches in worth, yet love, joy and peace are beyond even health. These are from God, and as we possess them we find true satisfaction through fulfilling our destiny in being conformed to His image. To draw near to God in spirit is to realise this. Everyone who approaches God in sincerity and truth is by the very act purified in desire. Whatever our request, it will be followed by "Nevertheless, not my will but Thine be done." We can desire nothing better, nor can God himself give more. And it is through just such an attitude that the lesser things, which perhaps set us in the first place seeking the Divine aid, will be added unto us. The supreme blessing is the peace of God which passeth understanding.

Thus we draw near for the laying-on of hands, seeking peace with God, approving and desiring His Will as being the highest good for each one, and through this there may come to us the blessing of health. To draw near in this way is to approach with penitence and love. It is not to demand healing, but to offer ourselves with a desire awakened to be more worthy of Him whom we love. By this means we shall obtain perhaps not health but life—life not yet perfect, because perfect life is in His Son alone, but life more perfect because we have become more conformed to the image of His Son. Life—all life—is impaired because of sin. Sin and sickness are two aspects of the one disordered life. Christ came to heal sickness and to forgive sin as parts of His one redemptive work. He did not heal the sick as a work in itself as though He were merely a merciful physician of great ability, but He came to forgive sins and to lead men back to God, and thus to give them more abundant life. His healing of the sick was a manifestation of the change He effected in the entire personality of man. No sick person whom Christ healed was ever without a soul purified by His Divine love; but many who felt uplifted with the joy of Divine Grace received from Him were unaffected in bodily health. "Sickness is sin grown incorporate in the flesh," and health is the life of the soul operating in the body. Christ came that we might have life, and this life will come to us through the disannulling of sin by love and penitence through the mercy of God.

The Healing Mission then, which has awakened the faith of thousands, will test and purify such faith. A few

have no thought but of the possibility of health and are using this method as they would use any other. Others associate the idea of healing with the act of drawing near to God, but of the two ideas, that of personal health is far stronger than any thought of their own fitness to meet with the Divine Healer. Others, however, are making it a Pilgrimage of Grace and will kneel at the feet of Jesus saying "Lord, Thou knowest all things. Thou knowest that I long to be well but beyond all else I want to love Thee. Give me Thyself, and in Thee I shall find the fulness of life."

HYMN FOR THE SUFFERERS.

[Tune, 321 A. & M.]

O Jesu, Thou art standing,
Before me here to-day,
With all Thy wondrous power,
To take my pain away;
I am, oh so unworthy!
But faith hath filled my soul,
Stretch forth Thy hand and heal me!
O Jesu, make me whole!

Before Thee I am kneeling
In deep humility;
Grant I may to Thy people,
A living witness be
Of Thy divine compassion,
O Keeper of my soul!
Stretch forth Thy hand and heal me!
O Jesu, make me whole!

O Thou hast called me to Thee
(And I have heard Thy voice),
It may not be to heal me,
I may not be Thy choice.
Yet through my pain and suffering,
Though years may endless roll,
I know Thee now, O Jesu,
As Saviour of my soul. Amen.

—M. E. Steer.

Retreat for Churchwomen.

A Retreat for Churchwomen, conducted by the Right Rev. Bishop Le Fanu, will be held at St. Margaret's House, Albion, June 30–July 2. Names should be sent to the Mother Superior, S.S.A.

Resignation.

The Rev. A. T. Craswell, as Rector of Drayton.

Appointment.

The Rev. C. W. Tomkins (formerly Rector of Esk), Rector of St. Matthew's, Howard.

Ordination.

On Trinity Sunday, in St. Paul's Cathedral, Rockhampton, by the Lord Bishop of Rockhampton, Harold John Richards, Th.L., St. Francis College, Nundah, to the Diaconate. Mr. Richards will not start his ministry in the Rockhampton Diocese, but will join the Rev. L. Hobbs' staff at St. Peter's, Gympie. The work in that parish is making rapid progress and an addition to the staff had become essential.

THE CHRISTIAN HEALING MISSION.

INQUIRIES.

Most of the applications will probably have been sent in before this paper is read, but it may be well to state that the office of the Mission is situated in Exton House and that all inquiries should be addressed to the Joint Secretaries. Those who send in their applications at the last hour must not count on being admitted to the services.

THE PROGRAMME.

The Healing Services will be held in St. John's Cathedral on June 18th, 19th, 21st and 22nd, at 10 a.m. In the afternoon, Mr Hickson will pay private visits to patients who are too sick to come to the Cathedral, and he will also visit some of the hospitals and other institutions. Concurrently with the services in the Cathedral, services of intercession will be held at All Saints' Wickham Terrace, and probably at some other places of worship.

DIRECTIONS TO PATIENTS.

They should be in their places half-an-hour before the service begins. Their cards must not be given up at the door, but retained and handed to the clergyman accompanying Mr Hickson in his ministrations.

All cards must be shown at the door and are available only on the day named thereon. The place to be occupied in the Cathedral will be stamped on each card. There is no significance in the colour of the card.

The Archbishop, the Bishop, or a Priest will follow Mr Hickson in his ministrations and give the blessing of the Church. Patients will be at liberty to leave the Cathedral after they have received the ministrations, but it is hoped that they will first spend a few moments in thanksgiving and prayer.

There will be a staff of nurses, ambulance men and stewards to assist the sick.

REFRESHMENTS.

This department has been undertaken by St. Martin's League, under the leadership of Mrs Stark. There will be a tent outside the Cathedral in which light refreshments, such as soup, tea, hot milk, bread and butter will be served, and if necessary carried round to patients, so that they need not fear that they will faint by the way.

INTERCESSORS.

The white Intercessor's card does not admit to the Cathedral. Clergy have been asked to send in six names from each parish, and those who are chosen will be given special cards.

ADMISSION.

No one will be admitted into the Cathedral without a ticket. Tickets will not be given to the general public.

