

## Official Notes.

## CONTRIBUTIONS TO DIOCESAN FUNDS.

## DIOCESAN ADMINISTRATION.

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	0
Mr B. Keys	...	...	1	0	0
Mrs S. Keys	...	...	10	0	
Beaudesert—St. Thomas'	...	...	4	12	9
" T. Home	...	...	1	9	3
Knapp's Creek...	...	...	10	0	
Woodhill and Veresdale	...	...	10	6	
Brisbane—Yeronga	...	...	2	13	3
St. Paul's, Taringa	...	...	15	0	
St. Peter's, West End	...	...	1	1	6
Christ Church, Milton	...	...	1	13	0
St. Mary's, Alderley	...	...	1	4	1
St. Michael and All Angels,	...	...			
New Farm	...	...	7	7	6
St. Andrew's, South Brisbane	...	...	4	0	
Drayton—Harristown	...	...	2	7	0
Gayndah—Winderah	...	...	2	7	6
Gympie, St. Peter's	...	...	1	2	6
Ipswich—Booval...	...	...	2	2	0
Pine Mountain...	...	...	16	0	
Mt. Crosby	...	...	2	10	0
Maroochy Parish...	...	...	12	11	6
St. George's, Eumundi	...	...	7	6	
Kenilworth	...	...	11	2	6
Nanango, St. Anne's	...	...	3	0	0
Oakey, St. Augustine's	...	...	2	11	2
Redcliffe, St. Mary's	...	...	1	0	0
Southport—St. Margaret's, Nerang	...	...	2	3	6
Toogoolawah, St. Andrew's	...	...	1	19	2
			£74	2	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', Chermide	...	...	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	0
Brisbane—Cathedral Box	...	...	2	5	
All Saints', W. Terrace, W.A.	...	...	1	9	3
Holy Trinity, F. Valley	...	...	1	6	0
St. Peter's, West End	...	...	12	14	1
St. Andrew's, Indooroopilly	...	...	3	6	9
St. Augustine's, Hamilton	...	...	1	5	10
St. Michael and All Angels,	...	...			
New Farm	...	...	4	2	6
St. Colomb's, Clayfield, L.O.	...	...	10	9	5
St. Paul's, Taringa, W.A.	...	...	4	11	
St. Philip's, Thompson Estate,	...	...	12	10	0
H.K.	...	...	10	0	0
St. Andrew's, South Brisbane	...	...	20	6	3
W.A.	...	...	10	0	
C.L.O.	...	...	2	0	0
St. Matthew's, Groveley	...	...	3	9	
Rifle Range C.L.O.	...	...	11	8	
St. Francis' College Students	...	...	2	2	0
Tufnell Home C.L.O.	...	...	1	1	0
Bundaberg, Christ Church	...	...	15	5	6
Charleville—Christ Church, St.	...	...			
George, C.L.O.	...	...	2	0	

Crows Nest, St. George C.L.O.	...	...	2	3	
Esk, St. Agnes' C.L.O.	...	...	1	3	6
Ipswich, St. Thomas'	...	...	1	1	10
Inglewood, St. John's	...	...	5	14	4
All Saints', Texas, C.L.O.	...	...	6	4	
Gayndah, St. Matthew's C.L.O.	...	...	15	10	
Killarney—Christ Church	...	...	2	2	1
St. Aidan's, Tannymorel	...	...	5	3	3
Mt. Colliery	...	...	13	2	
Maroochy Parish C.L.O.	...	...	5	0	9
Kenilworth	...	...	6	0	0
Maryborough—St. Paul's	...	...	14	9	7
(Med.)	...	...	1	0	6
St. Thomas'	...	...	1	18	0
Christ Church, Granville	...	...	14	4	
Nanango, St. Anne's	...	...	3	0	4
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	9
			£161	4	1

## New Guinea Mission.

"Anon," Indooroopilly	...	...	1	0	0
Miss Bryce	...	...	4	10	0
Mrs Boden	...	...	2	0	
"M.C."	...	...	5	0	
B.H.	...	...	2	6	
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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## Japan Mission.

Mrs. E. W. Taylor	...	...	10	0	
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## Yarrabah Mission.

Brisbane—Christ Church, Mil-	...	...	18	4	
ton, S.S.	...	...	3	10	9
St. Andrew's, South Brisbane	...	...			
			£4	9	1

## Church Mission.

Brisbane, St. John's Cathedral...	...	...	13	0	
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## Melanesian Mission.

Brisbane—St. Martin's, Rosalie,	...	...	£1	0	0
(boy)	...	...			

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Vol. XXXII.—No. 385.

Brisbane, August 1st, 1922.

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## The Church Chronicle.

Vol. XXXII.]

BRISBANE, AUGUST 1, 1922.

[No. 385]

### Archbishop's Engagements for August.

- 2—Institution of Rev. F. Maynard to All Saints',  
Brisbane.
- 3—Meeting of Diocesan Council.
- 4—University Senate.
- 6—Preach Cathedral, 11 a.m.
- 7—Mothers' Union.
- 13—Preach Cathedral, 7.30 p.m.
- 15—Confirmation at Nanango.
- 17—Confirmation at Groveley.
- 20—Confirmation at Southport School.
- 21—Confirmation at Sherwood.
- 23—Confirmation at New Farm.
- 24—Adult Confirmation at Bishopsbourne.
- 26—Confirmation at Maroochy.
- 30 } Oakley.
- 31 }

### Preachers at the Cathedral for August.

- 6—9.45 a.m., Canon Batty; 11 a.m., the Archbishop; 7.30 p.m.,  
Coadjutor-Bishop.
- 13—9.45 a.m., Canon Batty; 11 a.m., Canon Campling; 7.30 p.m.,  
the Archbishop.
- 20—11 a.m., Canon Batty; 7.30 p.m., Canon Batty.
- 27—9.45 a.m., Canon Batty; 11 a.m., Minor-Canon Simmons; 7.30  
p.m., Canon Batty.

### Editorial Notes.

#### COMMUNICANTS' MISSIONARY APPEAL.

We wish to call special attention to the article in these columns. The Appeal is the result of the decision made at Synod to raise £4,610 in this Diocese before March, 1923. The need is urgent. Every communicant is asked to subscribe not less than five shillings.

Would it not be splendid if we could exceed the amount asked for and send in £5,000? We believe it can be done if all the clergy and laity are sufficiently enthusiastic. In future a statement will be printed each month in the *Chronicle* showing the response that is being made in each parish.

#### CHURCH OF ENGLAND GRAMMAR SCHOOL CHAPEL (Canon Jones Memorial).

The Appeal for the Chapel appeared in our May issue. A statement showing the present position of the fund will be found in these pages, and also a reprint of an article in "The Viking," the school magazine.

The response to the appeal has not been adequate. It is to be hoped that those for whom Canon Jones memory has no associations, and who for that reason have withheld their support, will consider this aspect of the question: A Church of England school without a chapel is, to say the least, incomplete. It is claimed for our Church schools "that they can bring moral and religious influences to bear upon the scholars which are necessary for training good and honourable men. A school chapel focuses these influences and preserves the religious sentiment that is natural to every boy."

#### THE RELIGIOUS EDUCATION OF THE YOUNG.

America, which is already the birthplace of the movement to promote a World Conference of Faith and Order, is also the home of the World's Sunday School Association. The Associate General Secretary, Mr W. C. Pearce, M.A., is making a world tour, and has recently visited Brisbane. His object is to get the various denominations to unite in Sunday School work, and to emphasise the tremendous importance at the present time of an efficient training of the young in religion.

