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H.K. ... 11 11

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W.A. ... 1 6 5
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George, C.L.O. ... 4 2
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C.L.O. ... 1 10 3
St. Luke's, Miles ... 2 10 6
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H.K. ... 2 1 9
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Drayton—All Saints', Cambooya ... 4 19 9
W.L.O. ... 3 8 6
H.K.L.O. ... 2 17 2
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Greenmount ... 2 7 0
Wyreema ... 13 0
S.S. ... 10 0
Eidsvold—St. Mark's ... 1 8 2
All Saints', Boynewood ... 2 0
Gatton—St. Alban's ... 12 3
C.L.O. ... 15 0
St. Stephen's, Ma Ma Creek ... 1 11 7
C.L.O. ... 1 0 0
W.L.O. ... 1 6 0
Gin Gin, St. Mary's ... 1 9 3
Ipswich—St. Thomas', N. Ipswich ... 7 3
S.S. ... 2 0 4
St. Alban's, Goodna, C.L.O. ... 1 6
W.L.O. ... 3 6
St. Luke's, Redbank ... 9 3
C.L.O. ... 14 3
Booval ... 1 0 0
Maroochy—St. John's, Nambour ... 3 1 0
Mitchell—All Saints' ... 3 0 9
St. John's, Mungallala ... 2 15 4
Nanango—St. Michael and All
Angels', Kingaroy ... 1 1 0
W.A. ... 3 6 10
Redcliffe—St. Mary's ... 6 4 10
St. Mark's, Woody Point ... 9 8
Roma, St. Paul's ... 9 16 8
M.L.O. ... 12 16 8
W.L.O. ... 21 17 0
Sandgate, St. Nicolas' ... 3 9 0
Southport, St. Peter's ... 10 8 2
Toowoomba, St. Luke's ... 7 2 3

Toogoolawah, St. Andrew's ... 30 11 4
Tiaro, St. Philip's ... 14 5
Wynnum—St. Peter's ... 2 9 9
St. Paul's, Manly ... 11 0
Zillmere—All Saints', Chermide ... 1 8 0
£292 3 3

New Guinea Mission.

Miss B. Haussmann ... 5 0 0
Mrs Walker ... 1 1 0
Mr Winnett ... 2 2 0
Brisbane—Christ Church, Milton
(school) ... 3 10 0
St. Paul's, Taringa ... 10 0
S.S. (child) ... 8 3
W.A. ... 1 16 3
Beaudesert—St. Mark's, Slack's
Creek ... 10 0
Nanango—St. Michael and All
Angels', Kingaroy ... 14 2
W.L.O. ... 1 3 6
W.A. (nurse) ... 5 5 1
St. Paul's, Kumbia ... 1 1 1
Wooroolin ... 1 6 6
Broadwater ... 9 0
Redcliffe, St. Mary's S.S. ... 1 1 0
Roma, St. Paul's Guild (child) ... 10 0 0
Toogoolawah, St. Andrew's ... 2 11 10
£38 9 8

Yarrabah Mission.

Miss Jones ... 10 0
Brisbane—Holy Trinity, Wool-
loongabba, W.A. ... 5 0
Christ Church, Milton S.S. (child) ... 4 15 3
£5 10 3

Melanesia Mission.

Brisbane—St. Martin's, Rosalie,
S.S. (boy) ... 10 0
Toogoolawah, St. Andrew's ... 10 0
Warwick, St. Mark's, S.S. (boy) ... 2 10 0
£3 10 0

Forrest River Mission.

Nanango—St. Michael's, King-
aroy, H.K. ... £1 10 0

Jerusalem in the East.

Ipswich, St. Thomas' ... 19 5

Chinese Mission.

St. Mark's S.S., Dunwich ... 14 0

Papuan Mission.

Biggenden, St. John's S.S. (boy) ... £5 0 0

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Brisbane, July 1st, 1922.

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Supplement to the "Church Chronicle," July 1, 1922.

The Church Chronicle.

Vol. XXXII.]

BRISBANE, JULY 1, 1922.

[No. 384]

Archbishop's Engagements for July.

- 2—Confirmation at Gympie.
- 4—Confirmation at Caboolture.
- 6—Diocesan Council.
- 9—Confirmation at Boonah.
- 12—Confirmation at Toogoolawah.
- 16—11 a.m., Preach Cathedral.
3 p.m. and 7.30 p.m., Thompson Estate.
- 18 } Russell Island.
- 19 }
- 20—Confirmation at Bulimba.
- 22—Confirmation at St. Barnabas', Ithaca.
- 23—11 a.m., Preach Hamilton.
- 28—Confirmation at St. James', Toowoomba.
- 30—Confirmation at Clifton.

Bishopsbourne,
Brisbane,

June 19th, 1922.

My dear Friends,

I was very glad to see so large an attendance at Synod both of the clergy and laity. It was to me both intensely interesting and enjoyable; but in as much as presiding over one's first Synod is an experience involving much anxiety, there is a certain feeling of relief that it is over. My regret is that the time simply did not exist for having such private and friendly conversation with individual members of Synod as I should have desired.

The three morning conferences, of clergy, of laity, and of friends of Missions, were well attended. At the latter it was resolved that this Diocese should endeavour to raise the sum of £4610 for Missions, which is the amount that the A.B.M. has asked us to try to raise as our contribution towards lifting the A.B.M. out of debt and putting it on a satisfactory footing. This will need much effort and self-sacrifice, and I trust we shall make a full response. It was resolved also to hold a Missionary Exhibition on a large scale in October or November of next year.

Many have spoken to me of the great help they received from the Bishop of Adelaide's addresses in Retreat. I cannot be sufficiently grateful to him for coming and giving us this help. I was truly sorry not to be present at the Retreat myself, but I feel sure that you, my brothers of the clergy, will not think that my absence was caused by any lack of sympathy, but will know that it was really impossible for me to spend those days in Retreat with you.

In obedience to a mandate from Synod, I cabled to the Bishop of Salisbury the following message: "Synod sends affectionate greetings." His reply reached me on Sunday, June 18th, too late to be read to Synod. It consisted of the following words, which we all feel are pregnant with meaning: "Thanks, Brisbane still holds my heart, Salisbury."

It gives me great pleasure to announce that the Arch-

bishop of Sydney and Mrs. Wright are coming to stay with me on Saturday, July 22nd, for a few days. The Archbishop has kindly said that he will preach in the Cathedral on the evening of Sunday, July 23rd.

Another interesting visitor to this city will be Canon Burns, of Nairobi. He is a wonderful man and has done a wonderful work in Africa. He will preach at Holy Trinity, Woolloongabba, in the morning of Sunday, July 2nd, and at the Cathedral in the evening, and will stay on for a few days during that week.

The President of the Methodist Conference invited me to join with him and the heads of some other Churches in asking that Sunday, July 2nd, may be a day on which many prayers will be offered throughout Queensland for the peace of the world, now so distracted, and for Ireland in particular. Needless to say I was glad to accept his invitation and we have issued a letter appealing for this.

I start to-morrow (June 20th) for a rather extended tour for the purpose of holding Confirmations and performing many other duties. I shall be back from it on July 5th, and then, with the exception of a Sunday at Boonah on July 9th, a visit for a night to Toogoolawah on the 12th and to Russell Island on the 18th, I shall be in Brisbane until July 28th, when I go to Toowoomba and then to Clifton for Sunday, July 30th. After that I shall be mainly at home for the greater part of August. Perhaps I would have been wise in not going away from Brisbane for a fortnight so very soon after Synod, for Synod has its aftermath of many duties and much work. I did not realise this sufficiently when I made the engagements: but we live and learn.

The University of Queensland honoured me by conferring upon me the degree of M.A. at the Degree Ceremony at the Exhibition Building on June 8th, an honour I much appreciate.

The month of June has seen the much regretted departure of Mr. Nightingale from All Saints, and of Mr. Needham from St. Andrew's, South Brisbane. The latter's deeply earnest speech during the Missionary hour in Synod will not quickly be forgotten by those who were privileged to hear it.

Much sympathy will be felt for Mr. Henry, the Rector of Bundaberg, who was taken seriously ill just when he was starting to come to Synod.

Your sincere friend and Bishop,

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THE RETREAT FOR CLERGY.

The annual Retreat for the Clergy of the Diocese opened at St. Francis' College, Nundah, on Tuesday evening, June 6th. Fifty clergy from different parts of the Diocese attended. Although there was a record attendance, and accommodation, particularly in the chapel, was somewhat strained, yet there were many absentees. No doubt the Gospel excuses of wives and oxen are still maintained, or some modern equivalents of them. We cannot help feeling that many of the clergy must fail to realise how much they miss, for no holiday can possibly equal a Retreat in its recuperative effect. The conductor this year was the Bishop of Adelaide (Right Rev. A. N. Thomas), and his subject—the Working of the Holy Ghost—was obviously suggested by the season. In his first address on Tuesday at Evensong he drew a comparison between the gathering and that on the first day of Pentecost. Though assembled with one accord they presented great differences of age, temperament, character and ability. He urged his hearers to bring the empty vessels of their hearts and placing themselves unreservedly in God's hands, await the teaching of His Holy Spirit. On Wednesday he dealt with the fruits of the spirit as specified by St. Paul; at Mattins he considered those affecting the community, love, joy and peace; at Evensong the personal gifts of long suffering, gentleness and meekness; and at Compline the dynamic gifts of faith, goodness and temperance. On Thursday the addresses were concerned with the manifestations of the power of the Holy Spirit in the soul; at Mattins the gifts of wisdom and knowledge; at Evensong faith and gifts of healing; at Compline the discerning of spirits. The addresses were universally admitted to have been most inspiring and stimulating, though it is to be regretted that the Bishop did not deal with the seven gifts of the Holy Ghost in the same profound yet simple way in which he had treated of the fruits of the Spirit. The Holy Eucharist was celebrated on each morning of the Retreat, on the first and last days by the conductor and on the second day by the Coadjutor-Bishop. The arrangements were admirably made by the Vice-Principal of the College (Rev. G. S. Hanbury), who must have found the comfortable housing of so large a number no small task. The exceedingly moderate charge made is also to be commended. The only possible criticism seems to be that if the offices had been said slightly earlier more time would have been allowed for meditation on the addresses and private devotion. We hope that the clergy will attend in still greater numbers next year.—W. F. H. N. E.

Archdeacon Martin's Missions to Men.

BRISBANE.

Archdeacon Martin's Mission to Men was concluded on Sunday afternoon, June 4th. The audience filled the whole floor of the auditorium. The Missioner was in first-rate form, and his address which lasted just on an hour was listened to intently by the men. He spoke on three ruling passions, drink, gambling, and impurity, and his simple directness in dealing with it drove his message home to every heart. We have much to be thankful for in connection with the Mission. The week-day meetings, especially those at midday were well attended, and there has been a feeling of real power about them. Many have said the Mission has been the means of teaching us how to love our Saviour better. We hope and pray that one result of the Mission may be a renewal of vitality and an increase of membership of the Men's Society. The need of organising the men of the Church is great and obvious, and in C.E.M.S. we have an organisation ready formed.

Other subjects dealt with were:—"Can men afford to do without Religion"? "Does it make any difference what a man believes"? "Why working men should support the Church." "Does God hear prayer"? "Does death end all"? It was of immense help to the Mission that the Archbishop identified himself wholeheartedly with the movement. His Grace attended every service but one, and gave the final benediction. At the concluding service in All Saints' Church, he spoke a few words by way of enforcement of the Missioner's message. Afternoon services for women were also held and were well attended.

TOOWOOMBA.

It is difficult to estimate the effects and the results of a Mission such as that which Archdeacon Martin conducted in the city last month, but if we may judge by the large numbers at the Town Hall meeting on the Sunday afternoons and the eighty to a hundred men who met nightly in St. Luke's Parish Hall, when there were signs of great fervour and a readiness to take up actively the Christian responsibility, the Mission will bear lasting fruit. If only these men, wakened to a new sense of responsibility and stewardship, and filled with love of Christ, seek to serve Him in their daily life, it must make itself felt on the life of our community, and the kingdom of God will grow. But we hope too that many men have been awakened to a sense of responsibility as to service in their own branch of Christ's Church. The number of nominal Churchmen, many of them perhaps classed as "attendant worshippers," is alarming, and constitutes the greatest weakness perhaps of the Church. We trust and believe that in our own case, at any rate, their ranks will be depleted and the ranks of the active workers be replenished. The meetings for women were splendidly attended, though little advertised, and on all sides both from men and women there were expressions of gratitude for help received.

Church of England Cricket Association.

At the meeting of the above Association held on Saturday evening, June 17th, for the purpose of discussing the formation of a senior grade next season, ten metropolitan parishes were represented. The motion that a senior grade be formed was carried unanimously. The discussion regarding the age limit being 18 years or 16 years resulted in favour of 16 years, it being decided to recommend this finding to the annual meeting to be held on Monday, August 14th, at 8 p.m., probably in St. John's Cathedral School building. A unanimous vote of thanks was accorded the abstract inspector, Mr. W. Bingham, for his splendid service during last season.

It is the hope of the Executive that all parishes will discuss and decide their ability to form senior and junior grade teams in the near future and have their clubs formed, delegates (two to each grade) and secretaries appointed, before the annual meeting. Also that they make early application for wickets in their respective districts. The Hon. Secretary will be glad to assist with any information, and arrange personal attendance of executives' representatives at meetings if desired, and will be pleased to receive early reports from parish representatives of their abilities, grounds, and business desired to be discussed at annual meeting.

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Right Reverend Brothers, Reverend Brethren of the Clergy and Brethren of the Laity,

I welcome you to the Third Session of the Nineteenth Synod of this Diocese.

And my first word must be an expression of my deep gratitude to you for the welcome you have given me to this great Diocese. It is difficult for me adequately to express how much encouragement has been afforded me by the way in which you have received me. Since the last session of this Synod a great change has taken place. My revered predecessor felt the call to Salisbury to be one which ought not to decline. The insistent desire of the Archbishop of Canterbury that he should go was not lightly to be opposed, and it ended as a compelling force. When his episcopate here of seventeen years' duration came to an end, this Diocese felt it had lost a statesman, a champion of great causes, a man of wide and tolerant charity, of strong enthusiasms, one who drew to himself the affection and loyalty of those who knew him, above all a man possessed of unwavering faith in and deep personal devotion to our Lord Jesus Christ. This latter was the secret of his undeniable power. To follow such a man is no easy task; but the call came to me unthought, as you all well know, and at a time when a somewhat favourable medical verdict shewed that a continued residence in New Guinea was for me highly problematical, to say the least. It had been my intention to return to New Guinea, and my desire to be and be buried there. But the chain of circumstances, and it was through circumstances that God's guidance often is made clear, impelled me to believe that your choice of me was God's call to me, and God's intention for me and for this Diocese. And you by your gracious reception of me have not diminished this belief. So here I am, and here I will try to do my best, and you must please me by your prayers to God for me. You may find in me faults and disappointments, but if you will allow me to say so, I do not think you will find idleness to be one of them. This is an intimation to you that I want you to feel that you can always call on me to help you personally or in your parishes, or in any way that God enables me.