THANKSGIVING SERVICES.

Patients will be notified before the Healing Services of the dates of the Thanksgiving Services, which will be held shortly after the conclusion of the Mission. They will also be told with whom to communicate if they have received a blessing and wish to return thanks at those services. The offerings which are given at the Thanksgiving Services will go to defray the expenses of organisation—printing, refreshments, etc.—which may be somewhat heavy.

SPECIAL ARRANGEMENTS FOR SYNOD WEEK, 1923.

Monday, 4th June.

Synod Service and Sermon (at the Cathedral).
Preacher, Rev. S. Baggaley, B.A., Rector of St. Nicolas', Sandgate, 8 p.m.

Tuesday, 5th June.

Corporate Communion of Members of Synod (at the Cathedral), 7.45 a.m.
Opening of Synod, with President's Address, 4 p.m.
Evening Session, 7 p.m.

Wednesday, 6th June.

Sale of Bray Library Books in Synod Hall, 10 a.m.
Meeting of the Clergy in Synod Hall, 11 a.m.
Synod in Session, 4 p.m.
Evening Session, 7 p.m.

This hour (called the Missionary Hour) will be taken for consideration of Report of the Diocesan Committee of the A.B.M.

Thursday, 7th June.

Meeting of Lay Synodsmen in Synod Hall, 11 a.m.
Synod in Session, 4 p.m.
Public Meeting in Synod Hall, 8 p.m.

Friday, 8th June.

Missionary Conference in Synod Hall, 11 a.m.
Synod in Session, 4 p.m.
Evening Session, 7 p.m.

Offertory alms and collections during Synod for Cathedral Building Fund.

Daily Services at St. John's Cathedral, commencing Wednesday, 6th June:—Holy Communion, 7.15 a.m.; Mattins, 10 a.m.; Evensong, 3.15 p.m. And on Thursday Morning: Holy Communion, 6 a.m.

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.

PROHIBITION.

Sir,—Some days ago I read a letter in the *Courier* in which the writer asked for freedom for the people to drink alcohol or otherwise. In reply I would ask what possible freedom could any human being have who is a slave to his appetites, and obeys them, because he has not the strength of mind to get away from his temptations? He wishes to do so, but temptations are too convenient for the weakened body and spirit. It requires a strong man to look the temptation in the face and master it. For the weak we must take away the propinquity of temptation, just as we would not on any account leave solid food near typhoid patients—we value their lives too much to give them freedom to eat or not—knowing that death would soon follow their indulged appetite. I will give an example of a child and temptation. Her mother was a society woman who through her sin induced a man to marry her. She, perhaps, was not very fond of the little daughter, who continually reminded her of her sin. On a visit of mine to their home a large dish of sweets was placed on the table in front of this young child, and she immediately reached out her hand and ate several. Her mother told her that she was a naughty girl and knew she should not eat any sweets as they were bad for her and her daddy would be told about it. The child was very fond of her father and would instantly obey him when present, as she knew he loved her. The father came home and the mother triumphantly told him of his daughter's naughtiness in eating the sweets. Instead of scolding the child, he quietly asked her mother, "Who let her eat them?" Can we not ask ourselves, Who is it that allows our manhood the temptation of the propinquities of hotels?—I am, Sir, etc.

ANGELICAN WOMAN.

MR. DUBBS AND THE DROUGHT.

"W. DUBBS." So it said in yellow paint over the near front wheel.

I climbed on to the box-seat beside Mr. Dubbs. He spoke reproachfully to the two thin horses, who woke up, fell against one another, and finally, at a sparkling pace of between five and six miles an hour, pulled the cab out of the cemetery on to the dusty road that led to "town." Once on the road, the pace dropped to an unblushing five. Mr. Dubbs leaned forward comfortably, elbows on knees, reins drooping placidly from his hands, and prepared to become a vegetable.

I decided that Mr. Dubbs must be prodded.

"Horses a bit poor, Mr. Dubbs," said I, brightly sympathetic. Mr. Dubbs stirred and passed the prod on to the two lanky conspirators in front. It became apparent that there was a complete understanding between the box-seat and the pole. It was purely a "ceremonial" prod, not "mixed with faith" in either the giver or the receivers of it. It achieved precisely what Mr. Dubbs expected—nothing. It did more—it laid bare the soul of W. Dubbs. It proclaimed eloquently that this was precisely what Mr. Dubbs expected of life in general—nothing.

Mr. Dubbs was evidently a comfortably aggrieved pessimist. "Though ye take from a covetous man," said Milton, "all his treasure, he has one jewel left; ye cannot deprive him of his covetousness." So was it, I surmised, with Mr. Dubbs. The more life took from him, the larger grew the one treasure that he valued—his grievance. So long, in a word, as he could be discontented, he was perfectly content. Had his horses not been thin, he would have been very seriously perturbed about the safety of his treasure. Had it not been a disastrously dry season, Mr. Dubbs would have been in a bad way. He would have had to go hunting grievances instead of grass. Fortunately for Mr. Dubbs there was a drought—he was content.

At this point my thoughts emerged into speech for another prod. But this time it was less a prod than a probe. Prods were obviously useless. Time and speed were considerations not dreamed of in the philosophy of Mr. Dubbs. So with what resolution I might I resigned all thoughts of the second, and planned deliberate murder of the first by probing in the soul of Mr. Dubbs.

"Bad season, this, Mr. Dubbs," said I, and watched what might befall. The effect was instantaneous. Mr. Dubbs ceased to be vegetable and became animal—I had almost said animated. His vacant eye filled with purpose; he spat, with slightly self-conscious and wholly enviable precision, over the off-quarter of one thin horse, braced himself for an effort, and with gloomy relish replied, "My oath!"

For a moment I thought the bait had failed, that this was all. But then I saw in frowning brow and shaken head, portentous tokens of the soul-forces of W. Dubbs gathering within. The soul of Mr. Dubbs was lumbering into action. Presently his guns spoke.