We do not intend to discuss the practicability of his scheme or the advisability of the Church of England joining in it, but we can certainly agree with him about the importance of this work. In an address to ministers of various denominations, at which our Church was represented, he made some telling points.

He showed very cogently that the impressions received in childhood and youth are the ones that are lasting, and that the seeds of most conversions in later life have been sown by a mother, teacher, or clergyman in earlier years.

He said that while it would be considered a disgrace—even if there were no law to prevent it—if a prominent man brought up his family as illiterates, there was no strong force of public opinion against him bringing them up, or allowing them to grow up, without any spiritual training.

He gave an experience he had at a meeting of business men. He found that they had all been to Sunday School or had had some equivalent religious training, and also that all who had children sent them to Sunday School. But when he passed round pieces of paper and asked them to write down the name, address and telephone number of their children's teachers, there was considerable consternation. They were properly caught. Not one could give the information required. Could you

Now that things are settling down, a strenuous effort is being made by our Committee for Religious Instruction in State and Sunday Schools to ensure a more efficient instruction of our children. The parish priest cannot possibly cover the ground, and it falls to the laity to take a large part. If only the grandeur and importance of the work were more clearly appreciated, we should have all the teachers that we need. It is not too much to say that the future of Queensland is in their hands.

#### RELIGIOUS CORRESPONDENCE IN THE PAPERS.

Both the leading daily papers seem only too willing to print letters on religious subjects. The correspondence page of the *Thursday Courier* is often full of them. Do these letters serve any useful purpose? Often those who are the most eager to rush into print are religious cranks—people who have got the interpretation of Daniel on the brain, or those who with insufficient knowledge, misrepresent the teaching and practice of organised religious bodies. Some of the letters are sensible, and we wish there could be more of them.

Whatever we may think about people airing their views on religious matters in the daily press, most people will agree that a religious paper provides a suitable opening for those who have something interesting to say, some valuable criticism to make, or some important question on which they desire information. Our correspondence page is often nearly empty. Some good letters would add to the interest of our paper, and might indicate topics about which the Editor might find some recognised authority on the subject to write an article.



## THE REVISED LECTIONARY.

The experimental revision of the Lectionary, which is sanctioned for use in this Diocese, has been adopted in many Churches. No doubt before long the scheme will be reconsidered in the light of the criticism which has been evoked by its use in various Churches throughout the Anglican communion. Are we giving it a fair trial? It is doubtful if we are. It is often used in an arbitrary and undisciplined manner, without any deference to the wishes of those who have drawn it up. The lessons are supposed to be read in courses, but often the shorter is chosen for the obvious reason that it is short, and sometimes the lesson is selected merely because it provides a suitable text for a sermon.

The laity would do well to buy it and study it. It is quite cheap. Moreover it provides a valuable guide for those who wish to pursue a carefully considered course of Bible reading. The course on Our Lord's Life, which began after Trinity, and is followed in the second lesson at daily Evensong, is particularly helpful.

## ALTAR LINEN.

Those who read the *Northern Churchman*—it is usually worth reading—may jump to the conclusion that the article in this number on Altar Linen, etc., was "cribbed" from one in the July issue of that paper—as they have some similarity. As a matter of fact they were written independently, but we think it possible that both these articles were suggested by one which appeared a short time ago in the *Newcastle Diocesan Churchman* which was written by a priest who had suffered much during his travels from undersized Altars and strange assortments of Altar Linen.

## ANNUAL MEETING, C.E.M.S.

The Annual Meeting of the Church of England Men's Society was held in St. Luke's Hall on Saturday evening, June 17th. The Chairman (Rev. Canon F. de Witt Batty) presided over the meeting, which consisted of over fifty delegates and members. A letter was received from the Archbishop regretting his inability to attend, having long ago promised to address the communicants of Holy Trinity, Woolloongabba. The Chairman extended a hearty welcome to the delegates, also to Rev. A. R. Ebbs (the National Secretary in Australia), and to Mr R. Ruegg (the founder of C.E.M.S. in Australia). It has been stated in the South that C.E.M.S. originated there. We must contradict that statement. The Society in Australia was first started at St. Thomas, Toowong, Brisbane, by Mr Richard Ruegg, and he was one of the promoters in bringing Rev. H. Woolcome out to Australia.

The Chairman, in a short address, reported the unbounded success of Archdeacon Martin's Mission to Men in Toowoomba and in Brisbane. The Missioner's time would not allow him to visit any other centres, but if it is the wish of the outside parishes, we will arrange Missions during the coming year. The minutes of the previous annual meeting were read, to let delegates know the position we were in at that time. The Annual Report was presented and discussed paragraph by paragraph. Thankfulness was expressed with the success of the Procession of Witness on Good Friday night. It was suggested that the Executive consider the organising of an inter-denominational procession and open-air service for next Good Friday. One or two questions were asked regarding the proposed Church-

men's Hostel. It was stated that we were on the look-out for a suitable building that could be converted into a comfortable dwelling to house our Churchmen, especially young men when away from home. It was not the intention to appeal to the branches for financial assistance, but we looked to members to do what they could. We are happy to say that one brother has promised £100, and others are willing to approach their rich friends for support. Dissatisfaction was expressed with the "Men's Magazine," though it was presented to the members free of charge. It was suggested that the magazine be enlarged and charged for, and that we receive supplies monthly. After a little further interesting discussion the report was adopted.

There was a motion before the meeting: "That the country branches be represented on the Executive Council." This was discussed at some length. One or two delegates stated that they did not want representation by Brisbane members: they wanted direct representation. This idea would work all right with branches a little outside Brisbane, but there are branches all over Queensland. We think it better for us all to have each and every country branch represented on the Council.

Owing to the lateness of the hour the Rev. A. R. Ebbs could only give a short address. He stated the Society was making remarkable strides throughout the Southern States. Clergy who a short time ago had no sympathy with the movement are now co-operating with us whole-heartedly. Many notable citizens of the South have joined the Society, and others are helping us in prayer and with cash. The Society has been proved not to be an organisation of men to dictate to the clergy, but an organisation to help them and to back them up in the advancement of the Kingdom of God. We wish to remind members that Bishop Halford conducts a Prayer Meeting for Men in St. Luke's on the second Tuesday in the month.

The meeting was the most enthusiastic and most encouraging for many years. We are thankful, and feel sure that we are firmly established. If the brethren will stick by their clergy and to the vow taken before the altar, then nothing can stop us from making this vast continent of ours a truly Christian country.

## PROTESTANTISM IN AMERICA.

Dr. Waterman, one of the leading scholars of the Church in America, has recently, in a series of lectures in New York, submitted American Protestantism to a searching analysis. He finds in it six characteristics:

1. *Uncertainty* about anything. "I believe that everything in the Bible is inspired that is inspired to me."
2. *Indefiniteness*. "What does the divinity of Christ mean? No mortal man can tell."
3. *Ambiguity*. "To impose any particular interpretation on any clause of the Creed is to add to the Creed."
4. *Morality instead of Religion*. "No matters of religious belief are of fundamental importance in the ordering of a man's life."
5. *No Remedies for Sin*. "God is bound by His own love to forgive all sins of all men, and no machinery of atonement is required."

6. The habit of regarding death as a sacrament of life. "The soul has an affinity for happiness, and when it is parted from the hampering flesh it will be straightway assimilated to God."

In all these characteristics modern Protestantism differs from the Catholic faith as taught by the Church.

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## CANON JONES AND THE SCHOOL.