Our Synod is poorer by the death of Mr. Page-Hanify, whose devoted earnestness and whose perfect regularity at his weekly communion in the Cathedral were exemplary. Similarly the Church of this Diocese is poorer by the death of that staunch Churchman and former Synodsman, Dr. Shirley, whose help, in educational matters particularly, was always valued. And our sympathy went to the Rev. A. W. Ethell, on account of the death of his wife after a long and painful illness, patiently borne. And there died on Sunday last one who will be affectionately remembered, by the Missionaries from New Guinea at any rate, for her care and thoughtfulness in meeting them at the boats and looking after them during their stay in Brisbane: Mrs. Louisa Bancroft, for some years secretary for Foreign Missions here, always to the fore also in helping with our Synod teas, and for some time the lady in charge of them. In her was the combination of merriment of spirits with devotion to God. Yet once again this Diocese has been drawn upon for one to fill a leading position in the Church of the South. Unanimously and undoubtedly the Australian Board of Missions chose the Rev. J. S. Needham for the very important and responsible post of Chairman of the Board. They wisely selected one of such undeniable missionary enthusiasm, but we lose a great worker, an inspiring preacher, and a very zealous parish priest. The resignation by Mr. Nightingale of the parish of All Saints, Brisbane, after an incumbency of eleven years,

was heard of with universal regret. In particular the sorrow expressed by his own people at All Saints' must have been in one sense very gratifying to him. After sixteen years of faithful work in this Province he has now returned to England. Mr. Beasley, who as Canon Beasley, acting on medical advice, obtained twelve months' leave of absence for a trip to England, has been forbidden by doctors there to return to Queensland, and so remains in England as Vicar of Upwey, in the Diocese of Salisbury. These, together with the Rev. Reginald Massey, working now in Sydney but still attached to this Diocese, represent all the clergy who have gone from our Diocese since Synod last met.

Whilst arrivals of clergy from other Dioceses have been the Rev. Farnham Maynard, whom we welcome as the newly appointed Rector of All Saints'; the Rev. Geoffrey Luscombe, who after six years' missionary work on Moa Island, in the Diocese of Carpentaria, has become Vicar of Eidsvold; the Rev. J. Payn Lewis, from Melbourne, at Holy Trinity Church, the Valley; the Rev. Alan Thompson, from the Diocese of Bunbury, working in the Soldiers' Settlements near Stanthorpe; and the Rev. Charles Hall, returned to Queensland and now Rector of Gayndah.

Another change that must be chronicled is that of the Chancellorship. Mr. Justice Chubb resigned the office of Chancellor, according to the usual custom whereby a Chancellor resigns when the Bishop resigns his See, and expressed his wish, on account of advancing years, not to be asked to undertake the post again. I assure him that the Diocese thanks him for his work as Chancellor for several years. And we welcome as our new Chancellor Mr. Percy Hart, who most kindly accepted the invitation given him to undertake the post. We all know that we are fortunate in securing him.

It was with great satisfaction that we heard that the Rev. Stephen Davies had accepted the Bishopric of Carpentaria. His nine years' work in the Bush Brotherhood at Charleville was, together with other qualifications, a great factor in marking him out as a suitable man for the huge Diocese of Carpentaria. Before a man undertakes such a Diocese as that it is well that he should have no mistake in his own mind as to what he is coming to. Mr. Davies came with his eyes open, and we all admired his pluck. His consecration, which will always be memorable to me, for it was my first consecration of a Bishop, took place in our Cathedral on Lady Day.

And everyone felt, I think, how entirely fitting it was that the Right Rev. Henry Newton should go back to fill the vacancy in New Guinea. He, too, went knowing exactly what he was in for; knowing also that usually it is difficult to return to work that one has left. It is not easy to estimate the gain to New Guinea of having a Bishop who goes there knowing the language and knowing all the strange and uncommon circumstances of life in that fascinating land. I personally rejoiced heartily at his acceptance, and subsequently when I heard of the welcome he received from Europeans and natives alike.

This leads me to speak, possibly to boast, of the promptitude with which vacant Sees have been filled up in the Province of Queensland. In the case of the Dioceses of Brisbane, Carpentaria and New Guinea, there was practically no gap between the resignation of one Bishop and the setting to work of the next.

I should like to allude with deep satisfaction to the reverent observance of Anzac Day in this State, and to express, if I may be allowed, my most sincere gratitude to the Government for its action in bringing about this reverent and entirely fitting observance.

Before proceeding to other matters I want to offer my sincere congratulations, and I am sure yours, to Dr. Cumbræ-Stewart, Registrar of the University, who has written a thesis for which the University of Oxford has conferred on him the degree of Doctor of Civil Laws. This is a very considerable honour, which we all feel glad has fallen to one of our Synodsmen.

The whole Province of Queensland welcomed the return of the much-loved Bishop Halford. He is for the time working in this Diocese pending the arrival of those who are coming to join him,

and pending the eventuation of his intentions for the Order of Witness. He will deprecate probably even this allusion to his sacrifice, and to his high-souled intention to bear his emphatic and unfailing witness to our Blessed Lord Jesus Christ; but he must permit me to say what I have said, and to assure him that he is, and will be, helped by the prayers of the faithful for him that God will give him guidance.

For one reason certainly I was glad to be elected to the high office for which this Diocese has chosen me, and that is the fact that I was a purely Missionary Bishop. I felt it to be a recognition of the Missionary cause, which is not all too common. The corollary to your having chosen me is that you have as your Bishop one who will not cease to try to rouse you to a proper fulfilment of your Missionary obligations. As I have said on another occasion, I feel absolutely in earnest about the Missionary cause, not only because our Lord gave the command that He did and set His Church in the world for that very purpose, not only because it is selfish and hopelessly un-Christian not to do our best to bring to a knowledge of Jesus Christ those who do not know Him, not only because the fact that "the lot has fallen unto us in a fair ground; yea, we have a goodly heritage," carries with it, with absolute certainty, the responsibility of seeing that others who have not that lot, that heritage, shall have a chance of sharing in them; but simply because after eleven years' residence in New Guinea, I know what I know, and am therefore constrained. The history of the Church proves with certainty that those Churches, Dioceses, parishes, which strive to bring about the conversion of the heathen to Christ, and which give unsparingly of their offerings for this purpose, are blessed in countless other ways. It is the parishes that will not give to Missions that are in debt. Let them make a venture of faith and be generous on behalf of the cause which Jesus Christ put in the forefront, and they will see that their difficulties will begin to vanish. There are many appeals in this Diocese for various objects, and times are bad, as I well know; all the same, whatever funds or causes may suffer through hard times, let it not be the Missionary funds and causes. If we are ungenerous towards Missions, our financial difficulties will multiply upon us. This seems to be altogether contrary to what, in the natural course of things, ought to be the case; and yet, as a matter of fact, the history of every Church, of every Diocese, of every parish, proves that it is the case. I can only explain it by my belief in God marking the efforts of those who try to carry out the commands of His Son Jesus Christ that the disciples of Jesus Christ should be Apostles, and should see to it somehow that all nations shall have the opportunity of coming to the knowledge of the truth.

I do not propose to deal at length with the subject of Reunion. The principle of it formed the main part of my predecessor's Inaugural Address to Synod a year ago. The Lambeth Conference Appeal and Resolutions with regard to reunion engendered a hope of reunion much stronger than at any time since Christendom found itself in its present state of disunion. And all agreed that the Bishops of the Anglican Communion had advanced many steps further than they had ever done before. They did this because they became more than ever before alive to the crippling, wasteful and disastrous effect, both at home and in the Mission field, of our present disunion. What they did was not to present an ultimatum, but as the Archbishop of Canterbury pointed out to the Presbyterian Assembly of Scotland, to sketch out a vision that had come to them. But this vision contained a suggestion which captured men's imaginations by its newness, by the possibility which it opened up, and by the evidence it gave that the Bishops were at least in earnest. This was: mutual reception of one another's commissions. It is contained in these words from the Appeal itself:—

"We who send forth this Appeal would say that if the authorities of other Communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and Clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their

congregations as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through Episcopal ordination, and obtaining for them a ministry throughout the whole fellowship."

It did not come easy to all the Bishops there assembled to say "aye" to this. If they be accused of pride in having felt that they were offering to do something that went against the grain, then let it be remembered that they overcame their pride and said "aye." If they were wrong in having any such feeling, then let the fact that the Appeal was passed with only four dissentients expiate their wrong. Nor have I any reason to believe it was pride that caused even those four to give a dissentient vote. The main longing of the Lambeth Bishops was to do something, to propose something, that might at least be a beginning in the way of removing our disunion. And what they asked others to do they expressed their own willingness to do. Two difficulties seem to stand in the way:—

1. It is objected by some that there will be an air of unreality about the whole proceeding. We know we are Bishops of the Catholic Church of Christ. You, my reverend brethren, know you are priests of the Catholic Church of Christ. Will it not be unreasonable to receive a commission which seems to add nothing to the Order that we certainly have? The answer to this seems to be that something, something new, had to be done, had to be offered. There was no desire to enter into the question of the validity or invalidity of anybody's orders or commission. There can surely be nothing to be ashamed of in receiving such a commission from devout Nonconformists as they wish to give us, in order that we might minister more acceptably to their people. We do not repudiate their prayers for us, we seek them: their people might regard us differently if we received their particular commission; we could not ask others to do what we ourselves would not do, except by paying the price of continued disunion, and it seemed a way by which reunion might ultimately be brought about. At any rate we hope God will accept our willingness and use it to bring about a good end.

2. The form of commission or ordination to be used over those Nonconformists who come to seek it will have to be very carefully considered, for it must be one that is undeniably sufficient to safeguard our Catholic heritage, it must be such as will not add in any degree to the difficulty already existing to reunion with the other Episcopal Churches. Union with the Eastern Church is not far from being an accomplished fact, and there must be no setback to that. I feel that this matter of the form to be used is one beset with serious difficulty; but surely if the idea is right, then completion is not impossible.

One thing that all must really remember is this: the Lambeth Conference had in view not only reunion between the Anglican Communion and the non-episcopal bodies, but the whole Church of Christ throughout the world. To take a local and limited view will be fatal. Many leading Nonconformists have realised and acknowledged that episcopacy is necessary to reunion, even though they do not feel that they require episcopal ordination to add anything to that which they now have; and the Reunion Conference held in Sydney in March of this year between representatives of the Anglican, Presbyterian, Methodist, and Congregational Churches in Australia passed, believe unanimously and certainly without even one dissentient note, the following resolution:—

"That while the right of the Church to determine its own policy at any time is recognised, in the opinion of this Conference, in view of all the circumstances, it is expedient that the policy of the reunited Catholic Church be episcopal, provided that (1) the appointment to the office of Bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e., that in all administrative actions the Bishop should be responsible to the representative assembly, conference, or Synod of the Church; (3) that such acceptance of episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained or that Episcopacy is the only channel of divine grace."

When all the circumstances be considered, this resolution must be regarded as full of hope and containing a great possibility. Moreover, at that same Conference the following resolution was passed:—

“That while conditions of membership in the reunited Church might be satisfied by the Apostle’s Creed or some shorter or simpler form of personal confession of the Christian faith, a corporate creed would be necessary as a common standard precedent to union, and for this purpose the Nicene Creed would be a most appropriate and acceptable form.”

The fact that these two resolutions were agreed upon by so representative a conference, surely gives us real ground to hope for a satisfactory agreement in the future upon Faith and Order. It is right also to mention that at the last meeting of the leading ministers of the various denominations in Brisbane, held under Archbishop Donaldson’s chairmanship shortly before he left, a resolution was unanimously passed expressing general adherence to the Lambeth Appeal.

Steps towards Reunion will necessarily be slow, for the foundations must be well and truly laid. There are those who would try to hasten on the end by methods such as frequent interchange of pulpits and inter-communion; but these methods do not really bring about the desired end because they do not touch the foundations of our disunion, nay, they might delay it by making out that all is well when all is not yet well. Until there can be brought about a ministry for all, acceptable to all, the root of our difficulty remains. It is this difficulty that the negotiations and conferences taking place in various parts of the world are now seeking to solve. It was the main topic of our discussion at the Sydney Conference, and we did not pretend to close our eyes to it. Interchange of pulpits was scarcely mentioned, if mentioned at all. For we were, I venture to say, sensible men and we knew quite well, all of us, that this matter of ordination was the great crux, and until this could be arranged on a really sound and satisfactory basis, lesser considerations were comparatively trifling. But the resolutions arrived at gave some solid ground for hope, whilst the hearty acceptance by all of the Nicene Creed was of course a thing to be welcomed with thankfulness. I myself voted gladly at Lambeth for the Appeal and resolutions on Reunion. I think I desire Reunion as much as anybody in the world can desire it. Perhaps for that very reason I deprecate what have been called short cuts to Reunion, since they obscure the issue. I want to be able to cry Peace, Peace, but only when there is peace, resting on a solid and universally accepted foundation.