"Bad season!" he said, "shthink it was. Worst season ever I saw. Not a drop o' rain since Christmas. Not a blade o' grass. Cattle dyin' in hundreds."

Mr. Dubbs was well under way by now. I could see his funny little soul rubbing its hands over this fine healthy crop of grievances; and his complacency fairly bubbled over as he produced a better one still—"An' you parsons go gassin' about the love o' God. Bloomin' lot o' love I see."

I began to see a little deeper into the Dubbs philosophy of life. Religion was an asset in life because it provided a simply splendid grievance. You held fast to a belief in God because God was the finest grievance of them all. I tested the theory on Mr. Dubbs.

"D'you believe in God, Mr. Dubbs?"

"Course I do!" said Mr. Dubbs, with complacent sourness, which gave one clearly to understand that the very belief itself was another grievance. "Right!" thought I, and my own funny little soul began to rub its hands.

"Who d'you reckon made this country, Mr. Dubbs?"

"Why, God, o' course."

"And who made the climate?"

"God."

Mr. Dubbs, not quite clear yet as to whether I was an enemy or a friend, saw plainly that I was playing into his hands, and waited with gloomy anticipation for his next triumph.

"And who made the cattle?" said I.

"God," acclaimed Mr. Dubbs, and the argument thus obviously clinched, his pugnacity showed signs of subsiding.

"And who," said I, with the humility of the vanquished, "who put the cattle in this country?"

Mr. Dubbs' mouth opened, and I saw the fourth capital-G forming on the back of his tongue. His mouth remained open, and suspicion dawned in his eye. Then he said: "What d'yer mean, who put the cattle in the country? What d'yer mean?"

"I mean what I say, Mr. Dubbs," said I, "You're as right as rain, so far. God made the country; God made the climate; God made the cattle. But God didn't put the cattle in this country, and God didn't put the white man here either."

"Ho!" says Mr. Dubbs, scenting another grievance, "your'e one o' them foo—one o' them as reckons the country belongs ter the blacks, and we've no rights 'ere, are yer?"

"No, I'm not. But what I say is true. The white man came here of his own free will, and found a country that he's fond of calling God's own country." (Mr. Dubbs snorted). "He's right. It is God's own country. God made it, and God made the climate, and He very carefully made each to suit the other. He put here some of the finest grazing country in the world, and some of the finest grass. But the best of that grass, Mr. Dubbs, as any bushman will tell you, only flourishes in a dry climate, under drought conditions. God very carefully gave it a dry climate to flourish in. Then along comes the white man and fills the country up with cattle."

"An' I suppose yer goin' ter say now," retorted Mr. Dubbs, his eye brightening at the prospect of another grievance, "that the white man's to blame for the droughts that kill the cattle?"

"No, he's not responsible for the droughts, but he is responsible for the death of the cattle."

"How'd yer make that out?"

"It's plain enough. God makes certain conditions of life for all his creatures. If they deliberately defy those conditions, they die. If you, Mr. Dubbs, fill yourself up with liquor till it poisons your whole system, you are breaking one of God's conditions for your life. (Mr. Dubbs' radiant nose here assumed, if possible, an even more self-conscious tint). "You die. Is God to blame?"

"Well, no," conceded Mr. Dubbs.

News from the Parishes.

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

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

NOTICE.

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

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

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

[A line averages eleven (11) words.]

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

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
June 3—Allora	Allora	Spring Creek	Allora
10—No Services			
17—Allora	Spring Creek	Glengallan	Allora
24—Allora	Goomburra	Hendon	Allora
June 26—Inverramsay, 8 p.m.		June 28—Talgai West, 8 p.m.	

GUILDS.

June 7—Women's Guild, Allora, 2.30 p.m.
14—" " Spring Creek, 2.30 p.m.
28—Girls' Guild, Allora, 2.30 p.m.

MISSIONARY EXHIBITION.—This extremely interesting exhibition will be shown in Allora on 17th and 18th of May. We cannot report in this issue, as our notes must leave for publication on 17th instant, but judging by the number of badges sold and in circulation it is going to be a great success. We thank Rev R. A. Barnett for his visit and also for his interesting addresses at Goomburra, Glengallan and Allora on Sunday, May 13th.

IN MEMORIAM.—The people of Church and district were on May 14th plunged into the deepest grief when the news of death of Ethel Burge at the Mater Hospital arrived. Hers was a grand character; in her short life of 16 years she became respected and loved by all. Her thoughts were ever for others in home, in Church, in Sunday School—a splendid girl, a grand and loving daughter. We followed her to her grave on Tuesday, and during the service many eyes were wet with tears and hearts throbbled in sympathy to the parents. The scholars of Sunday School and State School, with the girls of the gymnasium, marched at the head of the funeral over the two miles of road which separates the town from the cemetery, and formed a guard of honour from gate to grave in respect to the mortal remains of their loved friend and comrade.

The members of the Goomburra Women's Guild wish to thank the following for their donations towards the debt on St. John's Building account:—Rev T. Hely-Wilson, £1/1/-; Mrs C. Sieberhausen, £1/2/-; Meadames Ford, Osborne, Nussey, J. Anderson, Williams, Nicol, Tod, S. Wright, Black, Messrs W. Carney, W. Anderson, £1/1/- each; Messrs H. Griffith, J. Erhart, £1 each; Mr M. J. Ryane, 12/6; Mr J. B. Keys, 12/-; Messrs T. W. Wright and W. T. Whitley, 10/6; Mrs G. Banks, Messrs B. G. Erhart and J. F. Boadle, 10/- each; Mrs J. F. R. Boadle, 6/-; Mrs Ranger, 5/6; Mrs H. R. Boadle, Messrs Eric Boadle, Ted Nussey, Jos. Robinson, A. Frazer, E. Hill, J. Battersford, S. Tumbidge, A. Jepson, 5/- each; Messrs J. O. and F. C. Erhart, 5/-.