The late Canon Jones was first connected with the School in Toowong in its first year, 1912. Our numbers were about ten at the time, but he showed sincere interest and gave welcome encouragement. At the end of the year he presided at our first Speech Day, and distributed the prizes. It was characteristic that he did not despise a humble beginning. He treated the School as he treated all, like a gentleman. Three years later, after we had acquired the Bowen House Preparatory School, the boarders, who resided at a rented house in Chelmer, became his parishioners. He endeared himself to us all by his beautiful ministrations in the Parish Church, and by the personal interest he took in all. He regularly visited the School-house, and was unfailing in his old-world courtesy. Two years later, when the foundation of the present School house was laid at the permanent site of the School, the Canon told one of us that one of the dearest wishes of his life had been fulfilled, and that he hoped before he died to see the Chapel built. He was the first clergyman to visit the School after it was opened. Though old and feeble, he trudged on a hot day from the tram, bringing once again sweetness, gentleness, and good cheer.

After his death his friends met and decided to build a Chapel at the School in his memory, and the fund, we hope, will soon be large enough to make a start with the building. Let his older friends speak and write of his splendid services to Church and State in the prime of his manhood. He was certainly a noble-hearted pioneer, greatly daring, and freely giving. Many have called him the "Grand Old Man of Queensland." The writer of this article was privileged to know him only as an old man, and to assist him sometimes in his work when he was infirm. He was wise and tolerant, loyal and steadfast, gentle and generous, open and bold. He was deeply religious, without finesse or effeminacy; one of the most gentle, manly, and saintly of men. His love of nature was deep but unobtrusive; yet if you walked with him through the bush, or sat on his verandah with him in the evening, he would speak his heart with sincere love of the beautiful. Returning from Brookfield, at a certain spot on the road overlooking a valley, he would descend from his cab and walk to the fence and with reverence remove his hat, and commune for a few minutes with the Great Spirit. He loved the river and the trees at Indooroopilly, and the birds and flowers. He loved children, and he loved home life. What endearing ways he had! He raised his hat always if he spoke of God. What a calm temperament! Ten minutes before a public meeting convened to do him honour, one found him playing "Patience" in his study. What latitude! On one occasion when he reached Brookfield Church he asked his companion if she would enter or stay outside. "For, you know," he said, "you can worship God outside as well as in." He was great in his simplicity. His name will live, I trust, for ever in Queensland; and it will be great honour for the School to have a Chapel called by his name, and to have, as our patron saint, a lover of boys, and a lover of Queensland. Let us reverence what he revered in his rare and beautiful way—the beauty and love of God revealed in nature and in human life.

The Canon would have wished the Chapel built on the hill and amongst the trees, open to every wind that blows, and open to every boy who seeks inspiration for a noble life; whilst it shelters the whole School with the blessing of peace.—W.P.F.M.—*The Viking*.

## CANON JONES MEMORIAL FUND.

POSITION OF FUND 18TH JULY, 1922.

## Subscriptions.

1 at £250 ...	...	...	...	£250	0	0
1 at 100 ...	...	...	...	100	0	0
1 at 50 ...	...	...	...	50	0	0
11 at 25 ...	...	...	...	275	0	0
8 at 10/10/- ...	...	...	...	84	0	0
16 at 10 ...	...	...	...	160	0	0
1 at 6 ...	...	...	...	6	0	0
38 at 5/5/- ...	...	...	...	199	10	0
35 at 5 ...	...	...	...	175	0	0
15 at 3/3/- ...	...	...	...	47	5	0
3 at 3 ...	...	...	...	9	0	0
70 at 2/2/- ...	...	...	...	147	0	0
Smaller amounts ...	...	...	...	429	5	1
Interest ...	...	...	...	127	0	6
				£2,059	0	7
Promises unpaid ...	...	...	...	£151	16	0

## APPOINTMENTS.

Mr Hubert Frederick Wilkins, licensed as Lay Reader in the Parish of St. Andrew's, South Brisbane. Renewed License.

Mr William A. Milward and Mr Ernest H. King, licensed as Lay Readers in the Parish of St. Mark's, Warwick.

Mr Samuel J. Cossart, licensed as Lay Reader in the Parish of Christ Church, Boonah. Renewed license.

The Rev. William John Gerrard, licensed as an Honorary Mission Chaplain within the Diocese of Brisbane.

The Rev. George Green, resignation as Vicar of the Church and Parochial District of St. Matthew's, Sherwood. Accepted to take effect on the 30th of September.

The Rev. A. E. Smith, resignation as Rector of the Church and Parish of Holy Trinity, Goondiwindi. Accepted to take effect on the 31st of August.

## Letters.

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

## PROHIBITION.

Sir,—Will you permit me to express my doubts as to the value of such "evidence" as that of "Canadian," published in your issue of July?

"Canadian's" name and address are unknown to anyone in Australia, nor does he give facts or figures in such a way as to enable them to be verified. Nevertheless his statements can be proved false. A glance at the map of Canada shows that the valley he refers to is in the Province of Quebec, which is not under Prohibition.

On the other side we can get evidence worth something:—(1) Mr. P. C. Larkin, High Commissioner for Canada in England, "I cannot help testifying to the good effects of Prohibition." (2) Dr. Saleeby in "Public Opinion," 30th Sept., 1921, "To find an English-speaking Canadian woman of any standing who would openly, or in private, ask for the return of the saloon, would be impossible."—I am, Sir, etc.,

G. L. HUNT.

## COMMUNICANTS' MISSIONARY APPEAL.

The recent Synod was notable for its Missionary enthusiasm. The speeches made by the Rev. P. J. Bazeley and the Rev. J. S. Needham, together with the speech of the Archbishop, made an impression which will take some time to evaporate. The fact that the Australian Board of Missions is £15,000 in debt was brought home in a forcible manner by the declaration that further failure on the part of the Church throughout Australia would mean the withdrawal of the Missionaries, but would mean death at their posts because they would refuse to be withdrawn. The Missionary Conference with the members of Synod decided to make an effort to find the sum of £4610, the amount apportioned by the A.B.M. as the share of the Diocese. If the work is to be carried on, this means after the failure by £659 to reach the amount undertaken last year, an increase of £1269 on last year's effort. It was decided that the claims of Missions to the Heathen should come first and before everything else, accordingly it will be found in the Diocesan Treasurer's budget that Missions to the Heathen is at its head. The Diocesan Board of Missions held several sittings soon after Synod and decided that a direct appeal should be made to every communicant individually to undertake to contribute not less than 5/- before the 31st March, 1923. If every communicant responds, the amount will be reached without any appeal for specially large contributions. It was felt also that this method of appeal would bring home to every communicant a sense of personal responsibility to obey the Lord's command—"Make disciples of all the nations." The minimum of 5/- is within the reach of even the youngest newly confirmed child, a trifling act of self-denial such as giving up one or two entertainments in the year will make it possible without any reduction of other contributions for Church funds. The Rev. Percy O. Shaw, who for 21 years has been a Missionary in New Guinea, was appointed Diocesan Secretary of the Communicants' Appeal. The Board of Missions is issuing an appeal addressed to every communicant, sufficient copies of which will be sent to the clergy together with envelopes in order that every communicant may receive the appeal addressed to him or her personally. Promise slips will be enclosed, which communicants are asked to return to their Parish Priests, so that within a few months it will be possible to know whether the sum will be available. The clergy are asked to appoint in each Parish one or more persons as Parish Secretaries of the Communicants' Appeal, who will address the envelopes and undertake their delivery and the collection of the promise slips, working of course under the direction of the Parish Priest. This method of appeal will not interfere with the donations of those already contributing, they will simply fill in their promise slip for the amount they are in the habit of giving or for any increased amount. They and the new contributors will give through Missionary boxes, Missionary envelopes, or in any other way that they prefer. Nor will existing agencies for Missions be interfered with. The Women's Auxiliary has been requested to use its organisation to promote the Communicants' appeal. The simple requirement is that each one shall sign the promise slip and fulfil its obligation before the 31st March, 1923. It is a challenge to the whole Church in the Diocese as to whether or how much the Church as a whole believes in what it professes.