A pamphlet called “Documents relating to Autonomy” has been sent to each one of you. You will have gathered that it contains matter of the utmost importance. Permit me to say that it should have the very close attention of each member of Synod. This is a Committee consisting of thirty-two Bishops, Clergymen and Laymen for the purpose of considering the basis of Church Constitution in Australia and issuing a report thereupon. This Committee met thirteen times at intervals of a few months. Their meetings lasted sometimes one day, sometimes two days. The report that they furnished to General Synod is contained on pages 3 to 13 of the pamphlet that you have received. But there was what may be called a minority report, which you will find on pages 14–16, signed by five of the thirty-two members of the Committee. It would not be true to say that all the remaining twenty-seven members were wholeheartedly in favour of the report issued, but certainly a considerable majority was. In consequence of this report, and based upon it, a draft determination of the extension of the powers of management and government of the Church in Australia and Tasmania was considered carefully by General Synod in 1921, and as you will read on page 1 of the pamphlet, the principle of autonomy was endorsed by a decisive majority. As a matter of fact it was so decisive as this. The voting was:

House of Bishops	In favour 20, against none
Clerical representatives	55 ” 19
Lay representatives	48 ” 13

These figures speak for themselves, and the vote of the Primate himself was included in that of the House of Bishops. This draft determination you will find on pages 18–20 of the pamphlet. The gist of the matter is contained in the schedule beginning on the middle of page 18. This schedule was to be communicated to the several Diocesan Synods, and if assented to by at least two-thirds of them, is to be brought before General Synod at its next session, which will be in 1926, with a view to its being finally passed. The Committee’s report and the draft determination of General Synod has now been remitted to each of the Dioceses comprised in the General Synod, ourselves included, with the request that they shall take the following action in order to ascertain the mind of the Church in the Dioceses in the matter:—(A) Appoint Diocesan Committees to consider the documents remitted and report to their Diocesan Synods thereupon; (B) Forward to the Central Committee appointed by General Synod the suggestions which any such Diocese desires to make not later than July 1st, 1923. This Central Committee consists of thirty-three Bishops, Clergymen and Laymen, and you will find their names on page 2 of the pamphlet. This Central Committee is to study and take into account and codify the proposals and suggestions from the various Dioceses, and is to draw up a uniform document based on them, a document which in its judgment will most nearly express the common mind of the Church in Australia. This uniform document will be remitted not later than September, 1924, to the several Dioceses for their consideration and assent, and then if this uniform document be assented to by General Synod (or possibly even a general conference of the Church in Australia) in 1926, then the further step can be taken by the Dioceses making application to the various legislatures for the passing of such enactments as may be necessary. Our clear duty is to appoint the Diocesan Committee which our Synod has been requested to appoint, and this Committee must report to our Synod next year. Thus we shall be in time to fulfil the requirements made of us, viz., that any suggestions which our Diocese desires to make shall be forwarded to the Central Committee not later than July 1st, 1923. Now it is for you to choose whether a debate on this great subject shall be delayed until next year, when the Diocesan Committee’s report will have been received, or whether we shall debate the matter at our present session of Synod. Personally I should be inclined to favour our debating it now; for we shall gain, I think, by ventilating the matter and letting it be made known, and we shall be better able thus to ascertain the mind of the Church in our Diocese, which is what we have been expressly requested to do. But whether we debate it this year or not, remember that we have been requested to appoint a Diocesan Committee to consider the documents remitted and to report to our Synod. I imagine that twenty years ago the autonomy of the Australian Church would hardly have been regarded as practical politics. The case is very different to-day. When we find every member of the House of Bishops in General Synod voting in favour of the principle of autonomy, besides the very decisive majority of clerical and lay representatives (the numbers I have just quoted to you), then it has become very practical politics indeed. It can no longer be regarded as a thing which is sure never to come to pass. It seems to me that with such a majority in General Synod voting for it, it will eventually come to pass, and many of the clerical and lay representatives in General Synod were impressed and influenced by the fact that the House of Bishops was solidly in favour of it. I would point out to you that the safeguards are, rightly, very strong. To begin with, the matter will not be brought up at next General Synod unless two-thirds of the Dioceses shall have assented to the principle as outlined in the draft determination. Then, as you can see in the schedule for yourselves on page 19 of the pamphlet, no such determination shall have been considered to have been passed by General Synod until it shall have received in its favour three-fifths, not a majority, but three-fifths of the votes of the House of Bishops, the clerical representatives and the lay representatives in General Synod, voting separately. And not only this, but the total number of affirmative

votes shall not be less than half the total number of members whose attendance has been recorded at the session of General Synod. This latter is to eliminate the danger of two-thirds of the smaller Dioceses, with small representation on General Synod, overcoming the vote of one-third of the larger Dioceses with a large representation in General Synod.

In view of the fact that I am mainly in full agreement with the Committee’s report to General Synod, which is to be found on pages 3–13 of the pamphlet, I need not detail all the reasons why I favour autonomy. (Parenthetically, lest you should think that speedy or unconsidered action is being taken, you will notice that if the suggestions contained in the report be acted upon, it will be the year 1936 before the contemplated changes can become operative.)

But this I feel impelled to say:

(A) In seeking autonomy, we are seeking that which is already possessed by Scotland, Ireland, Wales, Canada, South Africa, and of course the United States of America. As is stated in the report, these Churches are already exercising the powers of self-government which the Church in Australia is recommended to acquire, without in any way impairing their full spiritual communion with the Church of England in England. Our Church in India is now seeking a similar autonomy also. It was necessary in the first days of settlement, when Australia was an Archdeaconry of the Diocese of Calcutta, that our communion in Australia should have a legal nexus with the Church in England; anything like self-government, autonomy, then, would have been undesirable and indeed impossible. But the case is different to-day when the Australian Church has twenty-four Dioceses. I have myself no fear of the modification of the legal nexus breaking our spiritual communion with our mother Church in England: on the contrary, I think the real tie will be strengthened rather than weakened, just as the securing of civil self-government for the Commonwealth has really only drawn closer the tie between ourselves and the mother country. There is, I believe, less talk of “cutting the painter” now than there was when we were bound to the mother country by a very close legal nexus.

(B) It is an anomalous position that we should be bound by every enactment of the Church in England when we have no representation in her assemblies. We have no voice whatever in the revision of the Prayer Book, yet the revised Prayer Book (if ever it really comes to pass) will be imposed upon us. It is quite possible that we may approve of the revised Prayer Book as fully as we approve of the present Book of Common Prayer, yet it is a somewhat absurd position that we should be forced to accept every alteration made in England without having had any voice whatever in the making of such alterations.

(C) I believe our possession of autonomy will give us a more quickened interest in our Church than we have now. I submit to you that our Church in Australia is, in the words of the Thirty-fourth Article of Religion, “a particular or national Church,” and therefore “hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man’s authority, so that all things be done to edify.” The national Churches which I have mentioned above as possessing self-government have shewn no sign whatever of any wish or endeavour to break their communion with the mother Church in England, nor are they likely to do so: and I do not believe that we, if we possessed autonomy, should ever have any wish or make any endeavour to break it either. I should of course be entirely opposed to any one Province of the Church in Australia having that autonomy which some of us are seeking. The opposition to autonomy would, in that case I take it, be almost universal. It is for the Church throughout the whole of Australia that we seek it. Let our Church have autonomy throughout the whole of Australia, or let her not have it at all. Our present legal position is that we are Dioceses of the Church of England: not Dioceses in communion with the Church of England, but Dioceses of the Church of England. Yet we have not the representation or voice that Dioceses of the Church of England ought to have. For

my part, I should like to see the Diocese of Brisbane a Diocese of the Church of Australia in full communion with the Church of England in England.

It will be remembered that at last Synod the Clergy Stipend Commission suggested certain regulations with regard to the stipend of the clergy. These were received and considered, and, with certain amendments, adopted. It is not in the nature of things likely that a system of new regulations involving much detail and of considerable interest to all of you, my reverend brothers, which was adopted last year, would prove faultless. A year’s experience and consideration have shewn that there are some things in it that seem to need amendment, and that not only because of the deficit in which the working of the system you adopted has landed us. The will be brought before you for your consideration. That the clergy ought to have what is called a living wage is undeniable, and no body would wish it otherwise. And I do not think that the suggested amendments will be found to interfere with that principle. On the other hand we cannot go on spending money which we do not possess. Many parishes and parochial districts, as you will hear, increased their contributions as the result of the new regulations for clergy stipends that you adopted at last Synod. For such increased contributions we are very thankful, and we much appreciate it. The new regulations necessitated the appointing of someone who should be something more than merely Organising Secretary for the Home Mission Fund. The need was evident for someone whose special work it would be to bring before the parishioners the duty of providing the stipends of their clergy, and suggesting to them ways whereby this may be done, particularly of course where a considerable Diocesan grant had to be given in order that the clergyman might receive his due stipend; for it is difficult for the clergyman to do this himself. I have offered this work of financial organisation to Canon Gradwell, who has accepted it and has resigned the living of St. Mary’s, Kangaroo Point, in order that he may devote himself to it. He was Home Mission Organising Secretary from 1909–1912, but his duties now will be wider, more responsible, more difficult.

St. Martin’s Hospital is hearing completion, and is a noble building. That a little over £60,000 has been subscribed is a great feat, but £25,000 needs still to be collected before it is free of debt. We cannot say, “Well, we will not build this wing or that portion, and so save expense,” for the building is up and has to be paid for. The collecting of the money has been arduous, and an arduous task still lies before us; but in the years to come, we shall be proud of St. Martin’s Hospital and be thankful we have got it. I should like here to allude with great gratitude to the splendid energy and untiring work of the ladies of St. Martin’s League, to whom so much of the success of this great endeavour is due. It would be a serious thing to have say a debt of £20,000 on the Hospital, and a thing we must try to avoid. So I have taken my part in launching a Free of Debt Appeal, and I hope the appeal will meet with a large measure of success. But I should like to tell you now that there are two other sums of money which, when the time is ripe, I desire to raise: (1) A sum to put the Clergy Sustentation Fund on a secure basis, for at present we are on an insecure basis. We are continuing to make grants from a fund which is largely in deficit. This may sound bad business; but they are quite necessary grants, unless at least the work of our Church is seriously to suffer; and (2) a sum to be used to aid our educational institutions, our schools, and more particularly (I say more particularly, for our schools are mostly paying for themselves) St. Francis’ College, for the training of theological students at Nundah, and St. John’s College, Kangaroo Point; our Hostel for Students at the University of Queensland—our Hostel which by its highly successful record, has proved itself worthy of our support. I dread the prospect of a very heavy debt on St. Martin’s Hospital. Obviate this, and we can, I hope, speedily set ourselves to the raising of these two necessary funds. You see, my friends, that I do not mean to let you rest; but a Diocese that lets itself rest, lets itself rust and is done. My mention of our Church School

leads me to remark with pleasure on the Southport School Chapel, which was consecrated in November. It is of surprising beauty, and will surely make a great difference in the religious life of the School. It is my earnest hope that the Church of England Boys' Grammar School, East Brisbane, will soon have its own permanent Chapel also.

It will be remembered that at last Synod you passed this resolution:—

"This Synod calls upon all Churchmen to support the League of Nations, and to promote by prayer, by study, and by active propaganda that spirit of goodwill and charity whereby alone our Lord's kingdom of peace can be established in the earth."

I do not think that it will be necessary to reaffirm this resolution. I do not wish to prevent discussion on great topics such as this; but experience of Synods seems to shew that on the last night of Synod, in a thin house, many important matters affecting diocesan welfare have to be rapidly and insufficiently dealt with. We must give adequate discussion to the things for which we are primarily called together. It may then suffice to remind you that the resolution I have quoted was passed by you, and to urge you not to let it be a dead letter. The Executive Committee of the Queensland Branch of the League of Nations Union has, in the last few weeks, met twice, and its members are unobtrusively getting many to join the Union. His Excellency the Governor has promised to give a lecture on the League of Nations later in the year, and our Registrar, Mr. Gall, has given several evening lectures on the subject. Mrs. Leslie Corrie also has explained it to meetings of women. A brother Bishop in Australia has recently said in his Synod charge:

"If the world at large wants the League of Nations to succeed, it will succeed. If the world is indifferent as to whether or not another great war is to disgrace our civilisation, our humanity, our Christianity, then failure is writ large across it. Australia is one of the nations who have joined the League. Are the people of Australia interested in it? I fear not. And yet I cannot bring myself to believe that my fellow-countrymen really care little whether or not they are to be drawn again into the vortex of another war. Surely such an honest attempt as the League of Nations is making to promote international co-operation and to reduce to a minimum the chance of war is worthy of whole-hearted support, at any rate until another and a better plan is evolved."

It may seem as if the League has done nothing. A perusal of the League's publications, which can be obtained from the Registrar here, will probably surprise you, by shewing you how much has been accomplished.

It cannot be denied that at the present time there is a vast amount of indifference to the claims of religion. I think that a great number of men and women who never go to Church have no real antagonism to religion, or to the Bible, or to the Church. They are simply indifferent. There is much in our beautiful Australian climate to tempt people away from anything like regular church-going. The need therefore of acting on principle is all the greater. To worship God on His own special day along with our fellow-Christians should be regarded as part of the homage we owe to God, and as it seems to me, our inclinations one way or other matter very little. Will you permit me, my brethren of the laity, to beg you not to forget the tremendous force of example.

Finally, I ask you beforehand to pardon any mistakes I may make with regard to procedure during these coming days, remembering that it is my first experience of presiding over a Synod. I beg you to accept my assurance of the happiness it gives me to meet you all in this way. I pray God to guide and bless our deliberations and to bring it about that they may be for the glory of His great Name and for the strengthening in this Diocese of the Church which you and I love.

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.

AUTONOMY.

Sir,—There is one fact overlooked in this question, although it is partly stressed by those in favour of Autonomy—the National point of view.

The Church of England—as its name implies—is the Church of the English people, and the head of that people and Church is the King of England. The King, it is advisable not to forget, represents unity, not only of the Empire but of the Church also. If Autonomy is gained for the Church in Australia, will it not cut it off from its head, the King?

The Autonomy of the Australian Commonwealth is not the Autonomy which a section of the clergy and laity are trying to obtain for the Church in Australia. The Autonomy which the Commonwealth has does not cut us off from our head, the King, for every law which is made has to be ratified by the King or his representative in the Commonwealth or State; and when the highest Court in the land gives a decision, there is a right of appeal to the King and his Privy Council, and the poorest subject in the land has the right to petition the King. If the Autonomy sought for is gained, it will not be a community with the Church of England but a separate Church in Australia; not National, but a sect without a head; in fact, Republican, to be altered and dismembered at the whim of any Synod.—I am, Sir, etc., CHAS. J. WHITEHOUSE.

Laidley, June 17th, 1922.

SYNOD AND PROHIBITION.

Sir,—With some diffidence I ask permission to use your columns to correct, for members of the Church of England, an error made by some of the public press in reporting the Proceedings of Synod. The statement appeared in several daily papers that a resolution was carried, that "This Synod is of the opinion that, in view of the conflicting evidence on the working of Prohibition, a more determined attempt should be made to find a solution of the Liquor problem, on the lines of a restriction of the hours of sale; and that the following committee be appointed, to obtain reliable evidence from the leading clergy and laity of Canada and the United States, as to the working of Prohibition in those countries and report to next Synod." [The names of the committee follow.]

The resolution actually carried omitted the words, "in view of the conflicting evidence on the working of Prohibition."

While it would not be fair to ask space for an account of the circumstances in any detail, I think that it is right that those interested should know what actually occurred, since it has been made to appear that Synod had deliberately "gone back" on its two previous resolutions on the subject. It had not been proposed by those interested in Prohibition to bring forward the subject, but the wording of Canon Gradwell's motion made it necessary to take action. An amendment was accordingly proposed by me nominating a special committee to enquire into the working of Prohibition. The President, however, strongly requested that no full debate on the subject of Prohibition should take place; and, as a matter of fact, not one speaker favouring Prohibition gave an uninterrupted speech. In the desire to accede to the President's request, and further, to do nothing to hinder an obviously overdue reform, I suggested that if the words which raised the Prohibition question were omitted, I would agree to any amendment being added to the motion, so as to allow of prompt and unanimous action. I was under the impression that this was agreed to. Just before the motion was put, I ascertained—as I acknowledge I should have done sooner—that the words, "find a solution of the Liquor problem," were to be retained. Though this, to some extent, gave away the position, the summary closing of the debate prevented further action, and the reports appearing in the daily press made it appear that Synod deliberately threw overboard its previously expressed opinions and endorsed early closing—not as an urgently overdue reform, but as the accepted solution of the Liquor problem. This, I am convinced, was not its intention; and it seems "up to me" to shoulder the blame for the mishap.—I am, Sir, etc., A. GRAHAM BUTLER.