THANKS.—The parents of late Ethel Burge wish to sincerely thank Rev Cecil Edwards, of Woolloongabba, for his great kindness to her in her last illness and assure him of their deep appreciation of all he did.

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"Well, yes," again conceded Mr. Dubbs.

"Yes, and every man in this country who handles stock knows them too. Now tell me this, does he try to comply with them, or does he try to defy them?"

"H'm," said Mr. Dubbs, the strain on whose thinking apparatus was becoming severe, "can't see how he defies 'em."

"He doesn't, but he tries to. When he stocks up his country, does he make allowance for the drought which he knows he must expect? Or does he stock up to the carrying limit of his country and gamble on not striking a drought?"

"Well, suppose he does gamble," said Mr. Dubbs defiantly, "it's a sporting risk, ain't it?"

"No, it's not. It's not a risk at all. It's a certainty. It may come in two years, or five, or ten, hardly ever more, but it's coming, and he knows it's coming. What does he do? He deliberately disregards that known climatic condition, stocks up to his limit, or over, and trusts to the fat profits he makes in good years to tide him over the bad ones. Sometimes he pulls through; sometimes he goes under."

"Well," argued Mr. Dubbs, "that's what I told yer. It's a sporting risk, an' he's a sportsman to take it. It's his own money and it's sound business."

"It may be sound business, Mr. Dubbs, but it's not sound sportsmanship, and it's not sound humanity. Ever been thirsty, Mr. Dubbs?"

Mr. Dubbs licked his lips hopefully. "Yes, I know," said I hurriedly; but I mean *really* thirsty?"

"Ay," said Mr. Dubbs, proudly, exhibiting another young and hopeful grievance; "two an' a-half days lost in the bloomin' bush once, an' no water."

"Pleasant experience?" I enquired casually.

"Pleasant!" Mr. Dubbs scowled, then contorted his face to an expression of lofty contempt, and finally spat—with meaning.

"Thank you, Mr. Dubbs," said I, "you sum up the situation admirably. I know a station where in a drought a few years ago 12,000 head of cattle perished out of a herd of 23,000. That was in one year, and on one station among hundreds. And you consider it sound humanity to gamble for a fortune with—not the risk—but the known certainty of condemning tens, or hundreds, of thousands of animals, not merely to what you suffered, but to death by thirst and starvation. And you reckon," said I, climbing down as the cab stopped, "that it's sound sportsmanship, when you've defied God's clear conditions for this country, to whine about your bad luck when the disaster comes, and, if you give a thought to the cattle, to put the blame for callousness on God?"

"Hi!" shouted Mr. Dubbs, recovering himself as the gate banged, "yer think yerself mighty smart, findin' fault with other folks. What'd yer do yerself, I'd like to know, if it was you?"

"We'll talk about that next time, Mr. Dubbs," said I.

—Northern Churchman.

Their will be no services on June 10th, as the Rector will be absent at Synod. During this month the banns of marriage were called for Norma Victoria Holmes and George Victor Laws. We wish them both great and continued happiness, and take this opportunity of thanking the bride-elect for her past good work in the Glengallan Sunday School. The Co-adjutor Bishop was with us for confirmation and also at our Easter Meeting. We enjoyed his visit very much and thank him for his wise remarks and advice on Church finance and for his good counsel to the confirmands. They all made the first communion on the second Sunday in the month. May God grant them the grace to persevere. Parishioners at Glengallan are asked to note the alteration of dates of service for June, made to fit in with Synod and Clergy Retreat. Several parishioners will be seeking help at the Healing Mission. We ask all to be constant in prayer and so help in the truest and most real way.

THANKS.—The Rector desires to thank Mr L. Cowley for bag of corn; Mr G. Dipplesman for meat; Miss L. Erhart for fowls; and the Goomburra Guild for a wonderful scarf for winter journeys; and Mrs Cameron and Mrs Burge for honey; and an anonymous donor for a bag of chaff.

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

7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
June 3—Boonah	Boonah	Cannon Ck.	Boonah
10—Boonah	Boonah	Mt. Alford	Boonah
17—	Maroon	Cannon Creek	Boonah
24—Boonah	Mt. Alford	—	Boonah
July 1—Boonah	Boonah (M)	Boonah	Maroon (8)
		(Children)	Boonah
C.E.M.S.—6th.	G.F.S.—7th and 21st.		
Women's Guild—14th.	M.C.L.—2nd, 16th and 30th.		

There was a fair attendance at the Easter Meeting, and the accounts showed an increased income and more generous support to Missions than last year, as well as very substantial help given to the Soldiers' Help Society and St. Martin's Hospital. Owing to the absence of the Rector through illness, a considerable amount of business had to be left to the Parochial Council to be dealt with at their first meeting. The same evening a presentation was made to Miss Irene

Maynard on the occasion of her marriage. We have a sad list of deaths to record this month. Mrs Haygarth did not long survive her husband and passed away quietly and peacefully one night after she had gone to bed apparently better than she had been for a long time. We all miss the dear old couple very much. Then, despite the prayers of many friends, the infant child of Mr and Mrs J. W. Evans was taken from them after a long time of strain and anxiety. Shortly after we received news of the death of Mr John Messenden in the Ipswich Hospital after our hopes had been raised by unexpected improvement. Mr Messenden leaves a widow and three daughters, who with their father have so practically helped at Mt. Alford with the organ and singing, latterly starting a Sunday School as well. Lastly, in some grim tragedy, the facts of which have not yet been revealed, young Jim Mallinson of Maroon met his death going home one dark night. His funeral, attended by practically the whole neighbourhood, showed the deep impression the sad affair had made on everyone. Our heartfelt sympathy goes out to all the bereaved. Mid-week services of Holy Communion and Intercession are being held on behalf of the Healing Mission at 7.30 p.m. on Wednesday and 7 a.m. Thursday.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and A. G. THOMPSON).—The Annual Easter Meeting, postponed from April 11th on account of very heavy rain, was held on Monday, April 16th, and passed off happily. The Rector in his report stated that the total number of communions made during the year was over 6,600, and the contributions to Foreign Missions amounted to over £170, being more than twice the amount given last year. Messrs L. J. Robertson and J. R. Kelly were re-elected as People's and Rector's Wardens respectively, and a Parochial Council of fifteen was chosen. It was mentioned with thankfulness that the Ann Street Church property had been cleared of debt during the year, and the churchwardens intimated that as soon as finances would allow, extensive repairs and improvements to the rectory, hall and Church property would be undertaken. Anzac Day was reverently observed, the Requiem Eucharist at 11 a.m. being a beautiful service. Many wreaths "in loving memory" were laid at the foot of the honour board. The Sung Eucharist at 6 a.m. on Ascension Day was a glorious service, and there were many communicants at the three celebrations of the Holy Communion. There were 65 present at a Children's Service on that day at 8.45 a.m.