All correspondence in regard to the Communicants' appeal should be addressed to the Rev. P. O. Shaw, Box 47, Brisbane, who will arrange for the forwarding of boxes

or envelopes or literature as may be required. Parish secretaries will report to him from time to time the number and value of the promises signed and returned.

## A.B.M. Notes.

On the Marsina, which left Brisbane, July 3rd, three members of the New Guinea Mission Staff returned to their work from furlough.

Miss Nowland, who is in charge of the half-caste home at Doubina, has already served for over twenty years on the staff, having been dismissed by Bishop Halford in August, 1901. She returns full of hopes and much cheered by many kind gifts for her work and station.

Miss Forman begins her third period of work on her return. For the first three years she worked in Samarai, then on her return from furlough she worked mainly at Wamira, where she did exceedingly good and useful work among the natives. She now returns to again take up the school in Samarai for white children. This means a great piece of self-sacrifice for one whose whole heart is so wrapped up in the purely native work, but we believe that she will be able to do a very important work at Samarai.

Rev. C. Saunders will probably stay at Port Moresby for a time, as the Church people are very anxious to keep the Church open, and have promised to do their utmost to raise their share in his salary.

Miss Slade, until last October, was the teacher of the Teachers' Training College. She goes back to the work she began in October last at Taupota.

A new edition of the Mukawan hymn-book has just been printed in Sydney and despatched to the Mission. A number of the Mukawan people have collected yards of red seed necklaces, and are purchasing copies of the hymn-books with the money raised from the sale of these seeds.

The Bishop of New Guinea has had to take away the license of Robert Madduna. He ask the prayers of the Church that Robert may find true repentance, and that his fall may not hinder the work of the Mission.

MOVEMENTS OF MISSIONARIES.—Miss Florence Smith, of the Mitchell River Mission, has arrived in Newcastle on a well deserved furlough. We wish her a very happy time.

Miss Edith Safstrom, of Melbourne, who was accepted for service by the Bishop of Melanesia some months ago, will sail for the Solomons on August 11th.

By the Morinda, arriving on July 3rd, the Rev. A. C. Flint landed in Brisbane on furlough from Ambasi, Papua. He has worked there since his going to the Mission three years ago. This station is one of the outposts, and only this year they have some of the first fruits of the work at Ope River, not far away. Mr Flint has an exceedingly difficult language to grapple with. He has got a grip of it now and is doing well. Mr Flint looks well.

During the past month the Rev. J. Hunt has been in Brisbane and Rockhampton Dioceses. Mr Hunt visited some old scenes in Rockhampton, especially Springsure and Emerald, the former of which places was for eighteen years his headquarters when he was Rector of the parish.

In Brisbane Diocese Mr Hunt has preached at Taringa, West End, Ithaca, Laidley and Toowong. He leaves shortly for Sydney, via Tweed Heads, to join his boat to return to Papua.



Rev. M. A. Warren and Mr. Holland have just come down from New Guinea.

Miss Nowland, of Doubina Home, New Guinea, wishes to gratefully acknowledge the following gifts for the Home: Singer sewing machine from J. K. Stewart, Esq., and Singer Co.; gramophone from Miss Byrne and Mr King; records from Messrs. King & King, Paling's, A Friend, Mrs Bracker, M.C., Mrs Boden, B.H.; books from St. Paul's (East Brisbane), Holy Trinity (F. Valley), Holy Trinity (Woolloongabba), Miss Barton, Miss Coote, Mrs Turner (Taringa); various household gifts from Taringa W.A., Milton W.A., Holy Trinity (Woolloongabba) W.A., Diocesan Committee W.A., and Mrs Douglas; also Anon., gifts of money for games; and from Mrs T. Jones.

Miss Forman wishes to thank Christ Church, Milton, for £3 10s. for school material; also books from Mr F. R. Lloyd; a sewing machine from Miss N. Jones; and a parcel of gifts from Woolloongabba W.A.

Tablecloths for the bachelor priests have also been received: three from Kingaroy W.A. and one from Milton W.A., and one for Miss Nowland from Taringa W.A.; a parcel of clothing from Boonah G.F.S. for Yarrabah; a case of 4 doz. tins condensed Lifeguard milk for distribution to the various Mission stations; two parcels from Mrs Douglas and Ipswich for James Noble, Forrest River; A Friend has sent £1 for comforts for Forrest River and £1 for Bogaboga Church, New Guinea, in answer to remarks in the May "A.B.M. Review"; St. Augustine's Women's Guild (Hamilton), a case of Communion wine for Mitchell River.

Miss F. Smith, of Belburra, Mitchell River Mission, passed through on furlough in June. Belburra is a branch

station lately opened, and is very badly furnished. Miss Smith would be glad to receive a frying-pan, kerosene pump, funnel, enamel basins, billycan, lamp, flower seeds (balsams, cosmos, sunflowers, zinnias), vegetable seeds (tomatoes, cabbage, kohlrabi, beetroot, swede turnips, carrots, turnips, pumpkins, marrows, squashes, cucumber, climbing beans and snake beans); also cotton seed.

Gifts may be sent to Foreign Mission Office, Church House, Ann Street, Brisbane.

### ANGLICAN CHURCH MISSION.

Headquarters: ST. LUKE'S, Charlotte Street, Brisbane.  
PHONE CENTRAL 3970.

The Mission has not reported in the *Chronicle* recently, but we have not been idle; in fact it has been owing to the many calls upon our time that the notices have not appeared. We reported to the recent Synod that our income for the year ending 31st March had been £666 0s. 9d., an increase on the previous year of £76 18s. 5d., and our expenses £726 7s. 1d., which means that the balance of the previous year, £60, had been used. But our future is hopeful. Headquarters is becoming quite a busy centre of various organisations: the Yorkshire Society, the "Thistle" Soccer Football Club, the Australian Guards Association, and the Children's Welfare Association are centralising their work at Headquarters and are very grateful for the general co-operation the Mission is giving. We have also begun Church extension work and are now responsible for regular services at Pinkenba and Bald Hills. The Newsboys' Institute has formed three grades of football teams this year, namely, 2nd Grade, Cities; 4th Grade, South Brisbane; and Minors, South Brisbane. The three clubs meet Tuesdays and Thursdays for training, and the 2nd Grade team have won all their matches for the present season.

**PINKENBA.**—The regular Church services and Sunday School which are maintained at Pinkenba are under the supervision of Mr Edward Martin, honorary lay reader, Mr Miles being responsible for one service a month. The Sunday School picnic was held on 3rd June, when about 100 children and 60 adults were catered for. In the evening a social and dance was held in Mr McMullan's Hall, and the ladies' committee are to be congratulated on the success of the day's outing. Canon Batty has made himself responsible for a bi-monthly service.

**BALD HILLS.**—After a lapse of many years our regular Sunday services have been established at Bald Hills, and are being held every Sunday morning at 11 o'clock in the Soldiers' Memorial Hall. The first service was taken on 11th June, and 30 of the old Church of England families attended, and the general feeling is that a regular congregation will soon be established. Mr Kempson has been licensed as honorary lay reader and with the assistance of the Mission will conduct services. It is intended to hold a congregational social evening at an early date for the purpose of considering the future working of the district.

Fifty years ago a little group of writers of the even then famous Isaac Pitman System of Shorthand founded, without ostentation and in a very small way, the London Phonetic Shorthand Writers' Association. The shorthand system, with which the name of Sir Isaac Pitman is immortally associated, has proved one of the greatest economisers of time and human energy ever invented.