PROHIBITION AND THE SACRAMENT.

Sir,—In no Prohibition law in the world is there any interference with the use of Sacramental wine. This is a sane and satisfactory policy, for the reason that the purpose of Prohibition is to eliminate, or at least reduce, alcoholism and its associated evils, and these are

not in any way connected with the Holy Sacrament. The Queensland Prohibition League has more than once officially declared itself as in favour of adequate facilities being granted for the obtaining of Communion wine, and will join with any and every force to see that this Sacrament is safeguarded.

On behalf of the Queensland Prohibition League,—I am, Sir, etc., ARTHUR TOOMBS, State Superintendent.

EXCERPTS.

"THOSE HEATHEN ENGLISH."

The annual meeting of the Algoma Association was held recently at S.P.G. House. It was presided over by Bishop King, who visited Algoma last year.

Sir George Parkin, K.C.M.G., said there had never been a time in the world's history when there was greater need for the work of the nation and of the National Church in the solution of the Missionary problem. In the Churches overseas every one was expected to take his part in building up the Churches and paying the clergy, and those who went out from town and country parishes in England were the most difficult to deal with. They were sometimes called "those heathen English," for they were utterly untrained to give and were surprised if they were asked to do more than give a little to mend a roof. From a recent estimate it was said that in England the Nonconformists gave twice as much as Anglicans, and we had to get Churchpeople to see that wherever they went they should take their part.

REUNION.

The 40th annual issue of the Official Year Book of the Church of England (S.P.O.K. 5s.) opens with a special article containing the complete official account to date of the response to the Lambeth Conference Appeal to all Christian People. Since its issue it has been translated into eight languages. Indeed it is not unlikely that future historians will look upon the Appeal as one of the great landmarks on the road to the Reunion of Christendom.

Copies of the Appeal were sent to the Pope and other great ecclesiastics of the Roman Communion, and received in each case a courteous acknowledgment.

With respect to the Eastern Orthodox Church the progress reported is naturally more considerable. In addition to the Archbishop Eastern Churches Committee, corresponding committees have been appointed by the Orthodox authorities in Constantinople, Athens, Moscow, and in Serbia and Roumania.

The only foreign national Church mentioned is the Church of Sweden. The Lambeth Conference passed resolutions recommending intercommunion, and the acceptance of invitations to take part in the consecration of Swedish Bishops. The sequel to this was the participation by the Bishops of Durham and Peterborough in the consecration of two Swedish Bishops in Upsala Cathedral.

In Scotland the General Assemblies of the Church of Scotland and the United Free Church have remitted the consideration of the Appeal to special committees—but so far as the Presbyterian and Evangelical Free Churches of England are concerned, there is little recorded by way of definite result, although these appear to be a genuine desire for further consideration and possible negotiation.

An account also is given of the action taken in the Church's own assemblies at home and overseas.

The concluding words of an article, which may be accepted as having the highest authority behind it (according to the *Church Times*), are as follows:—"A new and more genial atmosphere has been created in the relationship of the Anglican Church to other Christian Churches, and the Anglican communion is in touch with both episcopal

and non-episcopal communions in a new way. Much has yet to be done, in the way of explanation and in the way of removal of misunderstandings of a sometimes quite fantastic kind. Much has to be done in bringing home to the rank and file of Christians, in all the separated groups, God's will for fellowship in an outward, visible, and united society, and in setting their minds deliberately towards the goal of a reunited Christian Church. But a beginning has been made, and the movement goes on."

* * *

ATTITUDES OF MIND.

Among London's visitors is Dr. Frank Crane, of New York, the Editor of *Current Opinion*. He was the guest at several gatherings, and made characteristic speeches. After luncheon with the English-Speaking Union he enlarged on four delusions, which, he said, were almost universally believed in:—

1. That virtue is unpleasant.
2. That work is an affliction.
3. That force is effective.
4. That happiness is obtainable.

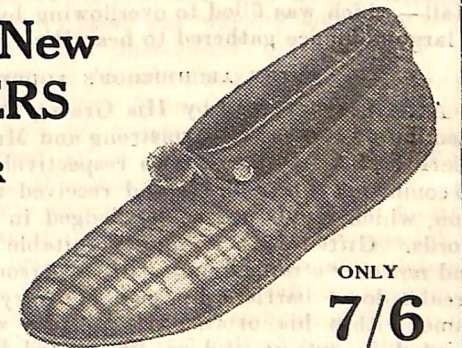
Dr. Crane countered these errors by the following enunciation of truth as he sees it:—

1. The desire to be good is eternal and constant; the desire to be bad is fluctuating and temporary.
2. The bulk of the happiness of the world is a by-product of work.
3. China is the only nation that has not tried to defend itself by arms, and is the only nation that has continued.
4. Happiness is a matter of adjustment, not of possession.

This social philosopher refrained from arguing his points. "They are not matters of argument or of proof," he declared, "they are attitudes of mind."

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The Church Chronicle.

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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.

SYNOD, 1922.

BY ROJAM: A LAYMAN.

The third session of the nineteenth Synod was preceded by an At Home at Bishopsbourne on Saturday, 10th June, when the Archbishop welcomed an unusually large and representative gathering of several hundred guests. The weather and all other requisites for a delightful function were all that could be desired, and no doubt clergy and laity alike took full advantage of the opportunity to renew old friendships and to make new ones.

The Archbishop was most fortunate in having the assistance of the ladies of St. Martin's League, whose charming arrangements and attention to guests left nothing to be desired. It may not be out of place to say here that the ladies of St. Martin's League seem almost to be ubiquitous, for we run up against them continually in Church work and never find them idle. The Cathedral Residentiary Canons, too, were wise in their generation when they enlisted the services of the League at the Breakfast which the Canons so kindly and bountifully provided for Synodsmen who had attended the celebration of Holy Communion on Tuesday morning. The Synod Service on Monday evening was largely attended. The message conveyed by Canon Davies, who preached the Synod Sermon, clearly set out that the most efficient way of promulgating the Christian religion was by bearing witness through a Christian life.

Synod met at 4 p.m. on Tuesday, 13th, in the Albert Hall—which was filled to overflowing by Synodsmen—and a large audience gathered to hear His Grace.

THE ARCHBISHOP'S ADDRESS.

After prayers (read by His Grace), the roll-call and the election of Rev. J. B. Armstrong and Mr. C. W. Watts as Clerical and Lay Secretaries respectively, Dr. Sharp rose to commence his address, and received a flattering reception, which His Grace acknowledged in a few well-chosen words. Gifted with a dignity suitable to his high office and not over-strained, and with a personality that at once breaks down barriers, he soon got very close to all who came within his orbit. His address will no doubt be printed *in extenso*, and so, little need be said of it here, except that in it he made a very noticeable departure from the practice followed for some years of giving a comprehensive survey of world affairs. The War years seemed to demand such a wide view, but the problems and pressing needs of our Church in Australia, and for us more particularly in this Diocese, now claim our closest and undivided attention, and His Grace evidently shares that opinion. His address was confined almost exclusively to matters affecting our Church policy and work. Referring to the departure of Dr. Donaldson, he said: "To follow such a man is no easy task, but I am here to do my best"; and, "I glad to be elected to the high office for which the Diocese had chosen him, and that was the fact that I am purely a

Missionary Bishop. He felt it was a recognition of the Missionary cause, which was not all too common.

He referred very feelingly to the deaths of the Hon. G. Page-Hanify and Dr. J. F. Shirley, both of whom had been notable figures, each in his own sphere, and to the retirement of the Chancellor, Mr. Justice Chubb, who for many years had done excellent work for the Diocese. Placing Reunion of the Churches in the forefront of his address, he reviewed the steps taken at the Lambeth Conference and since, and then, in quite an impartial way, indicated his own views of the great object sought to be obtained and the difficulties that beset the way. Work and pray for Union, but make haste slowly, seemed to be his attitude and advice.

Autonomy for the Anglican Church in Australia is a subject upon which many of our people agree to differ, but there can be no uncertainty about Dr. Sharpe's views and desires in that direction. He argued that the larger the measure of freedom Britishers enjoy the closer the tie that binds them to the mother-land and her great institutions. Therefore he would have an Australian Church, free to legislate for its own needs, but without severing the communion we enjoy with the Church of England.

Bishop Halford's work and aims were touched upon and explained; then the present position of St. Martin's Hospital was dealt with, and Synodsmen and Church people urged to see the hospital through all its difficulties.

His Grace concluded his address by saying he hoped soon to be able to say he had visited every parish in his Diocese. He wished to get close to the clergy to help them and understand their difficulties. Whatever else they might find they would not find him idle, for he believed that *to rest is to rust*.

At the conclusion of the address Synod agreed that it should be printed.

SYNOD GETS TO WORK.

Then commenced the real work of the Synod, and that evening and for three more days Synodsmen gave close attention to the work before them. At the outset Canon Batty sought to have *Standing Orders* suspended to allow of the debate on Autonomy taking precedence of other subjects, but Synod dissented on the score that Diocesan domestic affairs should receive first attention and more of it.

Synod then went into Committee, of which Archdeacon Osborn was appointed Chairman, and Diocesan accounts were dealt with. Canon Garland took strong exception to a grant of £2,000 being made to a rich parish whilst a poor parish failed to get £300 as a temporary loan. The circumstances were explained, but not entirely to the satisfaction of many Synodsmen.

School accounts provoked a discussion on the question of providing Hostels in towns where State High Schools were established. Rev. L. J. Hobbs strongly advocated them, but Rev. W. P. F. Morris was afraid they would clash with our own Church Schools. Bishop Le Fanu said, "*State High Schools had come to stay* and Hostels would be beneficial; we should not wait until the work was done by others."

The Peattie Fund was shown to be in a satisfactory condition. Mr. P. A. Blundell explained that full advantage had been taken of the opportunity to invest the funds in gilt-edged securities, and this had enabled the trustees to disburse an extra £200.

The Ordination Candidates Fund had received an increased revenue during the year, but was still inadequate for the purposes of the Fund, and a determined effort must be made to increase the Capital Fund.

ST. JOHN'S COLLEGE.

The discussion on the accounts and report of St. John's College brought a suggestion from Canon Davies that the College should be amalgamated with St. Francis' Theological College, but the suggestion did not meet with much favour. Rev. W. H. W. Stevenson said he could not see why the work of St. Francis' College could not be carried on by St. John's. Canon Gradwell supported this view by quoting an article on what had been done by amalgamation in Melbourne, but his contention was discounted by information from another source.

Dr. Cumbræ-Stewart said the work of the two Colleges were entirely distinct, and no good could come from amalgamation. Canon Campling, Principal of St. Francis' College, supported Dr. Stewart's remarks. He said "*the work of a College like St. Francis' cannot be gauged by examination results but by the results in parish work which followed the special training given to students who became parish priests.*"

The crux of the whole discussion was the unsatisfactory state of the finances of both Colleges, and surely finance is not the only consideration to be taken into account nor the best reason for amalgamating two Colleges with objects so apparently distinct from each other. The plain fact is, if the Church looks for efficiency in its Colleges and in the men turned out of them, Church people must delve deeper into their pockets and give more support to the training of their clergy.

THE GOOD WORK OF ST. FRANCIS' COLLEGE AND LACK OF FUNDS.

The accounts and report of St. Francis' College had two things in common with St. John's College, namely, good work done and hampering financial troubles.

Canon Campling said the training of a priest is something more than educational or academic, and it is most essential that men who were being trained for the priesthood should have a full course at the College, where the devotional life was fostered, even if they had no previous University course. This does not mean that education is not valued, for the College's theological course for the Th.L. degree is modelled on that of the Durham University.

Bishop Le Fanu said *St. Francis' College was intended to be a post grad's College, and to follow a University course.* The two should not be combined.

The subject of secondary education follows as a natural sequence the subject of the Colleges.

Synod was deeply interested both in the *Report of the Diocesan Council of Education* and in the speeches which followed its introduction by Rev. W. H. W. Stevenson. Mr. Stevenson said that while they could congratulate themselves on the work of their schools, they had to bear in mind that there was a big field before them in providing secondary education for all their children. *They aimed at complete education—soul, mind and body.*

The Chancellor, Mr. Percy L. Hart, said it gave him great pleasure to refer to the well-deserved success which had followed in the train of their Church of England Schools. *"They fill a long-felt want."*

He referred in terms of high praise to the work and results obtained at the Glennie Memorial School, Too-woomba, and St. Margaret's, Albion, but if he were more familiar with the other and highly successful Church of England schools, no doubt he would have mentioned every one of them by name. Rev. W. P. F. Morris said the Church Schools do a great deal more than supplement the work of the State Schools. He desired to correct the

impression that young children could not be sent to these schools. *They could not send their children too early.* They would be admitted at the age of 8. They thus get a better grounding in university and professional subjects.

Rev W. P. Glover referred with pardonable pride to the Warwick School, which produced girls devoted to the Church and useful citizens.

Bishop Le Fanu said he wanted to enlist not only the congratulations of Synod, but also its financial support.

It is greatly to the credit of this Diocese that so large a part of the time of Synod was taken up in discussing the subject of Missions, and it can be truly said the Brisbane Diocese has the Missionary spirit. At every opportunity, whether in discussing accounts or reports, or at the Mission meeting, Archbishop and Synodsmen alike shewed they were keenly alive to the duty as well as the necessity of giving every assistance possible to the noble band of men and women who are carrying on the work of Missions, both at home and abroad.

The report of Australian Board of Missions was adopted on the motion of the Organising Secretary, Rev C. J. Armstrong, who said although the Diocese had not contributed all that was expected, he thought we ought to be satisfied and thankful for what had been accomplished. He paid a well deserved tribute to the self-sacrificing work of the Missionaries, especially those in New Guinea, and congratulated the parishes of Kingaroy and Nanango in having adopted and maintained a lady Missionary. He complimented those in charge of the Chinese Mission in Brisbane, particularly Mr King, the Chinese Catechist. He reminded Synod that in the Diocese of Carpentaria there were children of pale face and blue eyes living in a heathen state in aboriginal camps. He said that if only *one man in each parish* was keen and devoted to the work we might raise all the funds required. Bishop Le Fanu said we ought not to be satisfied with what had been done.