The Sunday School picnic took place on Monday, May 7th, at Victoria Park, and was favoured with perfect weather. Everything passed off most happily, and many parents and friends joined us in the afternoon. It seems likely that the cost will be entirely covered by the subscriptions received. The Dedication Festival will be observed on Trinity Sunday and the Sunday following, May 27th and June 3rd. On the former day His Grace the Archbishop has kindly consented to celebrate the Holy Communion at 7.30 a.m., and to preach at the Sung Eucharist at 11 a.m. On Saturday, June 2nd, from 3 to 5 p.m., a Garden Party will be held in the Rectory grounds. It is hoped to make it a very happy social event, and the ladies are running a stall at which cakes, jam, pickles, lollies, etc., will be sold. The special service in preparation for the Spiritual Healing Mission is held on Thursdays at 7.30 p.m., and is being increasingly well attended. On Wednesdays at 7 a.m. there is a celebration of the Holy Communion with special intention for the Healing Mission.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON, M.A.).—We have been chiefly occupied with the work of preparing for the Mission of Healing. We have a celebration of the Holy Communion on Wednesdays and an evening meeting on Fridays, for instruction and intercession, and the interest is increasing and fresh applications coming in daily. The Health Board required a certain number of alterations and rat-proof work to be done at the Rectory and out-building, and this has been well carried out by Mr Edwards. We all felt the death of our Headmaster, Mr. F. J. B. Martin, very keenly, for though only a short while amongst us, he made us feel we had in him a true friend and a most capable master, and young and old felt a real affection for him. Mr Martin was a thorough man of God, a regular attendant at Church and Communion, and had accepted a position on the Parochial Council at the Easter Meeting. He will be greatly missed by us all, and much sympathy is felt for his widow and children in their sorrow.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—The foot of the Cross of Sacrifice in St. Colomb's churchyard was enveloped in wreaths on Anzac Day, placed there by the children of the parish. Early in the morning there was a plain celebration of the Holy Communion, while at 9 a.m. there was a Sung Requiem, when the Church was filled with worshippers, and included in the hymns sung were "Jesu, Son of Mary," and "Nearer, my God, to Thee." The service at the Cross followed immediately, the speakers being Major Wood, Lieut. Percy Hart, and Dr. Hamlyn-Harris. All the services were markedly devotional. On Ascension Day there was a Procession and Sung Eucharist at 6.30 a.m., followed by a Communion Breakfast. On Eight-hour Day the children of St. Colomb's and Kalinga Park Sunday Schools combined for their annual picnic, which as usual was held in Kalinga Park. The children were conveyed there in motors by the kindness of Messrs Knust, Hewitt and Eaton. The weather was perfect and the usual sports competitions were held, while the teachers and friends provided abundance for the inner man. Our other Sunday School (Hendra) being at the other end of the parish, had their picnic at home, having a most enjoyable time in Major Catchpole's grounds.

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 in St. Mark's Hall on Tuesday, April 17th. There was a good attendance, about 100 parishioners being present. The churchwardens' report was very encouraging. They stated that over £200 had been raised by straight-out giving for the voluntary assessment. The general receipts showed an increase. There was also an improvement in the offertories. The wardens drew attention to the envelope system and hoped that more parishioners would ask the wardens for them. Last month a very successful concert was given (by kind permission) in the Imperial Picture Palace, by which over £60 was cleared for the Permanent Church Fund, which now stands at £1670. The weekly attendance at the Intercession Services at both Churches is steadily increasing. Probably the treats for the Sunday Schools were the best and best attended, at one of which over 500 people were present. St. Mark's Women's Guild are organising a Coin Afternoon, which promises to be even more successful than the splendid one of last year.

St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).—Groveley has little to report this month, except that all is proceeding quietly. At St. Mary's, on April 25th, there were two celebrations of Holy Communion—that of St. Mark's at 7.30, and the Anzac Day Requiem at 11 o'clock. This was well attended, after which wreaths were laid at the Memorial Crosses in the Church grounds. On Sunday, May 6th, the Sunday School teachers held their corporate Communion. The Sunday School

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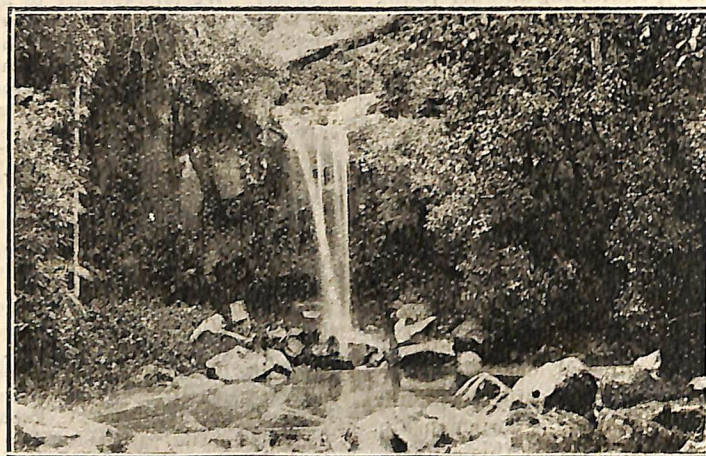
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picnic was held in the Enoggera Park on Monday, May 7th, at which the children thoroughly enjoyed themselves—also the grown-ups. Ascension Day services were well attended and most encouraging. There were three celebrations—6, 7.30 and 10 o'clock, also Festival Evensong at 8 o'clock. We are pleased to welcome Mr Arkell back again. After 18 years faithful service as organist, Miss E. Kiddell has left us to take up business in South Brisbane. We much regret her departure; at the same time we wish her every success for the future. Miss D. Davis has kindly accepted the position. Owing to heavy rain in April it was found to be impossible to give Samford a service.