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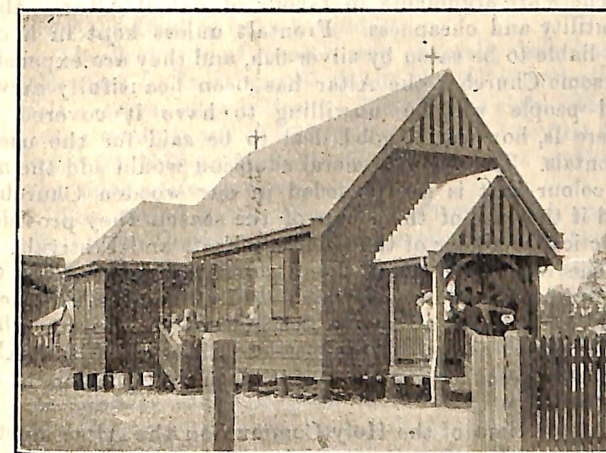


## DEDICATION OF ST. MARTIN'S CHURCH, COOMINYA.

Under ideal weather conditions this celebration took place on Saturday, 24th June, amid great rejoicing. The Church is built of local hardwood, faced and lined and ceiled with pine. The sanctuary is square, and only slightly narrower than the nave. A vestry is attached on the north-east corner. The windows, of cathedral glass, are in pairs, and come down to the level of the seats, thus securing exceptionally good ventilation. Situated in the midst of the village, the building looks architecturally graceful and dignified. Messrs. Atkinson and Conrad are the architects. It seats 80 in the nave. A little before half-past two the Confirmation candidates—15 women and girls and 7 men and boys—marched in procession from Mrs Rankin's house to the Church. Then arrived Mrs Lumley Hill, Bishop Le Fanu, Mrs Le Fanu, Rev. J. B. Armstrong (Rector of Hamilton, who some years ago was stationed at Esk), and other members of the Bellevue party. The Coadjutor-Bishop was met at the West door by the Rector and the lay Church officials. The aisle, steps and vestry became thronged with people who could not find seats. The opening hymn was:

"Yea, we know that Thou rejoicest  
O'er each work of Thine;  
Thou didst ears and hands and voices  
For Thy praise design;  
Craftsman's art and music's measure  
For Thy pleasure  
All combine," etc.

The Coadjutor-Bishop then conducted the Dedication rites and ceremonies, after which he gave Confirmation and preached a most appropriate sermon. The offerings for the day, which are to be spent on furnishing the sanctuary, amounted to over £68. Mr Armstrong, on behalf of St. Augustine's people at Hamilton, presented a stone font, hymn board, book rest and credence bracket. Subsequently dainty refreshments were served by the ladies of the congregation in a booth made of branches, when the Rector



welcomed the Bishop and Mr Armstrong, and at the same time congratulated the Ladies' Guild and the Men's Committee on the successful issue of their labours. He also thanked Mrs Lumley Hill for her generous donations. Furthermore, she had promised to give something to the Church which would worthily commemorate the names of



the men who went to the war from the district, and to give a present to the first soldier of the Settlement to be married in the Church. (Applause). They had to thank the Esk congregation for the organ and Altar Cross. The building cost so far over £600, towards which (not counting the offerings at the dedication) over £400 had been raised, the balance having been borrowed from the Diocese. The Bishop, who was received with cheers, spoke in congratulatory terms of the spirit of zeal and willing service of which the pretty little Church was the visible sign. Mr Armstrong, yielding to entreaties from all sides, in a happy speech expressed his pleasure at being once again amongst his old friends, seeing some whom he had baptised, confirmed. He added his warm felicitations.

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Beautiful High-grade Linen Double Damask Serviettes. Prices 45/6, 47/11, 57/11, 63/- dozen.

Good Quality Pure Linen Damask Serviettes. Prices 33/6, 37/11.

### Hemstitched Linen Damask Cloths.

2 yards square. Price 49/11 each.  
2 yards x 2½ yards. Price 63/- each.  
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Hemstitched Serviettes to match. Price 42/- half doz.

### LINEN SHEETINGS.

The Best Qualities in Pure Irish Linen Snow White Sheetings.  
54 inches wide. Price 8/11, 10/11 yard.  
72 inches wide. Price 13/11, 16/11 yard.  
80 inches wide. Price 16/6 yard.  
90 inches wide. Price 18/11, 22/11 yard.

### Pillow Linen.

54 inches wide. Price 8/11, 10/11 yard.  
40 inches wide. Price 5/11, 6/11, 7/6, 7/11 yard.

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QUEEN ST., BRISBANE



# The Church Chronicle.

Vol. XXXII.]

BRISBANE, AUGUST 1, 1922.

[No. 355]

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.

Bishopsbourne,  
Brisbane,

July 17th, 1922

My dear Friends,

I had an interesting though rather strenuous fortnight's tour which ended up on July 4th. During it I held Confirmations at Killarney, St. Luke's Toowoomba, Laidley, Bundaberg, Childers, Cordalba, Howard, Urangan Road, Gympie, Imbil and Caboolture. It always gives me rather particular pleasure to hold Confirmations in small and rather far away places, such as Imbil and Urangan Road, where no Confirmation has ever been held before. Another interesting incident of my tour was the opening of the Hostel for School Girls at Gympie. The old St. Andrew's Rectory at Gympie, with very little alteration, makes a most suitable building for the purpose.

Before I write my next monthly letter my travels will not be so extensive. They will include only Russell Island (near Redland Bay), Toowoomba, Clifton for Sunday July 30th, and Nanango for which I start on August 14th. I shall be away the entire month of September in the Far West. I leave Brisbane on August 30th. The Head of the Bush Brotherhood has arranged a very comprehensive programme of travel for me, and in addition to the Brotherhood district I shall visit Oakey, Mitchell, Roma and Chinchilla. When I return from all that I shall feel that I really know something about the Diocese. At this time I am visiting a good many of the Brisbane suburban parishes for Confirmation and other purposes. I put this in lest it should seem that I am neglecting the metropolis for far away travels, but I think that really it is not so.

Your sincere friend,

GERALD BRISBANE.

## DECENTLY AND IN ORDER.

These notes concerning the Altar, its furniture and linen, are written primarily for the benefit of laity who may from time to time desire to present gifts to their Church. It is possible also that some Parish Priests may find it helpful to have some information on this subject condensed into a small space. The writer has no desire to dictate to his fellow Priests.

He is indebted for some of the practical advice to Dr. Percy Dearmer's *Parson's Handbook* and to a small "Directory of Ceremonial" published by the Alcuin Club. He is quite aware that both these authorities are regarded by some Priests as "cranky," but on practical and non-controversial points they are fairly reliable.

That some advice is needed is apparent to one who visits many Churches in the Diocese. It is to be hoped that no one's feelings will be hurt if any of the criticism seems to apply to their own Church. On the other hand, if any of these remarks make for a more reverent Administration of the Sacrament or inspire any one to make or purchase any of the articles mentioned herein for his or her Church, the space occupied in the paper will not have been wasted.

No hard and fast rules can be made for measurements. Some of those suggested may be slightly modified where circumstances require it.

### THE ALTAR, ALTAR STEPS, FRONTAL AND CLOTHS.

The Altar should be about 3 feet 3 inches high, from 2 feet 6 inches to 3 feet deep, and at least 9 feet long in most Churches. Mr Harold King in "The Chancel and the Altar," says that five-twelfths the width of the Chancel is a suitable length. The depth is important. It should be deep enough to enable the Corporal to be spread flat on the Altar and leave a foot beyond. In some Churches the depth is sadly reduced by a wooden stand placed on the Altar for the Cross and flowers, making it impossible to spread the Corporal properly.