Rev. P. J. Bazeley, Rector of St. Andrew's, Roseville, Sydney, who has just been offered the Parish of Ipswich, in succession to Canon Jenkyn, and who was invited to a seat in Synod and to speak, was warmly welcomed. He said there were *many still unconvinced of the necessity for Missions, but in spite of all objections, we dare not ignore them. No man to-day dares to seek safety for himself alone and ignore the rest of humanity.* Speaking of other countries, he warned Synod of the menace of the East. In India, anything that was not Indian was viewed with suspicion. This was the condition in nearly all Eastern countries. It was the work of Missions to break down this very harmful prejudice. "*The East has the conception that it is waging war against an impotent Christianity.*" In Japan and in Africa the same menace confronts us. "*Exaggerated Nationalism might destroy the very fabric of our humanity.*" We must not only take up the challenge but also determine *to do more for others than for ourselves.*

Rev. J. S. Needham, who is leaving the Parish of St. Andrew's, South Brisbane, to take up the position of Chairman of the Australian Board of Missions, was received with enthusiastic applause as he rose to second the speech of Mr. Bazeley. He paid a warm tribute to the work of Mr. Gribble, who laboured so long and faithfully, lacking many times even the bare necessities of life. There were Missionaries who had died because of retrenchment in Mission expenditure, which prevented them getting medical help when they needed it. When he commenced his work at St. Andrew's, he set himself the ideal to send from his parish one Missionary to every centre of Missionary effort.

There were more Missionary candidates in Queensland than in any other province, but lack of funds prevented sending them all.

The Archbishop, in response to Canon Garland's request, related some of his own experiences in New Guinea. He said that when first he went to New Guinea, his mode of transit was by a schooner, which took eleven days and nights to cover 110 miles; and on one occasion, when he was dreadfully ill, it took sixty hours to cover sixty miles. He then set about getting a launch, and succeeded. With the aid of the launch, he had never once missed an engagement or been late during the period 1912 to 1921. If lack of funds compels the Bishop of New Guinea to discard the launch and resort to the schooner, the loss of the launch may mean loss of life, when sickness comes to the Missionaries, as it will come.

Home Mission Accounts and Reports gave Rev. W. P. Glover an opportunity to say the Home Mission Fund was intended to help the work in parts of the Diocese remote from Brisbane, but he thought evidence was to the contrary. Rev. L. J. Hobbs, formerly Organising Secretary, referred to the great need for increased efforts in Rescue and Social work, on which we are spending no more to-day than was done ten years ago. He strongly advocated the appointment of a priest to the work of the Chinese Mission in Brisbane. Bishop Le Fanu said Mr Kitchen and Mr Miles had done splendid work.

The great work amongst seamen carried on by the Seamen's Mission in conjunction with the Ladies' Harbour Lights Guild was told to Synod by Mr F. J. Morris, who eulogised Mr Scott-Ross, the indefatigable organiser. It is safe to say that very few even of our own Church people realise how much is being done amongst the seamen arriving from overseas. The figures are astounding. No less than 46,000 men (crews of ships), says Mr Weatherlake, have come to Brisbane in one year. "The parents of thousands of lads are comforted by the knowledge that the homes of mothers here are thrown open to them." It happens that three or four concerts or other entertainments are given in one week, according as ships arrive.

A grand work, truly, but like much other, needing more help and more helpers.

THE MISSIONARY RALLY.

The annual Missionary meeting is a great feature of Synod week, and this year was no exception. Archbishop Sharpe, who presided, paid a warm tribute to the work done by laymen of the Church, but he evidently agrees that very much more remains to be done. He referred to the great increase in the population of Brisbane, to which something like 80,000 people had been added during the past ten years, but in point of numbers our Churches are not keeping the pace. Canon Oakeley, who followed the Archbishop, surpassed himself in his earnest advocacy of Home Missions.

It is to be regretted that Canon Batty's brilliant speech cannot be repeated *verbatim*. After referring to the work of Home Missions, which, he said, really belonged to all the clergy, he spoke very strongly of the evil of gambling. The custody of the Christian tradition, as Canon Batty said, was the most vital thing in the world to-day, but it should not be left to the Church alone. The Government which encourages gambling has its share in that responsibility, but is fearfully neglectful of it when it encourages gambling.

Probably we shall all agree with Canon Batty that not one of us would appoint a gambler as trustee for his children or give him power of attorney over property. He

expressed the hope that the next Government would contain a body of men who would see that the operations of the Golden Casket immediately cease.

Both Mr P. L. Hart and Mr G. A. Lobb (Warwick) stressed the need for a more reasonable and better provision for stipends.

Rev C. Leeke (Charleville Bush Brotherhood) gave details of the work there, and referred with satisfaction to the success of the hostel which is now in charge of the Sisters of the Sacred Advent.

STIPENDS.

Last year the lay members of Synod tried their hands at putting the clergy in a more secure and on a better basis as regards stipends. If they had followed up their own resolutions with deeds that tell, we might not have had so much of the time of Synod taken up with the same subject this year. The clergy have now taken the matter in hand, and the laity wisely refrained from interfering with the schedule brought forward. In justice to the laity it must be said they were very patient and exercised great restraint during the discussion, which was prolonged greatly owing to indifferent drafting of the regulations, not in substance but in the wording. The new schedule provides a scale of stipend to be paid according to length of service and rank. Incidentally a definition was given of the terms Rector and Vicar, which do not coincide with the definition given in England.

RELIGIOUS TRAINING OF CHILDREN.

This subject deservedly got a good deal of attention in Synod. Canon Garland was quite right when he said *no part of the Church's work was of greater importance*.

Nearly every speaker stressed upon the paucity of teachers for the Sunday Schools, and the impossibility of the clergy giving instruction in all the State Schools within their parishes. There can be no doubt that parish priests are much overworked, even when attempting to carry out all that is laid upon them. More teachers both in day schools and Sunday schools are needed for this work. Rev. G. L. Hunt thinks that better results might be obtained if Sunday Schools were held in the morning instead of the afternoon.

Many of us who have had experience of morning schools will thoroughly agree with him. It is a fact that many Sunday School teachers are also members of the choir and it is exacting too much from them in time and travelling. Morning schools too have greater success in keeping children after they attain fourteen years of age. If school work commenced at 10 a.m., or better still 9.30, then both children and teachers might naturally attend 11 o'clock service and so obviate the necessity for children's services.

FIRE INSURANCE.

A proposal from Provincial Synod to have a Provincial Fire Insurance Fund instead of separate Diocesan funds met with no favour. Synod felt that the risks could not have the necessary supervision without a great deal more expense, which would mean either increased rates or risky business. The proposal was therefore negatived. The Diocesan Fire Insurance Fund Report showed that the fund was in a fairly satisfactory position notwithstanding the serious fire at Sherwood. The Managing Committee is composed of careful business men, who would not unduly strain the stability of the fund.

PETITIONS FROM RETURNED SOLDIERS.

There were two petitions from returned soldiers presented to Synod seeking a better attention to the spiritual wants of the communities at Stanthorpe and Beerburrum. The Archbishop—as was his predecessor—is keenly alive to the pressing needs of those settlements, and may be trusted to do all that can be done for their spiritual welfare. He is not content to take second-hand information about the requirements or the difficulties of his clergy or their parishes. He has already shown his interest and earnest determination to help by having visited nearly every parish and district within his Diocese. He no doubt values the backing Synod is prepared to give him, but he needs no spur. The discussion provoked the only discordant note heard in Synod, such as, we hope, may never recur.

AUTONOMY: A NEW NAME, AND SELF-GOVERNMENT.

The Archbishop, in his address, dwelt fairly fully with the subject of self-government for the Church of England in Australia; and when it came up for discussion in Synod, Canon Batty gave an impartial statement of the history of the movement. He did not hide his convictions altogether, but desired to steer clear of a discussion which could have no finality at the present stage. Other speakers did not follow his good example, but probably no harm was done; Church of England people in Australia will have plenty of time and opportunity to discuss the question before it is finally decided—say in 1936.

Synod appointed a committee, wisely selected from members holding opposite views, who will report to Synod next year.

SYNOD HALL.

The question of a new Synod Hall is a perennial one, and is kept alive by Rev. Walter Thompson, who brings forward his motion year after year.

As Dr. Cumbræ-Stewart pointed out, it is humiliating to our Church to have to depend on another Church to find accommodation for our Synod meetings; but the necessary £10,000 to build a hall is still in the kingdom of the future.

THE SYNOD AND PROHIBITION.

Speaking on this question His Grace said always his difficulty had been lest we declare drink itself an evil thing and land ourselves in a difficulty in regard to the Holy Communion.

Prohibitionists do not necessarily hold that liquor, any more than opium or any other poisonous drug, is evil in itself, but they believe that, as in the case of opium, restriction of its use is vital for the health of the community.

Canon Gradwell moved: "That the Synod is of opinion that, in view of the conflicting evidence on the working of Prohibition, a more determined attempt should be made to find a solution of the liquor problem on the lines of a restriction of the hours of sale."

To have passed the motion in its complete form would have been to stultify the decisions of the Synod made annually for several years past. The Synod, therefore, while in favour of a restriction of hours, emphatically declined to endorse the words 'conflicting evidence,' and so deleted them.

The motion as amended was then passed.

It is to be regretted (judging by the letters that have appeared in the *Courier*) that the general public, and may be our own Church people, have been given a most

erroneous impression of Synod's attitude toward Prohibition. This impression is largely due to the almost *verbatim* reports in the daily press of the speeches of Canons Gradwell and Batty, who have been consistent in their opposition to Prohibition, and the less than a dozen lines devoted to the evidence in favour of Prohibition submitted by Dr. Graham Butler, Revs. W. H. W. Stevenson, and G. L. Hunt.

There can be not the slightest doubt but that Synod remains as strongly as ever on the side of Prohibition, but is quite willing to accept shorter hours for the sale of liquor as a stepping stone. The *Courier* declined to publish a letter from a member of Synod who sought to vindicate the Synod's position.

The whole question is most vital and far too serious to the community to be disposed of by the flippant suggestion to a Prohibitionist to 'go and buy a brewery.' Such suggestions are derogatory to Synod and to the Church it represents. A committee was appointed to collect evidence.

THE "CHURCH CHRONICLE."

The *Chronicle* came in for some adverse criticism. No doubt it could be improved, and perhaps it would not be out of place to suggest to those adverse critics to do something in that direction. The reports of parish doings as published in the *Chronicle* do not give much evidence of a better literary habit. Less details in those reports of mundane affairs might be as beneficial to the *Chronicle* as the elimination of the cost of bread, butter and cheese, etc., from our schools' accounts as submitted to Synod would be to Synod itself and to the fund from which the printer is paid.

SOCIAL AND RESCUE WORK.

On Dr. Butler's motion the Synod placed on record its appreciation of the social and rescue work carried on in the Diocese, but it is to be feared that not even the Synod, much less the general public, knows much about it.

The splendid work amongst children carried on at St. Michael's School, Clayfield, the Tufnell Home at Nundah, and the rescue work which we share with others in St. Mary's Home, is little known to any but those who so generously gave their services and their money.

C.E.M.S.

The report of the C.E.M.S. presented by Canon Batty, and the inspiring address of Rev. A. R. Ebbs, National Secretary, shewed that there is a definite sphere for the C.E.M.S. in Australia. Much good work is being done by means of hostels, and amongst seamen and immigrants.

BISHOP HALFORD'S WORK.

Bishop Halford explained both to clergy and laity at their separate meetings what he aimed at. This was done in consequence of misapprehension said to exist. The Bishop has renounced position, money and all that he owned because he believes God requires him to bear witness amongst men in the most natural way. He desires others to join him, that there may be a band of men living a corporate life and ready for any work in any place to which they may be called. A piece of land within easy distance of Brisbane would probably be most useful on which to pitch tents, huts or hostel. Someone may be prompted to supply such a need. Synod expressed its heartfelt interest in the Bishop's venture of faith, and assured him of its most earnest prayers therein.

OTHER BUSINESS.

Many other matters were brought before Synod, of which space will scarcely allow of mention.

Briefly—One aimed at seeing that rectories are fit for occupation.

Another 'That parish registers are kept up to date.'

Another 'That Synod approves in making 15th June (Magna Charta) a Special Day of Commemoration among the English-speaking peoples of the world.'

Another 'To amend the Parishes Regulation Canon to give women equal place with men.'

NOTES.

The Archbishop was a decided success as President, not unduly restricting speeches, but enforcing the rules of debate and a time limit. He is strenuous in all his work, but his is no meddling activity.

The Synod did itself honour by the courtesy and deference shown to the deputation from the British and Foreign Bible Society.

The Archbishop acknowledged his deep debt of gratitude to the Society for its help to him when he was Bishop of New Guinea.

Synod showed marked and well-deserved respect to Rev. John Hunt, for seventeen years a Priest in New Guinea.

Synod, for the first time for many years, finished all the business set before it.

VOTES OF THANKS.

The votes of thanks passed to the Secretaries of Synod, to the Press, and to all those ladies who generously provided, laboriously prepared, and so graciously dispensed the Synod teas, were no less sincere because to pass them is the usual and proper thing to do.



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HONEY AND GRAVEL.

"Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel."—*Proverbs xx. 17.*

Horatio Bottomley the Great has fallen. His vast financial operations were never above suspicion, and now, after a series of appearances in the Law Courts, he has been convicted of fraud and sentenced to seven years' penal servitude. Is it "hitting a man when he is down" to comment thereon? Very well, I will not say more than what I said when he was "up." As far back as 1907, when his publication *John Bull* began to come into such widespread popularity, I warned men publicly that this man was dangerous as a guide, and during the war pleaded with men again and again to follow warily a man with such a record in his leadership of public opinion. I remember in 1917, at a place in France (Douliou), moving a resolution to that effect before a company of some 400 "diggers," but only a few score voted with me. His influence was vast and powerful—almost Napoleonic. I suppose 60 per cent of the troops in France and England, if they read anything, read *John Bull*. "If you see it in *John Bull*, it is so." "*John Bull* says the war will end in August," or some such phrase, was repeated with extraordinary credence. His financial record was, to say the least, never void of suspicion, and yet the money of millions went to him for manipulation.

What was the secret of it all? That is what we want to get at.

Of course, I grant you he was clever. Few knew more than he about company law.

His financial and legal knowledge and ability were marvellous. Then he knew the mind of the great general public. The mind may not be great, but the astute H.B. could read it with a rare sagacity and say what the G.P. thought in language forceful and convincing. "*John Bull*," says Studdert Kennedy, "will always give you what you think first in just the words you would like to use and can't find."

Yes, but behind all this and beyond all this, I believe the secret of his influence lay in his mastery of what I may call the "art of smooodge."