St. Peter's, West End (Rev. J. M. THALE).—The Easter Meeting passed off very well. The reports of the Vicar and Churchwardens were of a decidedly hopeful tone, and should be a means of our parish making still greater strides this coming year. The finances are, so far fairly good; we commence the year with a credit balance of £56. The following gentlemen were appointed and elected to office:—Churchwardens: Messrs. J. O'Callaghan and E. J. Boldero; Councillors: Messrs. T. Holt, T. Hutchinson, A. Scott, W. Whalley, J. C. Snow, B. B. Walker, and O. L. Onions; the Vicar to appoint two more Councillors at a later date. Messrs. W. Whalley and B. B. Walker were appointed Auditors, and Messrs. Boldero and Walker were elected Synodsmen. At last the Rectory is an accomplished fact; the Vicar moved in on the 27th April. In addition to building the Rectory, the Vicar asked the parish to provide the linoleums for four of the rooms and the hall—for the remaining rooms he had his own linoleums; the parish agreed to do this. I desire here to thank most sincerely the parishioners for their great kindness in providing such a comfortable and substantial home for their parish priest. We have only a small band of workers, but they are splendid and keen, and I feel sure that it will be only a matter of four or five years when the Rectory Debt will be completely wiped out. The annual Sunday School Picnic was held at Yeronga Park, and everything passed off most successfully. The Vicar desires to thank all who in any way worked for the Picnic. We welcome, as one of our Altar-servers, Mr L. Cameron, who used to be a server at All Saints'; we have now twelve servers. Miss Murphy and her pupils gave a most successful entertainment in the West End School of Arts, in aid of the Rectory Fund. The Hall was packed; £10 was handed over to the Fund. Our best thanks are due to Miss Murphy and her pupils.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The Intercession Services, which are held on Tuesday nights, are being better attended each week, which is as it should be. There is also a Eucharist with Intercessions on Wednesday mornings, at 10 a.m., to which it is hoped that many will come; more of the general congregation with very little effort could meet to pray for those who are preparing for the Mission of Healing. We are much in need of at least four teachers for the Sunday School—if possible, two men and two women; the work is of the utmost importance, and there must be many who could do it admirably. The Rector will be very pleased to hear of any offers. At the last meeting of the Parochial Council it was decided to ask for leave to increase the number of members, and a recommendation to this effect will be put to the general meeting on May 29th. Incidentally, the meeting became violently political (it was just before the Elections), and Church business being finished, the chairman patiently listened to "unanswerable arguments" and "absolute certainties," until he drove the Council forth near midnight, and the speeches died gently away along the street. Everyone was wrong! The new site for the Church has been paid for, and by the time this is in print a meeting will have been held which, it is hoped, will decide to commence building at once. Many congratulations to the East Brisbane Grammar School upon the starting of their Chapel.

St. Paul's, Cleveland (Rev. ALEX. MAXWELL).—The Easter services were well attended throughout the district. The communicants numbered 115 and the Easter offering was generous. The annual Easter Meeting was held on April 21st, and was a great success, over eighty parishioners being present. The Rector's and Wardens' reports disclosed splendid progress during the ten months

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.

since their appointment to office, a debit balance of over £100 being changed to a credit of £93 and all back debts being fully paid. Great praise was given by the Rector and parishioners to the Ladies' Guild, and the People's Warden (Mr E. H. Harley) for their strenuous and successful endeavours. Their praiseworthy devotion has not only freed the Church from debt but has enabled the Archbishop to restore the district to the status of a parish and to raise the Rector's stipend to £300 a year, in accordance with the decision of Synod. The Parish Church of St. Paul, having been built and opened for Divine service on the 21st May, 1874, we are preparing for a fitting celebration of its Golden Jubilee next year, when we hope for a great gathering of old parishioners in a "Back to Cleveland Week." Two building sites have recently been given for Church purposes, one by Mr Fred Willes, on Russell Island, and the other at Birkdale, by Mrs Ridler, of Cleveland. Altogether, things are looking up a bit in this seaside parish. His Grace the Archbishop has arranged with the Rector for a Confirmation on Sunday, the 22nd July, and preparation classes are already begun. A special meeting of parishioners was held in the Schoolroom on Saturday, May 19th; and, upon instructions received from the Diocesan Registry, the following gentlemen were elected as Parochial Nominators: Messrs. E. K. Williams, A. C. Morgan and E. H. Harley. The Rector, during the meeting, presented Mr E. H. Harley (the People's Warden) with a silver cigarette case, as a token of appreciation of the splendid work which he had done for the parish during the ten months of his Churchwardenship.