The Altar may be made of wood or stone and should stand on three steps. But one or even two of these may be dispensed with in small Churches. The top step, called the 'footpace,' should be 2 feet 6 inches wide—i.e., from the foot of the Altar to the top of the step. If it is narrower than this it is not easy for the celebrant to kneel down, and a visiting priest used to a footpace of adequate width may step back too far if he is not careful and may have a nasty fall.

Both Canon 82 (of 1603) and the Prayer Book (Ornaments Rubric) require that the Altar should be covered with a Frontal (called in the Canon a decent carpet) during the time of Divine Service. So the naked Altar so common in our Queensland Churches is, strictly speaking, illegal: but until we have a Revised Prayer Book or some more definite injunctions from those in authority it is not of much use to insist upon an exact following of the law.

There are arguments in favour of naked Altars—those of utility and cheapness. Frontals unless kept in a case are liable to be eaten by silver-fish, and they are expensive. In some Churches the Altar has been beautifully carved, and people will be unwilling to have it covered up. There is, however, a good deal to be said for the use of Frontals. Their more general adoption would add the note of colour that is badly needed in our wooden Churches: and if they are of the colour of the season they provide a practical reminder of the Church's Fasts and Festivals.

The top of the Altar should be covered as well by two cloths, from the lower of which should hang the Frontlet, a strip of stuff with a fringe which hides the fixtures on which the Frontal hangs. If we persist in having a bare Altar it should certainly have a decent cloth over the top, of silk or linen.

At the time of the Holy Communion the Altar must be covered with a fair linen cloth. This should be of good strong material, the same depth as the Altar, and should hang down some distance on either side.

Those in use in some Churches are much too short, and are frequently spread directly on the top of the Altar, on the bare board. This causes them to slip about. If there is a cloth underneath this is avoided, and it is easier for the celebrant to perform the manual acts noiselessly. In Churches where there are frequent celebrations of the Holy

Communion the fair linen cloth may be left on the Altar, so out of service time there will be three cloths on the Altar—1 The under cloth; 2. The fair linen; 3. The covering cloth.

There should be a carpet—at any rate on the top step of the Altar. A small mat that easily gets rucked up or out of place is merely a nuisance. The carpet deadens the sound of the celebrant's steps if he is wearing boots, and may be as well a beautiful addition to the furniture of the Sanctuary.

### THE ALTAR FURNITURE.

The traditional custom is to place two candles on the Altar. This is not illegal and it is not a purely Roman Catholic custom. It has been declared lawful in the 'Lincoln Judgment' and has been the custom before and generally after the Reformation in the Church of England. There may be other candles around the Altar.

Other ornaments included under the Rubric are a Cross and a Cushion or Altar Desk. If an Altar Desk is used wood is a more suitable material than brass—brass ones are heavy to move and are apt to injure the Altar Book. The custom of placing flowers in vases on the Altar is copied from the Church of Rome. It is a beautiful custom if not overdone. For many reasons vases of beaten silver, glass or pottery are preferable to the ugly brass ones that are turned out by the thousand from ecclesiastical factories. Pottery vases of good colour and design can be obtained in Brisbane and can be made to order. Those who wish to see how beautiful they look should visit the Tufnell Home Chapel at Nundah.

### THE ALTAR LINEN.

In some Churches there is a strange assortment of cloths, often of the wrong size, wrongly folded, sometimes badly washed. In others everything is clean and correct. In such Churches it is generally found that some lady who loves Our Lord has undertaken the care of the linen, under the guidance of a well instructed parish priest. First of all there should be two pieces of linen 20 inches square. Formerly one large one only was used and was drawn up over the Chalice from behind.

The first only of these is now generally described as "the Corporal." It is spread flat on the Altar and should not fall over the edge in front. There is one right and there are many wrong ways of folding it. It should be first folded inward in three parts, beginning at the front and then from the sides again in three.

The second is 'the Fair Linen Cloth' which the Rubric directs, for covering the Sacrament after the Communion of the People. This should be of the same texture as the Corporal. There is no reason why it should be edged with lace or be of some flimsy material. In many Churches this cloth is not nearly large enough. It will be found convenient to have three linen cloths of equal size which can be used for either purpose. Two will be always in use and one if necessary at the wash.

In addition a square of some stiffened material covered with linen called the Pall is in common use. This is not essential and its place can be taken by the second Corporal folded up. If it is used, the lower side should not have blotting paper inserted under elastic bands, as nothing but linen or silk should be used on the Altar. The linen cover should be frequently taken off and washed. It is most repulsive to find stains of wine on the under side, sometimes weeks old.

There must also be a set of Purificators, pieces of linen for wiping the Chalice. These should be large enough to serve their purpose.

### THE BURSE.

This linen should be kept in a case called the Burse. This case is made of two squares of some stiff material covered with silk or linen held together on one side by stitching to form a hinge. The covering is usually the colour of the season, but one covered with a good brocade is enough in a small Church which cannot afford a whole set. This essential article is often conspicuous by its absence.

### THE CHALICE VEIL.

In addition to the Burse a silk veil is in common use for covering the Chalice and Paten when they are placed on the Altar and at the end of the service.

This is usually of the same material as the Burse and the colour is that of the season.

It is not an essential. In our Church, both before and after the Reformation, the Chalice and Paten were generally set on the Altar unveiled. It may therefore be dispensed with if desired. At any rate, when in a new or poor Church difficulty is found in getting the requisite linen, etc., it may well be left until last.

### THE STORING OF THE LINEN.

Frequently the linen is kept in a wretched little cardboard box. It should not be difficult to have a decent box or drawer which will close tightly, for the Burse, Veil, and Altar linen, even if it is not possible to have a press for all the Altar cloths, etc.

### THE WASHING OF THE LINEN.

The linen should be kept spotlessly clean and no trouble should be spared. The ladies are so ready and willing to help that it should not be found difficult in any parish to find some person or persons who would undertake this work and see that it is kept up during an interregnum or when the priest is away on holiday.

Any enquiries on these or kindred subjects addressed to the Editor will be gladly answered. Those who wish to see an Altar properly vested should ask leave to inspect the High Altar at All Saints' Church, Brisbane.

## RELIGIOUS INSTRUCTION IN STATE SCHOOLS AND SUNDAY SCHOOLS.

The first meeting of the Committee for Religious Instruction in State Schools and Sunday Schools elected at last Synod was held on Friday, 7th July, the Archbishop presiding. A request was received from the Bush Brotherhood for a supply of copies of the Skeleton Lessons, to be sent out as supplements to the *Bush Notes*. The Committee desired to grant the request, but owing to the absence of funds for the purpose, could not do so. A request was received from the Diocesan Board of Missions for four Missionary Lessons to be prepared, and this was ordered, it being decided that each child be given an opportunity of answering a Missionary question in the Sunday School examinations. The suggestions made during Synod by clergy and laity were considered, and it was decided that the present series of lessons be continued for the ecclesiastical year beginning Advent, 1922, with some necessary revision. Canon Garland was appointed Chairman, and Mr J. W. Collinson Secretary. The Rev. P. C. Shaw; Messrs. J. Cowan and W. Arkell; and Miss M. Burnham were added to the Committee.



## THE SLIPPERY SLOPE.

I have been asked to continue last month's article, entitled "Honey and Gravel," to indicate in more detail my contention that flattery and "smoodge" play a large and perilous part in modern Church life.

First, I will take concrete instances of excuses advanced for neglecting religious obligations. I reckon they could be paralleled from the experiences of many a parish priest.