Many years ago a man told me that, as a shareholder in one of Bottomley's concerns, he, with others went to a meeting of shareholders in the Cannon Street Hostel, convinced they had been swindled. For the first ten minutes there was an uproar, all seemed to be of the same mind. H.B. had difficulty in getting a hearing. After he had spoken for five minutes there was absolute silence, and in twenty minutes some were ready to put more money into the concern.

You remember how during the dark days of the war we had articles from this man on "Watch Russia," "The War will end in August." We watched Russia with sorrow and found no hope there, but by that time J.B. was exhorting us to "Watch Roumania," and when his August was long overdue, he had another date.

Another case. In 1916 the Bishops of the English Church started what they called the "Mission of Repentance and Hope," believing, as assuredly events have proved, that character and the right type of character would be the main factor in winning the war in any real sense. "It is all bosh," says the great Horatio. "What we want is a Mission of Pride and Certainty, not Repentance and Hope. What have we got to repent of? Prayer! We don't want to be on our knees at this time, we want to stand on our feet. A nation on its knees is a nation caught bending."

Of course, this stuff went down like butter, because it was butter, and I guess H.B. knew it, and he knew the G.P. likes it. The G.P. are gullible. Think again and ask whether the chief factor in their gullability isn't this susceptibility to butter and smooodge.

Obviously, the great Horatio knew that repentance isn't popular—it's too dashed uncomfortable to be that. The natural man prefers to think he is all right and appreciates a pat on the back. It is the work of the Holy Spirit to convince the world of sin, but the business of the "prince of this world" (who has been a deceiver from the beginning) is to cosen men into the more pleasant feeling that there is nothing wrong with *them*. With others, yes—that's another matter. Wherefore J.B. would always find you a scapegoat. The G.P. instinctively likes a scapegoat when things go wrong. It relieves the feelings and makes us feel that others, but not ourselves, are to blame. J.B. did this very skilfully. It took the blame from the general reader and the limelight off his own shortcomings. He specialised in religious scandal (you see the significance?) And he was good at the language of censure; it had the ring of honesty—but it was "butter" all the time. Men said: "Isn't old Bottomley brave"; "Doesn't he give it to those Bishops in the neck"; "He isn't afraid, he tells them" (always *them*, never *us*) "straight to the face what he thinks." Butter, I say, and some tripe.

When Bottomley stood for Parliament he gave racing "tips" at his election meetings. He was elected for Hackney. This man was chosen for a leader in the affairs of State! But he was never a leader: his strong point was "picking fancies." A real leader is one who discerns the right course and persuades his followers to adopt it. What J. B. did was to urge his readers on a course they had already adopted and pat them on the back all the time. He backed their "fancies." A man who does that is certain to be popular. God knows how the war-worn soldier longed for the war to end. Bottomley told them what *they wanted to hear*. He just anticipated public opinion, but never led it with any regard for truth. That is what I call "smooodge." It may be as sweet as honey but, as I fear thousands of misguided investors have now cause to agree, it turns to gravel in the mouth.

It would mean another article to indicate how potent is the influence of "smooodge" among us. It is very common in the commercial sphere, politics are soaked with it, and not a little of it is handed out to returned soldiers in lieu of something better, which they need.

Do you see any of it in Church life? I will content myself by asking, How many of the excuses advanced for neglect of religious obligations are not really demands for more "smooodge"? Sometimes I am tempted to think that those who hand out most of it have the most flourishing Churches. Certain I am that there is a large demand for it. "Prophecy unto us smooth things" would represent many a criticism of a sermon. "Make a little more fuss over folk," the real sentiment behind the demand for more pastoral visiting. "Make it easy and pleasant" summarises many an objection to religious duty. Men who are sincere and true should be followed rather than they who can camouflage and use flattery. For in spite of what the world calls success, the Kingdom of Christ can only extend on foundations of sincerity and truth. Beware of honey, lest it be said of this generation: "A wonderful and horrible thing is come to pass in the land; the prophets prophecy falsely, and the priests bear rule by their means; and (saddest of all) *my people love to have it so*."—G.G.

PROHIBITION NOTES. FOR AND AGAINST.

PROHIBITION AND THE AUSTRALIAN PRESS.

By W. C. CALDERWOOD, B.Sc.

Prohibition is recognised, even by the careless thinker, as a world problem. Every honest citizen, wet or dry, wants all of the important facts as to the failures and successes of the policy. That is peculiarly true in Queensland and New South Wales, where polls on the question will soon be held, and hardly less so in the other States of Australia, because the question is being actively agitated in all parts of the Commonwealth. On account of these conditions it seems only reasonable that the news press of the Commonwealth would take pride in furnishing its patrons with complete and accurate news—first as a civic duty which the position and character of the news press improve upon it; and secondly, as a matter of pride of workmanship or professional enterprise.

Probably that which seems to be an indifference to duty and a want of professional pride is only a seeming lack, and that behind the scenes the editors and managers are doing their heroic best to force the perniciously and persistently inaccurate American and Canadian cables and news agencies to provide the Australian press honest news.

Primarily, the Australian press cannot be to blame for the failure, since the papers have depended for full and efficient service upon the cable and news agencies. Thus, while no fault is laid against the Australian editors, these facts remain:

Fact one. Australian papers have printed news tending to show the sentiment of the Canadian and American people to be against Prohibition, and have not printed news tending to show the popular sentiment in these nations favourable to Prohibition.

Fact two. Australian papers have printed grossly false statements as to the results of Prohibition in these countries.

PROOF OF FACT ONE.

Item one. Early in March, New Jersey, a State of four times the population of Queensland and the only American State that voted against the Federal Prohibition Amendment, reversed its attitude and ratified the Amendment by 14 to 2 in the Senate and 33 to 24 in the House of Representatives. This was easily the most important bit of American Prohibition news of the last two months. The Australian press was silent. Thus the Australian public is ignorant.

Item two. When last August Quebec, a city half the size of Brisbane, adopted State control of the liquor traffic, the Australian press carried a cable to the effect that "Quebec had gone back wet," thus misleading Australians.

This does not exhaust the evidence, but is ample to establish the contention that the Australian public is given perniciously partisan news from America and Canada.

PROOF OF FACT TWO.

Item one. On December 30th the Australian press carried a New York cable on alcoholic poisoning which

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A fully qualified Christian Nurse is needed for the Babies' Home at Sholapur, India.

Particulars may be obtained from Mr. J. Caulfield, Windermere Road, Hamilton, Brisbane.

read, in part, "There are 10 dead in Chicago, showing a total of 60 for the year as against 20 for the last non-Prohibition year." This indicated an increase of 300 per cent due to Prohibition. The official figures for Chicago show that there were 245 deaths in Chicago from alcoholic poisoning during the last non-Prohibition year. In other words, the last non-Prohibition year produced 400 per cent more such deaths than 1921. Thus the Australian press gave its patrons a grossly false statement regarding the results of Prohibition.

Item two. The same cable referred to in Item 1 was so worded as to carry the impression that in New York city conditions as to alcoholic deaths were shockingly worse than under license.

The official fact is that during the last wholly wet year there were 687 deaths in New York city. This list grew shorter each succeeding year as Prohibition laws and enforcement improved until there were but 98 in 1920. Thus again the Australian press gave its patrons grossly false impressions as to Prohibition.

These incidents are but fragments of the body of evidence that proves the facts alleged. It is not too much to say that the time must sometime come when the Australian press can no longer use this persistently poisoned news without sharing the guilt which the foregoing incidents fasten upon the responsible heads of the overseas and news agencies. It seems reasonable to ask if the time is not now here when the public may expect the Australian press to demand a change of policy on the part of the overseas organisations and to insist on better service, or if present agencies will not or cannot furnish better service, seek those who can and will.

The Australian public pays for the news and is entitled to get it.

In March there was a general election in New South Wales. On the Saturday preceding the election the bars were open, there were 84 arrests in Sydney for drunkenness. On the Saturday of election, with the bars closed, there were 5. One does not need to go to Canada or America to see the benefit of Prohibition.

It has leaked out. This is the way they make "it" in U.S.A.: "Chase a bull frog for four miles and gather the hops. Add equal parts of tan bark, shellac, and sulphuric acid, strain through half-pound of Limburger cheese and add one grasshopper per pint to give it the 'kick.' P.S.—If grasshoppers are not available, add filings from a mule's hoof to give the desired results."

AGAINST.

On the other side we print the following letter from a Canadian to the *Church Times*:—

Sir,—The question of the benefit of a total or partial prohibition law is still bitterly debated. In some parts of Canada it is vigorously maintained that the state of the community has been improved. Attention is drawn to the fact that the saloons and bars have been closed, the law is enforced, and an honest attempt is made by a large number to observe it of their own free will. Such places are quoted as an argument for its wider adoption. They do exist, I believe; but after seven years work in Canada from the Province of Quebec to that of British Columbia, I have not yet met with one. The places I know are not improving in any way under Prohibition. As an illustration, may I

submit a few facts concerning a valley running for a hundred miles or so north of Ottawa. The population, numbering several thousand, is made up for the main part of farmers, lumbermen, and storekeepers, largely English and French Canadians. Church of England folk, Roman Catholics, Presbyterians, and Methodists, all flourish. There are one or two small towns with a population varying from seven hundred to about three thousand. Total prohibition reigns supreme. With what result? To the casual visitor it would appear a wonderful success.

There is not an open saloon in the valley, the bars have been swept away, and a "drunk" on the streets of our villages is a rare sight. But let the visitor stay a few months. He will then see the ugly side of things. In the place of the saloon and bar has sprung into existence the hidden "still" and filthy drinking den. These "blind pigs," as they are called, simply cover the valley. Every community has not just one or two, but often up to fifty. There are few "drunks" on the streets and roads simply because old stables have been set apart for their use. There they lie until they are more or less sober. In this town at Railhead, the headquarters of our mission, every hotel except one is a "blind pig," and we have no less than forty-five rotten little "shacks" in which men can stay and drink themselves insensible. Our population is less than three thousand, so it is obvious that under properly controlled licenses we should not have fifty-two saloons in such a small town. The conditions throughout the whole valley are very similar.

In your issue of February 17 (which has just arrived) you mention cases of alcoholic poisoning and deaths from deleterious drink which have occurred in the United States. Our experience is the same, though, of course, on a much smaller scale. Sickness and death after visits to drinking dens are not uncommon. But the women and children suffer more, especially in a severe winter. Yet there is no official inquiry and nobody punished.

Above all, the deceit, bribery (even of police) and consequent contempt for law, which is steadily spreading, is not raising the character of the people.—CANADIAN.

Departure of the Rev. F. M. Nightingale.

The Rector of All Saints' left by mail train for Sydney on the 15th June. He sailed from Sydney a few days later by the s.s. Niagara for England via Canada and the United States.

A very large crowd of parishioners and friends, both clerical and lay, were at the Parish Hall on June 12th to bid him a public farewell. Dr. Butler-Wood, speaking on behalf of the All Saints' congregation, expressed their regret that Mr. Nightingale was leaving them, and presented the Rector with a substantial cheque. His Grace the Archbishop—who graciously made time to be present at a very strenuous time—referred in kindly terms to Mr. Nightingale's personal worth, and also expressed the hope that the Rector would soon be restored to health. Mr. Stephenson spoke on behalf of the clergy, and the Rev. C. Dunn presented Mr. Nightingale with a coat, the present of the Gordon Club.

Mr. Nightingale in thanking the parishioners for their gifts made reference to incidents in the history of his ministry. He thanked the medical fraternity for their kindness to him, and those whom he had asked to assist; also the parishioners for their patience and devotion.

An excellent musical programme was carried out during the evening, and supper was provided.

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

News from the Parishes.

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

NOTICE.

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

Parishes having 12 subscribers are entitled to 5 lines of matter free.	
24 " " " " " "	8 " " " "
36 " " " " " "	10 " " " "
50 " " " " " "	12 " " " "
75 " " " " " "	15 " " " "
100 " " " " " "	20 " " " "
Over 100 " " " " " "	1 line for every five.
[A line averages eleven (11) words.]	

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

	8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
July 2—Allora	Allora	Allora	Spring Creek	Allora
9—Allora	Allora	Glengallan	Goomburra	Allora
16—Allora	Allora	Spring Creek	—	Allora
23—Allora	Allora	Goomburra	Glengallan	Allora
30—Allora	Allora	Allora	Spring Creek	Allora
July 1—Girls' Guild, 2.30 p.m., Allora.				
4—Tuesday, Wonga, 8 p.m.				
6—Women's Guild, 3 p.m., Allora.				
5—Women's Guild, 2.30 p.m., Goomburra.				
6—C.E.M.S., Allora, 8 p.m.				
10—Local Committee, 8 p.m., Allora.				

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

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
2—Boonah	Boonah	Cannon Ck.	Boonah, Maroon (8)	
9—Boonah	Maroon	Mt. Alford	Boonah	
16—Boonah	Boonah	Cannon Ck.	Boonah	
23—Boonah	Mt. Alford	*Boonah	Boonah	
30—Boonah	Cannon Ck.	—	Boonah	

*Children

C.E.M.S., 5th

G.F.S., 6th and 20th

Women's Guild, every Thursday, 3

M.C.L., 1st, 15th and 29th

Owing to the Retreat and Synod, there is not much parochial news to record so far this month. A splendidly attended meeting of ladies, however, was held, at which the various stalls for the November Bazaar were allotted, and a Social, to raise funds for material for the work stall, took place. At Mt. Alford, a very original and highly successful entertainment was got up by Mrs. F. M. Bell and the Misses Bell for the Soldiers' Hut Fund, which benefited to the extent of £16. Boonah School of Arts is to be the scene of a similar effort on July 22nd, when we hope to raise still more. This month the Archbishop will pay us his first visit. On Saturday, 8th, there will be a reception at the Rectory, to which all are cordially invited; and on Sunday, 9th, His Grace will be at all the services arranged for that day. Then, on 11th and 12th, the Rev. A. R. Ebbs, Organising Secretary for the C.E.M.S., is to come to us. Further particulars of his visit will be announced. We must not forget to record the holding of a very jolly Sunday School Picnic on the King's Birthday, and to specially thank Mr. Worley for his work as Secretary. Will any who desire Confirmation, or who would like to attend classes—in order to find out if they so desire, after explanation of what it means and is—please notify the Rector.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and JAS. PAYN LEWIS).—Whitsunday was well observed, and there was a large number of communicants at the two celebrations of Holy Communion. We were grateful to Archdeacon Martin for his earnest message at the Sung Eucharist on that day. The outstanding event during the month was the visit of the Archbishop on the morning of Trinity Sunday, when His Grace was celebrant at the

Holy Communion at 7.30 a.m., and preached at the Sung Eucharist at 11 a.m. At the latter service the Church was crowded in every part, Woodward's setting of the Eucharist being used. There were just three hundred communicants at the two services, and two-thirds of these received the Blessed Sacrament at the early service. The new flagstaff was in position for Trinity Sunday, and the ceremony of "breaking" the flag was performed by the Archbishop at 10.30 a.m., when the choir, children of the Sunday School, many members of the Royal Society of St. George, and a large crowd were present. A dedicatory prayer was said by the Archbishop, the National Anthem and "God bless our Motherland" were sung, and His Grace spoke a few very telling words to the children on the subject of St. George. Much to the amusement of all who took part, a bull-dog entered the ring after the flag had been "broken" and took his stand at the foot of the flagstaff. Bishop Le Fanu preached at Festal Evensong on Trinity Sunday, and on the following Sunday Bishop Halford was the preacher at morning prayer at 11 a.m. We are most grateful to our distinguished visitors for their inspiring and helpful sermons. Two handsome new notice boards have been given and placed in the Church grounds by R. S. Exton & Co. We desire most warmly to thank them and the anonymous donors of the flag and flagstaff for their great kindness. An "At Home" organised by the members of the Mothers' Union on Tuesday, June 13th, at 2.30 p.m., was very largely attended, many young mothers bringing their babies with them. Efforts in aid of the approaching Fête continue to be made with gratifying success. On Sunday, July 23rd, at 11 a.m., a window will be unveiled in memory of Kate Robertson, who passed to her rest on July 24th, 1919. She is remembered with great affection, especially by the members of the Mothers' Union, for she was Secretary of the Parochial Branch of that Society.