Crows Nest (Rev. S. ATHERTON).—During the month annual meetings have been held in all the sub-centres, and, with one or two exceptions, the work of the Church has been shown to be in a very healthy condition. The exceptions are Highfields, which is passing through an experience of drought hitherto unknown in that centre, and Goombungee. We hope that some day, perhaps by the incoming of new parishioners, Goombungee may once more be awakened to a sense of her responsibility. At Pinelands a movement is on foot to erect a picket fence along the street side of the Church, and at Anduramba plans are being prepared for the erection of a sanctuary, the money for which is already in hand. On Sunday, May 13th, Archdeacon Osborn visited the parish to dedicate the Church of St. John the Evangelist at Haden. The service was held at 11 a.m. and the day will long be remembered in Haden centre. There was a very great gathering, more than 300 being present, and the service was reverently followed by all. There were 40 communicants and the offertory of over £23 was devoted to the Building Fund. The Archdeacon also dedicated the lectern, font, prayer desk, and altar book rest, all of which had been given by parishioners as memorials. After service the ladies of Haden centre served light luncheon to all who had attended in the Haden hall. After more than eight years of work in this parish, the Vicar has been appointed Rector of Drayton. He expects to take charge of his new work toward the end of June. The customary Festival Service was held at Anduramba on Ascension Day, followed by luncheon in the Church grounds. After lunch a presentation of an antree dish was made to the Vicar and Mrs Atherton, accompanied by the best wishes of parishioners for happiness in the Drayton parish. On Thursday, May 16th, the members of St. George's Ladies' Guild assembled at the residence of Mrs H. T. Mewing to bid farewell to the President (Mrs Atherton) and the Vicar. Mrs H. K. Teitzel, as acting President, called upon Mrs Mewing as senior member of the Guild to present to Mrs Atherton a handsome xylonite brush and comb. The Vicar was also presented with a new cassoock by the Guild, and returned thanks on behalf of the President and himself. Afternoon tea was served and a very happy time spent, there being almost a full attendance of the Guild. The Vicar desires to express the hope that the same loyalty and enthusiasm may be shown to his successor as has been shown to him, and would take this opportunity of saying good-bye to all whom he may not be able to see before leaving. Services may be somewhat irregular for a while, and one or two places have been omitted from the list. Services for June are as follows:—June 3—Crows Nest, 8 a.m. H.O.; Crows Nest, 11 a.m. Mattins and H.O.; Corporate Communion of the Guild; 3 p.m., Pinelands; 7.30 p.m., Pechey. June 10—No services, Vicar absent at Synod. June 17—Geham, 11 a.m. H.O. and Sermon; Pechey, 3 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. June 24—Highfields, 11 a.m. H.O.; Geham, 2.30 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong. July 1—Crows Nest 8 a.m. H.O.; Pinelands, 11 a.m. H.O. and Sermon; Pechey, 3 p.m. Evensong; Crows Nest, 7.30 p.m. Evensong.

St. John's, Harrisville.—There were not many at the 7.30 a.m. service at St. John's on Anzac Day, but the Military Parade at 11 o'clock was well attended. At first, when preparing for this service,

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the choir was under the impression that Padre expected too much of it, particularly as much of the music was new. However, each member worked hard; and some of the congregation at Radford and Muddapilly practiced at home. In the musical scheme a minor background was laid, which set the hymns 424, 437 and 438, like three brilliant gems, in bold relief. With such a background, none could fail to respond to the vibrations of triumph and joy which told of those who had been through their Gethsemane, and are now in peace. After the benediction the "Last Post" was sounded. At Kalbar, Padre conducted a similar service in the afternoon, and was fortunate in securing a bugler for that centre also. Padre should have taken part in the citizens meeting at Harrisville School of Arts, but he was called away immediately on arriving home to attend a sick case. The St. George's Ball was a great success from every point of view; and the St. John's Women's Guild is to be highly commended on the work and skill which went to make such an effort the success it was. At a meeting held at the Rectory it was decided to form a Girls' Guild. Mrs Ramsay was elected president, Miss E. Rackley treasurer, and Miss Nutting secretary. Holy Baptism at St. Aidan's on 3rd Sunday after Easter, Myfanwy Joyce Denmay; and on the Sunday after Ascension, Reginald Thomas James Drew. At St. John's on the Sunday after Ascension, Mervyn Thomas Nutley and Yensie Georgina Rackley. On the last Saturday in April the All Saints' Sunday School held its annual picnic in Mr Moor's grounds. At 9 a.m. the children assembled at the Church, and, after devotions, conducted by Mr Schafer, were driven to the picnic grounds. The day was very pleasant, and the children had an enjoyable time, together with their guests of other denominations whom they had invited. Padre, who arrived two hours later, was pleased to note the spirit of harmony which prevailed throughout the day.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BEESFORD)—The Archbishop visited the parish on May 17th and administered the Sacrament of Confirmation to 30 candidates, five of whom were adults, their ages ranging from 32 to 65. The Whitsunday offering for Home Missions was £6/9/2 as compared with £5/18/8 last year, and is the largest yet sent in by the parish. St. Thomas' and St. George's Sunday Schools also did their share and added 14/8 and 7/7 respectively, making the grand total £7/11/5. Services of intercession for the Hickson Mission are held every Wednesday at 5.30 a.m. and 7.30 p.m. There are 18 patients whose names are read out at these and the Sunday Services, and special prayers are offered for them. The Whitsunday Services were very well attended, and a large number of Communicants received at St. Thomas' inasmuch that the 7.30 a.m. sung celebration lasted about two hours.

St. George's, WATERWORKS ROAD—The congregation at St. George's on Whitsunday was a large one, 33 persons received the blessed Sacrament at 10 a.m., many of whom, as at St. Thomas', making their first communion. Much work has been done lately in the Church grounds on Saturdays and Holidays by the Committee, who have much to show for their labour.