Number 1.—"Oh yes! I used to do a lot of work in that parish; but toward the end I gave it all up. There was a Social (about 200 people there), and neither the Vicar nor his wife came near me the whole evening—others noticed it! I didn't go to his Church again."

"Not even to the Holy Communion?"

"No; I gave it all up."

Case Number 2.—"Oh, you're the Church of England minister, are you? You've never called before; so I've been sending my children to the Methodist Sunday School. I'll send them to your's now."

Case No. 3.—"I used to go to — Church, but the Vicar wouldn't raise me a loan in time of need, so I didn't go again."

Case 4.—"If ever you put candles on the altar I'll leave the Church at once. I reckon they are Roman. I don't like all this ceremony in Church, and teaching about Confession."

Case 5.—A boy is "sent out" from choir practice. His parents withdraw him from choir, Sunday School and Church.

Case 6.—An altar-server is corrected; he resigns at once, and some of his mates—fellow servers—join him.

Well, you know the usual replies in such cases. All these folks might be kept in the Church (in one sense) by a little "smoodge" and so-called kind words. They obviously expect it. Is it wise to give it? My contention is that "butter" makes a slippery slope, and leads to greater danger and more difficulties.

After collecting a few such "cases" in the course of parochial visiting, a parson had a dream. You can't argue about dreams, so let the baseless fabric of a vision give the parson a chance of saying what he thinks—free from visions of a Stipend Fund, free from the conventional smoodge which so often hampers him and hides the truth. Give him a night out in dreamland.

"You blessed lot of numerals! What you expect is smoodge and flattery, and too often get it. What you need is a dose of love and truth—with a sting in it. Why, you haven't got a rough idea of what membership of a Christian Church means. Your petty excuses are an insult to the Divine Head of the Church. I think He would be angry like the man who made a feast for unresponsive guests. I am angry to think that some fancy Christ's cause is dependent upon such paltry patronage."

"Number One, stand forward! I don't know why you ever came to the Holy Communion. Do you think your parson can do the sociable to 200 folk individually? Perhaps he had the toothache that evening. Perhaps he had pretended and put on airs of interest and pleasantness? And to absent yourself from the Sacrament and advance that for a reason! Bah! Do you expect to be flattered into a right reception of the Holy Communion? Read the First Exhortation, and by all means stay away from the services until at least you have a rudimentary idea of what the Service of Christ means."

"And, Number Two: you had better to continue sending your children to the Methodist Sunday School, if you have no better reason than that for withholding them from the instructions of our Church. How do you expect a parson, with his other duties, to call at all the houses you can see from your front verandah, especially when you remember that only represents a twentieth part of his district? Did you want to see him about aught connected with his work? (You can get an idea of what his work is from the Prayer Book Service of Ordination.) If so, postage is but twopence."

"Don't, please, think it a favour to allow your children to come to our Sunday School. The favour is on the other side, since Sunday School teachers give time and trouble—at such a reasonable price!—to teach children the most valuable equipment in life—the Christian Faith."

"Next, please! I will guarantee your parson had as good a reason for turning you down as you have him. In the Army, when anyone made a petty personal complaint, a common retort was, 'Shut up! don't you know there's a war on!' Fancy handing in your rifle because you didn't like the Sergeant-Major! Christ's Church is an Army, and there is a war on. Sacrifice and service are essential in recruits. You're a camp-follower, and not helping the cause."

"And you, No. Four: are you any authority on the subject? Really, one gets very sick of that sort of talk from so many who give no evidence of having studied these subject questions. No one but a crank will call candles essential; but it is just as foolish to make their *non-use* essential; for you put that before the Presence of Him Whom we profess to meet in the Sacrament. That is what makes one want to use forcible language in answer to this sort of talk. Candles, as a matter of fact, are no more Roman than Anglican, they happen to be common to both—like trousers. And the more we have in common the better, say all who believe in Reunion in more than talk. You indulge in symbol and ceremony galore in all social life, in lodges, meetings, etc. You can't do without it. The question is rather between a bald or beautiful ritual. You think it rude not to mark the presence of a distinguished guest. Do you think me honest when I speak of the Presence of Christ, which I find in the Holy Communion? If so, you would have right in thinking me a humbug if I didn't do my best to do outward honour to that Presence."

"As to Confession. I refer you, as Number One, to the First Exhortation in the Holy Communion Service. That is the official Church of England teaching. In what particular do you disagree with it? Perhaps you haven't studied it. I seldom find that those who word their objections in your way have given any serious study to the question. If the Church, then, does not make candles, ceremony and confession essential—even though in many cases desirable—it is wrong of you to make these things a ground for your threat to leave the Church."

"And you, Numbers Five and Six, parade together! You dishonour the Church and show precious little devotion to the Religion of Christ. If we were persecuted, as of old, from outside, you would desert at the outset. It is a serious thing, Number Five, to take the responsibility of withdrawing your boy from religious instruction, and on your part, Number Six, to treat an honour so lightly. They who did the correction in either case thought twice before acting. 'Self-satisfaction' is said to be the one hopeless state of the soul. Anyway, before leaving, you

ought to say a sincere 'Thank you' to Sunday School teacher or priest for all your boy has been taught by them

"I reduce all you numerals to a common denominator and you cancel out! You are simply looking to be pleased, and the Church life is getting choked with such. Flattery is not love: pride is inconsistent with penitence. Dismiss!"

Then I woke up! The orderly-room scene vanished. It was only a dream.

"He was very unkind." Was he? I wonder. It is said that few would have aught to do with the devil if he always came to us in his true colours. It is because he comes disguised, even as an angel of light, that he so often obtains a welcome. Certainly he can dress up falsehood to look like truth, and flattery to pass for love.

And I say that in our eagerness to supply a demand we are so prone to give conventional answers to objectors that are thought to be kindly and loving and "not give offence," but which really amount to flattery; and since I am sure that any progress in the spiritual life begins with penitence, I am most eager to show that no real Church progress is achieved by smoodge. There is no real lasting "response" from it. It is supposed to make the road easy; it really makes it a slippery slope. Remember that a priest can't do his best work if the ideals of his people are low. A few years ago there was a priest in this Diocese acknowledged, by those competent to judge, a fine Christian gentleman whose life was devoted and good, and whose sermons were worthy of delivery before a bench of bishops. Yet the same judges, his friends, agree that his ministry here could be called a failure. And the reason simply this—he had none of the social gifts, he wouldn't talk merely to please, and was too sincere to make any effort to strive for popularity. Therefore "a failure." Sad, isn't it? That is but another indication of the perilous place the mere desire to be pleased with religion can have amongst us. Some study to supply the demand, but love and truth suffer. Aye, our Blessed Lord suffers. That is my chief dread—lest by any weak word or policy we lead any to think that the cause of Jesus Christ cannot stand on its merits. I fear I should lose faith if I thought it was necessary to adopt anything like an apologetic tone in answer to any of those complainants. I really fear lest we give any cause for men to say "This religion wants a lot of 'butter' to get itself commended. In Sunday School days we were not sent for instruction, as to a music-teacher, but it needed prizes, picnics, and parties to help it down; and now some 'tout' and 'toady' to get men to go to Church as if soliciting a personal favour." "To tout" is defined in the dictionary as "to look out for custom in an obtrusive way." And why, in God's Name, should we be so nervous and faithless as to the efficacy of the Gospel message? Haven't we seen its healing power at work? There is no lasting satisfactory results obtained by other methods. For sooner or later the acceptance of Christianity in any real sense brings one to the Cross. The sooner the better I say, and that means penitence and sacrifice. That is what we have got to look for. Do any of these cheap and only too common objections, which we have been considering, manifest either? To gain the best men and women, or the best in men and women, the Church must be confident to sound these notes and boldly appeal to the heroic in men. Some of us had hoped that 1914-1918 would have taught us this.