Christ Church, Milton (Rev. V. H. WHITEHOUSE, Rector; Rev. R. St. GEORGE).—Our new organ is installed, and in consequence we are wildly excited. The cost, including electric motor, etc., is about £1,000. There is only about £50 to be raised and the instrument will be free from debt. At an organ recital by Mr. G. Sampson, F.R.C.O., the capacity of the organ was displayed, and from all sides we hear expressions of approval. We are now faced with the problem of re-roofing the Church. The shingles have had their day and must be replaced. The cost of re-roofing will be somewhere about £300. Our Sunday School picnic was very successful. A very happy day was spent. Confirmation classes are being arranged. Names should be given in as soon as possible.

St. Martin's, Rosalie (Rev. V. H. WHITEHOUSE, Rev. R. St. GEORGE).—The Festival of Whitsunday was duly observed at St. Martin's, and the Church was almost filled at the 9 o'clock Eucharist. This should be the normal thing every Sunday, then Church life would be quickened in every department. We are pleased at the increased attendance at Evensong—especially to see whole families attending. Our Sunday School Treat, held on the 5th June, was most enjoyable and successful in every respect. The weather was perfect; the picnic spot—lent, as on previous occasions, through the kindness of Mr. Finnick—ideal, and there was an abundance of things for the children and many willing helpers. The number of parents and friends who came out in the afternoon was, we believe, a record. We were pleased to welcome our old friend Mr. Kitchen, who came out in the afternoon. The Ministering Children's League, under the able guidance of Mrs. Davies, is doing good work. Our Tennis Court is well used and is proving very popular, judging by the number of applications we have for membership. The first of our Winter Socials is to be held on the 23rd June; it is to take the form of a Cinderella Dance, and we are hoping it will prove as big a success as last year.

St. James', Kelvin Grove (Rev. V. H. WHITEHOUSE, Rector; Rev. R. St. GEORGE).—At this present moment we are without a Church building. Our Church has been removed to the new site, and is being enlarged to suit our growing needs. At a most successful meeting, held in the residence of Mrs. Brown, at which there was much enthusiasm, arrangements were made for holding a great fête somewhere about next October. In connection with the fête the first social event was held on June 17th. It was a coin afternoon, held in the beautiful grounds of "Corinthes" (Mrs. Brown's). In two hours £35 was taken. At present we are holding our services in the Odd-fellows' Hall, and although this is "not too bad," we are eagerly looking forward to having our own building again. We hope to have our Church completed by St. James' Day. Already plans are being made for that festival.

St. Matthew's, Groveley, with St. Mary's, Alderley (Rev. PERCY HUBBARD, L.T.H.).—Since our last notes, the Archbishop has graciously visited us and his visit has proved an inspiration to the

parish. At Alderley there was a large muster for the Preparation for Communion, when His Grace addressed the communicants. On Sunday morning there was a record Communion, the numbers being fifty-three at 7.30 a.m., when His Grace celebrated, and thirteen at the Sung Eucharist at 11, when His Grace pontificated and preached to a filled Church. About seventy altogether (including confirmees and the Children's Guild) had breakfast with His Grace in the hall. In the evening His Grace preached at Groveley and met the members of the congregation in the hall afterwards at supper. We are to have a second visit from the Archbishop at Groveley for confirmation on August 17th. Please continue to pray for the confirmees. The Vicar (D.V.) hopes to meet Archdeacon Curtis at Grafton on 12th July to arrange details with regard to the Alderley Mission and its preparation. Please pray for this. A box is now kept at the Church door at Alderley for contributions towards the expenses of this Mission. The Mission is to be an evangelistic one to win the nominal Churchpeople, and we expect each member of the congregation to be a Missionary. Will everybody please remember the Fete to be held at Alderley on the Church Hill on Saturday, August 5th. We want this to be a record financial success to help us considerably reduce the debt on the Building Fund. There will also be a meeting at Groveley on Friday, July 7th, of all willing to help organise a Fete in connection with the General Fund of St. Matthew's Church. Finally the Vicar wishes to thank all those who so ably helped to make the entertainment at the Archbishop's visit, and also the Synod Tea such a success.

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Toowong (Rev. J. E. N. OSBORN, M.A., M.C.)—On May 31 the Archbishop confirmed 47 candidates. A large congregation was present, and it was gratifying to see so many of the parents and godparents of the candidates at the service. On June 11th the newly-confirmed made their first communion. There were about two hundred communicants at the early service, and they were entertained at breakfast in the Parish Hall by the Parochial Council. The latter body quite covered themselves with glory by the way in which they had made the arrangements for the breakfast. The ladies were not even allowed to arrange the tables. Mr C. Elliott proposed that about twenty five parishioners should act as hosts for a breakfast in return to the hospitality of the Council. The next Communion Breakfast will be on the second Sunday in October, when the Archbishop will celebrate the Holy Communion and be present at the breakfast on the occasion of the Dedication Festival.

Sherwood (Rev. GEORGE GREEN, M.A.)—The Parochial Council having decided to re-build in brick, determined to adopt a design by Mr Andrew Irving which it is hoped will not cost much more than £3,000 independent of furniture. The Archbishop has approved; so we will be calling for tenders and should see the work started within three months. Including our assets, I suppose, we can say we have about £2,000. Is it too much to hope for a further six or seven hundred before the Church is open? It could certainly be done by an united effort. I am very thankful for the anonymous gift of £40 toward the cost of an altar of approved design. Mr Macarthur has done some surveying for us, and we should like a working party on the ground some time this month. Mr and Mrs Grant Thompson organized an excellent concert for us on June the 9th, and we thank them. It is a pity the hall wasn't crowded, for the programme was splendid. However, we netted a good profit.

St. Andrew's, South Brisbane (Rev. J. S. NEEDHAM, Rev. J. P. PARKER)—The last month was one of events, the first of which was Ascension Day. Members of the C.E.M.S., in union with their brethren throughout the world, partook of their Corporate Communion at a very inspiring and devotional service, which was much better attended than last year. The Congregational Festal Evensong was also well attended, proving a great uplift to those present. Wet weather was against the services on Men's Sunday, but nevertheless, a very inspiring service was held. Whitsun Day was better observed than last year, but there is still great room for improvement. When will our people realise the great joy which is associated with these great festivals of the Church and the inestimable help which they give? The Sunday School held its usual picnic in the grounds of the Grammar School, and everyone had a very happy and pleasant day—with the exception of two Gordon Club members, one of whom broke his nose, and the other fell off a car and sustained a nasty cut over the eye. The first of the carvings, representing the series of great preachers, has been presented "To the Glory of God and in Memory of Flora Catherine McAllister." The carving is a figure of our Lord, and reflects great credit upon the designer and executor. Sunday, June 18th, was the last day of the Rector's ministrations in the parish, and the Church, at the eight and eleven o'clock celebrations, was crowded by parishioners to receive, for the last time, the sacred elements at his hands. The Church was too small to hold the congregation at Evensong, over 400 people of all denominations being present. A Farewell Social was held in the Parish Hall on Monday evening, the Hall being uncomfortably packed. Eulogistic references to the Rector's work were made by Bishop Halford, Rev. J. P. Parker, and Messrs. Berkman, Dover and Whittred. Rev. Wm. Bell and Mr W. J. Tunley also testified to the esteem in which Mr Needham is held by the Christian people of other denominations. Mr Berkman, People's Warden, then requested his acceptance of a wallet of notes, on behalf of the congregation, and a book of views of the Parish Church and institutions, on behalf of the Girls' Sunshine Club. The Rector feelingly responded. The Gordon Club, at a general meeting, asked the Rector's acceptance of a handsome smoker's cabinet and also an honorary life-membership of the Club, Mr Parker making the presentation and expressing the love and regard which the members felt towards the recipient. In reply, Mr Needham thanked them for the honour they had paid him, and assured them of his good wishes and affection throughout his life. A presentation will be made to Mrs Needham later in the month.

St. Philip's, Thompson Estate (Rev. H. T. MOLESWORTH)—The Spring Fair to be held in September next is being talked about by the conveners of the various stalls, who are now preparing for strenuous work they invariably carry on during the Winter, in order to make the Fair a success, and they each and every one invite co-operation and assistance from any desiring to do so. The older boys

of the Church are endeavouring to form up their Club again, and it will be pleasing if they can; and will some of the adults please spare a small portion of their time to make their Club a success. On June 5th Mrs Guttormsen, an old member of the Church, passed away after a short and severe attack of bronchitis. A husband, five sons and two daughters, are left to mourn her loss; all the children have passed through St. Philip's Sunday School and the eldest is still connected with it; our sympathy goes out to them in their bereavement. Sunday, July 16th, will be a red-letter day for St. Philip's, when our Archbishop will be present with the children in the afternoon, and conduct the evening service; we trust to see St. Philip's give him a warm welcome. Before these notes are in print Coorparoo Church will have held its stump-capping ceremony; we trust they will realise something substantial, and that their work will prosper. At the Parochial Council meeting to be held on June 26th a discussion re the ways and means of raising our quota toward the £25,000 required for St. Martin's Hospital is to be discussed, also our own Building Fund.

St. Paul's, East Brisbane (Rev. GEORGE NEAL)—The Committee, which was appointed at the Easter Meeting to go into the matter of a Church building, made its report to a large gathering in the Church, at which the Archbishop kindly presided. Some discussion took place as to the relative merits of a wooden or brick structure, and the opinion was overwhelmingly in favour of brick. His Grace gave us a fine lead, and told us to build something worthy of the Church. Much enthusiasm was shown, and before the meeting ended, £443/10/- was subscribed to the Building Fund. This, with the cash in hand, makes a total of £2,043/10/-. The decision was that as soon as £3,000 was in hand, a start be made. A good committee was formed, which is getting to work at once; may its efforts soon bear fruit. The boys' choir blossomed into being on Whitsunday and gives much promise. Our thanks to Mr Byrnes for the trouble he is taking with the boys. The brass vases, asked for some two months ago, have been given, and are indeed beautiful; the anonymous donor has the thanks of the Church. Perhaps someone will now give a Church, if asked for? Thanks are due to Mr Way, who, out of almost nothing, evolved some seats and stalls for the choir boys; and to Mr McPherson and Mr Barnes, for the locker, which they gave and made, for the cassocks and surplices. In connection with the latter—cassocks and surplices—the Women's Guild has surpassed itself—or is it "herself"?

Christ Church, Bundaberg (Revs. A. HENRY and I. SKELTON)—We are very sorry to report that our Rector is laid aside and is in St. Andrew's Hospital, and we pray that God will soon restore him to us again. Mr Skelton has returned from his visit South, this being caused by his mother's serious illness, who we are pleased to say is improving. Our Sunday Schools are holding their annual picnic on 7th August. We are looking forward to the visit of our Archbishop, as the majority of the parishioners have not had the pleasure of meeting him. The new Church is showing signs of the beautiful structure we are to have, and when finished we will be exceedingly proud of its magnificence.

Crows Nest (Rev. S. ATHERTON)—The annual meetings have now been held in all the sub-centres of this Parochial District (with the exception of the small centre of Virginia), and we are happy to report on the harmony that prevailed at all the meetings and the evident desire to carry on the work of the Church as well as can be done. At Goombungee a Working Committee has been formed, and we are very thankful for the evident signs of renewed enthusiasm in that centre. Social Evenings have also been arranged in Geham and Virginia, as well as at Goombungee. Sub-Wardens have been appointed for every centre—in almost every case the Wardens of last year who have done such good work were reappointed. We look forward to a happy year of labour and of successful work for the extension of the Kingdom of God. The Sunday School Picnic of St. George's, Crows Nest, was held on Saturday, June 10th, and was a most successful function. We thank all who worked so hard to help entertain the children, and all who contributed in cash or kind. The Sunday School of St. George is in a most flourishing condition, and we would appeal for more teachers to help carry on the good work. Children are the greatest asset of the Church. Who will volunteer? Services for July are as follows:—July 2nd—Crows Nest, 8 a.m., H.C.; Pinelands, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Haden, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. July 9th—Crows Nest, 8 a.m., H.C.; Geham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. July 16th—Goombungee, 8 a.m., H.C.; Haden, 11 a.m., H.C. and Sermon; Goombungee, 2.30 p.m.,

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Evensong; Pinelands, 7.30 p.m., Evensong. July 23rd—Highfields, 11 a.m., H.C. and Sermon; Geham, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. July 30th—Anduramba, 11 a.m., H.C. and Sermon; Virginia, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. August 6th—Crows Nest, 8 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pinelands, 3 p.m., Evensong; Haden, 2.30 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

St. Agnes', Esk (Rev. O. W. TOMKINS).—At the Easter Meeting the following appointments and elections were made:—Churchwardens, Messrs. G. A. Barke and G. Guppy; Auditors, Messrs. G. Graham and V. Crosby; Nominators, Messrs. Eric McConnel, R. M. Bell and Ernest Lord; Parochial Council, Messrs. A. Baker, W. Blank, L. Anderson, J. Jones, T. Patrick and V. Crosby. A committee was appointed to raise a fund for the purchase of a motor car for the Rector. His Lordship the Coadjutor-Bishop dedicated St. Martin's Church and confirmed more than twenty candidates at the Soldiers' Settlement, Coominya, on the 24th. A full report of these ceremonies will appear next month; perhaps with a photograph of the new Church, built by Messrs. Atkinson and Conrad, architects. Our prayers and deepest sympathy have been with Mrs. C. Allen and family, who were called upon to suffer a terrible bereavement recently. The funeral of Charles Allen was the largest seen in Esk in recent years. On the eve of her much-regretted departure from the district Mrs. Nicholson was the recipient of a small present from the M.C.L. Parishioners at the Easter Meeting decided to present the old organ to Coominya.