St. Peter's PINE MOUNTAIN—A meeting was held after a good Service at 3 o'clock on Whitsunday afternoon, at which Mr W. Lee, Churchwarden of St. Peter's, read a good report for the past year. Mr F. Ware, the people's Parish Warden, cycled to Pine Mountain and spoke at the meeting. After much hopeful discussion on financial topics, Messrs. W. Lee and Norman Russell were elected Churchwardens.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Andrew's, Peachester (Rev. F. W. WILKINSON)—Our Easter services at St. Mary's were well attended, and the number of Communicants was large, the Church being nicely decorated for the festival. At Woodford the festival was kept up during the Octave. At St. Matthew's, on Sunday 29th April, the Rector presented Mrs Gordon Palmer, nee Miss Davison, with "a bundle of notes" from Parishioners as a token of their appreciation of her services as hon. organist. Mr and Mrs Palmer are leaving the district and going to reside at Beerburum. We will miss her very much, as it will be very difficult to fill her place at the organ. Easter Meetings are all over, the same officers as previously being elected; also Synodsmen. Kilcoy Parish has had the pleasure and privilege of appointing nominators for the first time in its history. It is a great pleasure to be able at last to report that at St. Matthew's the Sunday School is about to be started again. Mr Palmer will superintend and Miss Palmer and Mr A. Yates will assist as teachers.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH)—At the Easter Meeting, held on April 20th, Mr G. S. Searle was elected Synodsmen, vice Mr A. S. Macdonald, who has left the

parish. There were two very pleasing features in the report—the increasing number of communions for the year (600) and the increase of £140 in the offertories at St. Paul's. Church expenses are, however, still in debit, but this year should see that wiped off. St. Thomas' showed the position as satisfactory, and Granville is now out of debt. The Sunday School has a substantial credit balance, and Tinana is well grounded and flourishing. A scheme for the reduction of the hall debt was proposed by the Rector and adopted, subject to shaping by a committee. Briefly, it aims at the presentation at the Altar, on the Dedication Festival, September 2nd, at which services Canon Batty will preach, of one thousand pounds (£1000) from one hundred individual donors or families or groups; several have come in already. Contributions from former Sunday School scholars not resident in the parish will be appreciated. Anzac Day was observed by a Special Requiem Celebration for the Faithful Departed who laid down their lives; and there were some remembered outside the Church of England. Canon Gradwell preached at both services on Whitsunday, on behalf of Home Missions. Although Ascension Day is a working day, we earnestly hope for a better observance of one of the Church's greatest festivals. On May 11th the Girls' Guild gave a concert in aid of the Hall Fund, and everyone was loud in praise of the performers, especially of the children.

Roma, St. Paul's (Rev. A. F. EVA.)—The Children's Carnival held on April 20th proved a magnificent success in every way. Through the kindness of the Campanai Picnic Race Club their very effective decorations were allowed to remain intact for the Carnival. This added greatly to the gayness of the scene. The children reflected great credit on those responsible for their costumes and training for the various items. Socially and financially the effort was a pronounced success. At last the painting of the Church fence has been completed. The volunteers responsible, and the Boys' Ground Guild responsible for the thorough cleaning up of the grounds, deserve the credit of the vast change in the general appearance. At the Easter Meeting Mr Weiske and Mr G. Griffith were elected Wardens for the year.

St. Mark's, Warwick (Revs. W. P. GLOVER, T. TOMLINSON, C. GRANT LANE)—We are looking forward to the opening of our new Memorial Organ, which is to take place shortly. It has already been announced that Dr. C. A. Jarman of Sydney has been appointed organist and choirmaster. Our Sunday School children were given their Annual Treat on May 7th, when a special train conveyed them to Allora, where a very enjoyable day was spent. We wish to thank all who so willingly lent a hand to make the function so successful. A beautiful Memorial Altar, which has been erected at St. Peter's, Yangan, was dedicated by the Rev. W. P. Glover on April 29th.

Yeronga, Moorooka, Salisbury and Sunnybank, (Rev. A. W. GILBERT.)—YERONGA.—The new Memorial Church was dedicated on the afternoon of 6th May, under the name of "Christ Church, Yeronga," by His Grace the Archbishop of Brisbane. The building was crowded, and many of our people were unable to get inside during the dedication ceremony. The service was most impressive, and the Archbishop's address should prove a help and encouragement to our Church-people. Since last notes, the following gifts have been received: Mr and Mrs Riddell, lectern; Mrs Rigby, prayer-desk; Miss Warren, book-marker; Mr George Weston, brass Altar-fittings; Mr Manly, sanctuary chair; Mrs Mackrell, senr., silver pyx; Mrs Mackrell, junr., oak font cover; Mrs MacDonald, brass font-ewer. The Vicar would like to take this opportunity of thanking the Wardens, Parochial Council, Ladies' Guild, and the members of the congregation, for the splendid way in which they worked together on behalf of their Church. On 7th May the Sunday School children held their treat in Yeronga Park. Mr Yates and his teachers, assisted by many old friends of the Sunday School, were untiring in their efforts to give the children a good time. Mr Crichton and his band of workers were responsible for the well-carried out arrangements on the ground.

MOOROOKA—On 12th May the ladies held a Jumble Stall in the Church grounds, and Mrs Elliott proved a most energetic secretary. Notwithstanding the attractions of voting in an adjoining building, a goodly number visited the stall, and those in charge did good business during the afternoon. Since last issue, one of Moorooka's oldest residents, Mr George Cole, after a long illness, passed away. We offer to Mrs Cole and family our sincere sympathy in their sad loss.

SUNNYBANK—The Guild members held a small Fete on 21st April, followed by a Euchre Party and Dance. The attendance was good and the proceeds satisfactory. The Guild is now arranging for another Dance on Saturday, 2nd June.

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Bundaberg, Christ Church	2 9 9
Childers, Christ Church	1 16 6
Appletree Creek	11 0
Clifton, All Saints'	1 15 0
Cleveland, St. Paul's	4 5
Dalby, St. John's	3 5 3
Eidsvold, St. Mark's	3 5
Harrisville—	
St. Andrew's, Roadvale	1 2
St. Aidan's, Mutdapilly	9 10
All Saints', Kalbar	1 5 6
Howard, St. Matthew's	1 17 6
Christ Church, Urangan	2 0 5
Ipswich—All Saints', Booval	1 0 0
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