St. John's, Harrisville (Rev. A. D. BAKER).—Services for July:—2nd: Harrisville, 10.45, Mattins and Litany; 7.30, Evensong. Roadvale, 11, Holy Communion and Sermon. Kalbar, 3, Evensong. Mutdapilly, 7.30, Evensong. 9th: Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong. Mutdapilly, 2.30, Evensong. Kalbar, 7.30, Evensong. 16th: Harrisville, 10.45, Mattins and Litany; 7.30, Evensong. Kalbar, 11, Holy Communion and Sermon. Mutdapilly, 2.30, Evensong. 23rd: Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong. Mutdapilly, 2.30, Evensong. 30th: Harrisville, 8, Holy Communion; 10.45, Confirmation service. Kalbar, 3, Confirmation service. Mutdapilly, 7.30, Confirmation service. The parish Church has sustained a further loss by the removal of Mr and Mrs A. T. Pegg and family and Mrs Prentice to

Nambour. St. John's Women's Guild made presentations to Mrs Burnett and Mrs Cross prior to their departure for the Tweed, and also to Mrs Pegg prior to her departure for Nambour; while the Rector took part in the public farewell to Mr and Mrs Pegg and family, including Mrs Prentice. All have been commended to the clergymen of the parish to which they have gone, and are followed by many good wishes.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BEESFORD).—The Home Mission offertories for Whitsunday, 1920-21 and '22 were £2/19/8, £5/6/5, and £5/18/8. The usual fortnightly socials have been resumed, and at the time of writing these notes, the G.E.S. is arranging the one forthcoming. It is likely that the O.E.B.S. will be responsible for the one on Thursday, July 6th.

St. Peter's, Pine Mountain.—The Easter Meeting here, though a bit late, was very successful. The Parish Warden, Messrs Surman and Ware, attended and addressed the meeting. Mr W. Lee gave a most encouraging report of the year's work, and said that things had not been so good during the years he had been connected with the Church as they were now. Every available person attended the services; there was a state of keenness and unity which was most satisfactory. Messrs. W. Lee and J. Russell were appointed Churchwardens, and a definite scheme of support to the Assessment Fund was begun. The Vicar presided.

WATERWORKS ROAD.—The Bazaar was held on June 10th in the grounds of the Church Hall, and in spite of many hindrances and difficulties, was a success. Mr A. Wright, who is well known locally, and who was present at the opening of the present hall nearly twenty years ago, in his genial and happy way declared the Bazaar open. The Vicar's little daughter presented Mr Wright with a bouquet. It is not possible at the time of writing to say what the proceeds were, but we understand that they are likely to realise the hopes of the small but faithful band who have defied much and worked faithfully.

MOUNT CROSBY.—We are fortunate in having the right person as Home Mission Secretary, and congratulate her (Mrs Haigh) on the very encouraging result of her collection of subscriptions recently. We are beginning to get very solid at Mount Crosby, and know now pretty well how we stand.

St. Mary's, Kilcoy-cum-St. Matthias', Woodford-cum-St. Andrew's, Peachester (Rev. F. W. WILKINSON).—At last from this quarter comes a little news. All our Easter Meetings passed off well. Dr Row and Mr Carseldine were appointed Wardens for St. Mary's; Mr Yates and Mr Pinter for St. Matthias', and Mr Owen Jones and Mr Collins for St. Andrew's. Small presentations were made to Miss Pointon at Kilcoy and Miss Davison at Woodford for their generous and self-sacrificing help to the Church as organists. St. Mary's has been painted on the outside in light and dark shades of colour, and presents a very pleasing appearance. The work of painting was carried out by Mr Jackson, a returned "English Tommy," in a very satisfactory manner. To do this work of improvement Wardens and Committee borrowed the necessary funds, and a movement is on foot to liquidate the debt later in the year. A Children's Fancy Dress Ball is to be held in July for some minor expenses. At Woodford a very successful Coin Evening was held to provide funds to purchase some hymn books with music for the Church. Our fences here need attention, and so a movement is on foot to provide the necessary funds. During the month of May the Sacrament of Baptism was administered to Milford Keith Willett, Ruby Clarke, Victor Francis Walker, and Sybil May Thornton. Please will our parish readers note that Rev Canon Gradwell will visit the parish on Sunday, 30th July, and hopes to meet not only parishioners but all members of parish council and committees. We also have to chronicle the loss the district has sustained in the death of Mrs Blomfield, of Sandy Creek. The Church also loses one who was ever ready to help forward any effort that was being made. The child of Mr and Mrs Williams and infant child of Mr and Mrs Blake. To sorrowing parents and relatives we extend our sincere sympathy in their hour of sadness.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BIRD).—For the first time the Church was decorated for Whitsuntide, and the colour scheme of red was both appropriate and pleasing. At Whitsunday Evensong the choir, which is progressing well, rendered the anthem "Leave us not." Everyone had a good time at the Sunday School picnic on June 3rd, the weather being delightful. Our thanks to all who helped. Trinity Sunday, when Canon Gradwell was preacher at both services, was wet, and the congregations consequently small; the offerings therefore were considerably less than we hoped for. However, we feel sure that those who could not come will not fail to forward their contributions. We are glad to be able to state that "Parish Notes" will carry on for another year, and after that continual publication should be assured. All the parish organisations are showing enthusiasm. The Sale of Work this year will be on August 23rd and 24th, and we hope the proceeds will be given to the Hall Fund.

St. Peter's, Southport (Rev. F. QUIRK, M.A.).—The chief item of interest for the month is the publication of a parish magazine. The first issue has been very well received, and encouragement is thereby given to go ahead. The Clergy Retreat and Synod broke into parish work, but attendance at both was helpful and necessary. Our contribution towards Missions was a very big improvement on last year and we hope to keep it up this year, whilst our voluntary assessment reached the sum of £144, nearly half as much again as what was expected of us. The Church must be repaired, and the sooner the better. Tenders have been called. The Church at Nerang has been re-roofed, and the interior painted and stained. It is a wonderful improvement.

St. Peter's, Wynnnum (Rev. J. M. TRALE and Mr. HARWOOD).—It is with very much regret that we have to record the departure of Mrs Faine and family. Miss Faine has been a most regular and faithful teacher in St. Peter's Sunday School and the Home Mission collector for Manly. We thank her for her good work. We are happy in securing the help of Mr Pax Fleming to take the place of Miss Faine in the Sunday School, but we still need someone to take on the Home Mission collecting for Manly. Who will offer for this most important work? Again I have to appeal to our people to supply a very necessary want. The large Altar vessels—chalice and paten and flagon—which for so long have been in use in this parish, on days when there have been large Communion made, belong to Christ Church, Tingalpa; it has been decided to return them to Tingalpa. Our own vessels are not large enough, so it is absolutely necessary to provide a set of large ones; to procure these I shall want £20, and I appeal to the generosity of our people to make this sum good as soon as possible. It would be a great help if some of our people would give, say, subscriptions of a £1, it would encourage others to give liberally, so please send your subscriptions, large or small, to the Vicar as soon as possible.

VESTMENTS.

The *Methodist Times* (England), writing of vestments and the reason why England will never be Roman or High Anglican until either Romanism changes its whole form of worship, or the Englishman changes his nature, observes that the average Englishman does not like dressing up, he is too self-conscious. Yet Freemasons are understood to take some pride in their clothing, aldermen and town councillors and mayors bear themselves bravely, pageants were popular for the very reason that thousands of persons welcomed the rare opportunity of getting out of drab cylindrical dress. In some Nonconformist chapels ministers are to be seen wearing gown and bands, in others the vestments of the Church are used. We do not make the point that there is, in fact, quite a large number of Catholics in England, for vesting for worship in the habits consecrated by a thousand years and more of Christian use does not for a moment appear to them to be a dressing-up.

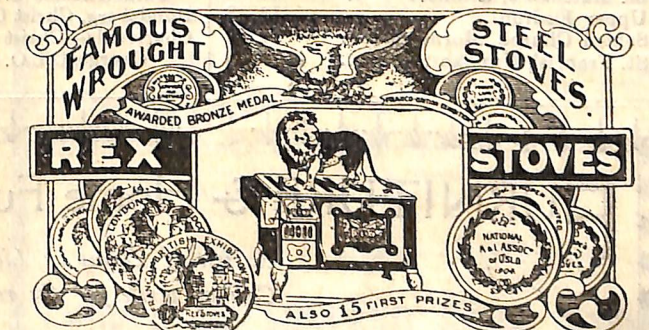
DIOCESAN INTERCESSION PAPER.—The Diocesan Intercession Paper which was formerly printed in the *Church Chronicle* is now published separately and will be posted each month to anyone who desires to use it by the Secretary, Mr R. O. R. Newman, Ballandean.

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Marriage Fees ...	£46	3	0
Assessments ...	52	14	10
	£98	17	10

HOME MISSION FUND.

Mrs J. F. Day ...	15	6
Mrs W. H. Jeffries ...	12	6
Mr H. A. Jones ...	3	3
Mr B. Keys ...	1	0
Mrs S. Keys ...	10	0
Beaudesert—St. Thomas' ...	4	12
T. Home ...	1	9
Knapp's Creek ...	10	0
Woodhill and Veresdale ...	10	6
Brisbane—Yeronga ...	2	13
St. Paul's, Taringa ...	15	0
St. Peter's, West End ...	1	1
Christ Church, Milton ...	1	13
St. Mary's, Alderley ...	1	4
St. Michael and All Angels', New Farm ...	7	7
St. Andrew's, South Brisbane ...	4	0
Drayton—Harristown ...	2	7
Gayndah—Winda ...	2	7
Gympie, St. Peter's ...	1	2
Ipswich—Booval ...	2	2
Pine Mountain ...	16	0
Mt. Crosby ...	2	10
Maroochy Parish ...	12	11
St. George's, Eumundi ...	7	6
Kenilworth ...	11	2
Nanango, St. Anne's ...	3	0
Oakey, St. Augustine's ...	2	11
Redcliffe, St. Mary's ...	1	0
Southport—St. Margaret's, Nerang ...	2	3
Toogoolawah, St. Andrew's ...	1	19
	£74	2

WHITSUNDAY OFFERTORIES.

Auchenflower, St. Alban's ...	3	11	2
Brisbane—St. Paul's, Taringa ...	3	7	10
Holy Trinity, F. Valley ...	14	7	9
St. Martin's, Rosalie ...	2	3	10
St. Andrew's, South Brisbane ...	18	18	4
St. Paul's, East Brisbane ...	5	18	5
St. Matthew's, Groveley ...	17	1	
St. Mary's, Alderley ...	1	15	6
All Saints', Chermeside ...	1	1	3
St. Matthew's, Zillmere ...	14	4	
Upper Kedron ...	13	3	
School Church, Morningside ...	11	9	
St. Francis', Nundah ...	5	4	3

Crows Nest—St. George's ...	1	13	7
St. Catharine's, Pinelands ...	15	5	
St. Faith's, Pechey ...	1	8	
Cleveland, St. Paul's ...	3	5	4
Chinchilla—St. Luke's, Miles ...	1	9	1
Drayton—All Saints', Cambooya ...	1	2	0
Eidsvold, St. Mark's ...	2	12	4
Killarney—Christ Church ...	1	12	9
St. Aidan's, Tannymorel ...	1	9	2
Kilcoy—St. Matthias', Woodford ...	2	2	6
Murgon—St. Mary's, Wondai ...	9	0	
St. George's, Tingoor ...	8	3	
Noosa, Church of the Nativity ...	8	3	
Southport, St. Peter's ...	6	5	3
Toowoomba, St. Luke's ...	7	16	0
Wynnum, St. Peter's ...	5	19	0
	£96	14	4

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Brisbane—St. Peter's, West End ...	2	13	9
Nundah—Contributions at Retreat ...	6	10	0
Redcliffe, St. Mary's ...	1	14	10
	£10	18	7

ORDINATION CANDIDATES FUND.

Toowoomba, St. James' ...	£3	0	0
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AUSTRALIAN BOARD OF MISSIONS.

Miss Wetherell ...	8	9
Beaudesert, St. Thomas' ...	6	1
Brisbane—Cathedral Box ...	2	5
All Saints', W. Terrace, W.A. ...	1	9
Holy Trinity, F. Valley ...	1	6
St. Peter's, West End ...	12	14
St. Andrew's, Indooroopilly ...	3	6
St. Augustine's, Hamilton ...	1	5
St. Michael and All Angels', New Farm ...	4	2
St. Colomb's, Clayfield, L.O. ...	10	9
St. Paul's, Taringa, W.A. ...	4	11
St. Philip's, Thompson Estate, L.O. ...	12	10
H.K. ...	10	0
St. Andrew's, South Brisbane ...	20	6
W.A. ...	10	0
C.L.O. ...	2	0
St. Matthew's, Groveley ...	3	9
Rifle Range C.L.O. ...	11	8
St. Francis' College Students ...	2	2
Tufnell Home C.L.O. ...	1	1
Bundaberg, Christ Church ...	15	5
Charleville—Christ Church, St. George, C.L.O. ...	2	0

Crows Nest, St. George C.L.O. ...	2	3
Eak, St. Agnes' C.L.O. ...	1	3
Ipswich, St. Thomas' ...	1	1
Inglewood, St. John's ...	5	14
All Saints', Texas, C.L.O. ...	6	4
Gayndah, St. Matthew's C.L.O. ...	15	10
Killarney—Christ Church ...	2	2
St. Aidan's, Tannymorel ...	5	3
Mt. Colliery ...	13	2
Maroochy Parish C.L.O. ...	5	0
Kenilworth ...	6	0
Maryborough—St. Paul's (Med.) ...	14	9
St. Thomas' ...	1	0
Christ Church, Granville ...	1	18
Nanango, St. Anne's ...	3	0
C.L.O. ...	6	8
Pittsworth—St. Luke', Tarallin ...	5	6
Southport, St. Peter's S.S. ...	16	0
Stanthorpe, St. Paul's ...	4	6
	£161	4

New Guinea Mission.

"Anon," Indooroopilly ...	1	0	0
Miss Bryce ...	4	10	0
Mrs Boden ...	2	0	0
"M.O." ...	5	0	0
B.H. ...	2	6	0
Allora, Girls' Guild (girl) ...	1	5	0
Brisbane—St. Paul's, Taringa, W.A. ...	8	3	
Gin Gin, St. Mary's ...	14	4	
Maroochy—St. James', Beerwah ...	2	10	0
	£10	17	1

Chinese Mission.

Gin Gin, St. Mary's H.K. ...	14	5
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