The Cross still draws (St. John xii. 32), and let us remember that flattery in any form is but the counterfeit of The Love there proclaimed. There is always an acid test to apply in order to see whether we deal with true or

spurious love. Flattery is always self-seeking—"love seeketh not its own." Horatio Bottomley in the course of his astounding career floated companies with capital totalling over 17 million pounds. Few, if any, paid dividends. He said that his income in 1920 was £40,000, apart from £100,000 earned when his paper, "John Bull," was sold to Oldhams Ltd. He drank champagne like water—bought £1,100 worth in one deal. This is the man who helped thousands to jeer at the Christian teaching of repentance. "Smoodge" is always self-seeking. St. Paul speaks of flattery in close relation to "a cloke for covetousness," which it is (I. Thess. ii. 5). Love lasts—"it endureth"—it stands the test of time and never fails.

Let us turn to Christ. How can I put it reverently? This was The True Love: and how far removed were His methods to what are so often ours. He never compromised as we do. He said "Come," but He also said "Go"—both in love. "Fastening His eyes" upon the rich young ruler, "He loved him"; but feared not to put his finger on the one thing which his soul lacked, and when the rich man couldn't face the cure, evidently to the surprise of the disciples He let him go. Christ's look toward Peter was of love, but not approval; and as a result that disciple sobbed at his mean disloyalty and became a new man. The Father in the parable had no soft words for the prodigal in the far country—he had to turn and return first. Both penitents found Love—the Love which lasts.

That Love has still its ancient power.

## MUSICAL MORSELS.

"There is a common danger which exists to-day in every kind of Church—the danger of separating the choir from the congregation."—*Bishop of Southwell.*

"Many pet and showy morsels from 'Hymns Ancient and Modern' will have to be discarded, because they are in their essence 'part-songs,' possessing little significance apart from the dulcet harmonies in which they are clothed. More virile melodies, such as the best ones in the 'English Hymnal,' should be employed; always played so that they will not go outside the compass of an ordinary man's voice."—*Archdeacon Gardner.*

"We must get rid of vain conceptions as to choir work, which have been fostered by pretentious 'choir festivals.' We ought to insist upon unison singing for the main part."—*Archdeacon Gardner.*

"Mr. Martin Shaw is particularly good in the hymn section, where he lets himself go at what he calls 'over-ripe bananas'—terrible musical phrases of a gushing sentimental type."—*Church Times.*

"The demoralising power of the bad hymn-tune and Anglican Chant are greater than some of us may be ready to own."—*Mr. A. H. Allen, Assistant-Organist, Rochester Cathedral.*

"In most Churches it is doubtful whether any attempt ought to be made to get beyond unison or Plainsong settings of the Communion Service."—*Bishop of Southwell.*

"The Anglican Chant is, at its best, of mixed birth; at its worst it is an abomination."—*Mr. A. H. Allen.*

(From the *Northern Churchman.*)

## Appeal for Organ.

The appeal for an organ in the June issue evoked several responses. The applicant now writes to say that they have secured a ten-stop organ cheaply at a local sale.

He desires to thank all who made offers, and is most grateful for the interest shown.



## THE GOLDEN RULE STILL WORKS.

From *Public Opinion*,—a wonderfully bright and informative weekly published in London.

Here are three stories which seem to show that the golden rule still works:—

## BUSINESS.

"A farmer in the Middle West not long ago, when prices were high, sold his farm to a tenant for \$400 an acre, accepting a cash payment of \$17,000," says the *Country Gentleman*.

"But now times have changed and the buyer of this farm finds himself unable to meet his payments, in danger of losing his \$17,000 and becoming a pauper.

"What should the seller do? This is what he has done. Instead of absorbing the \$17,000 as default money he has reduced the purchase price by \$150 an acre.

"The editor of the *Country Gentleman* says: 'The seller is a practical Christian. We do not know his Church, but we do know that a harp and crown await him, because he has forgiven a portion of the debt.' He also adds: 'Is this business, or is it sentiment? It is Business with a capital letter: a little more of this sort of thing would hustle the world along mightily in its struggle out of the slough of despond into which the war has thrown so many thousands.'"

## THEY REMEMBERED.

"In February, 1914, a British steamer, The County of Devon, capsized on her way from Norfolk, U.S.A., to Rotterdam. The crew drifted helplessly on the stormy sea for three days, when they were sighted by a German ship, whose captain went to their rescue in a small boat and brought them all to safety.

"Shortly afterwards the war broke out, but during all the years Britain kept the facts in mind, and a few days ago, Mr. Gloster Armstrong, British Consul-General of New York, summoned the rescuing captain to his office and presented him with a loving cup and an address expressing Britain's appreciation of his heroism.

The captain was Ernst Herzmeier, of the German tanker Deutschland, who during the war had been fighting on Germany's side, but who now is back in the mercantile marine. The presentation was a surprise to Captain Herzmeier, for he had almost forgotten the incident, but it is pleasant to recall the fact that Britain did not forget, and that she now has expressed her appreciation of a German captain's gallant deed," says the *Toronto Guardian*.

## GOLDEN RULE NASH.

"News is not altogether synonymous with unpleasantness," says the *New York Independent*. "The New Year's Day announcement that the employees of the Nash Clothing Company in Cincinnati, whose president is known as 'Golden Rule' Nash, have, at the instance of their employer and fellow stockholder, adopted for the present year a 10 per cent. increase in wages and a forty-hour week instead of a forty-four hour week, is the kind of thing which makes newspaper reading a pleasure instead of the pain it so often is.

"One swallow does not make a summer; but every instance of success in such relations of friendship and mutual helpfulness as seem to exist in this establishment affords substantial encouragement to those who hope for improvement in industrial relations."

## News from the Parishes.

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

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

## NOTICE.

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

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

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

[A line averages eleven (11) words.]

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

	8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Aug. 6—Allora	Allora	Spring Creek	Allora	
13—Allora	Glengallan	Goomburra	Allora	
20—Allora	Spring Creek	—	Allora	
27—Allora	Goomburra	Glengallan	Allora	
Aug. 2—Women's Guild Annual Fancy Dress Ball, Allora.				
3—Women's Guild, 3 p.m., Allora.				
C.E.M.S., 8 p.m., Allora.				
8—Cressbrook, 8 p.m.				
9—Women's Guild, 2.30 p.m., Goomburra.				
14—Local Committee, 8 p.m.				

ALLORA.—A very successful Children's Concert was organised by Mrs C. P. Sapsford in aid of St. David's Sunday School, and we thank her very much for her kind work. Last month there was such a poor attendance of members for the local committee meeting that the meeting lapsed. Therefore, much important business is still left undone. We hope for better things this month. Members please note that Monday, August 14th, is the date, and the time is 8 p.m. The Boys' Club, a new venture, bids fair to be a success. All boys are welcome to join up. We thank Messrs J. Wainwright and E. Smith for kindly conducting services during the Rector's absence at Synod. Our Allora choir is growing quite a large one, and we welcome the following new members: Miss I. Allison and Messrs F. Slater, W. Ellis, P. Ellis and W. Reason. Mr J. Wainwright has left us to work at Gore. We miss him very much, but wish him good luck.

GLENGALLAN.—The painting of the Church fence is now completed, thanks to the energy of our men and their willingness to organise working bees.

GOOMBURRA.—Our Women's Guild held a very successful Cake and Apron Social last month, with the good result of further reducing the debt on the Church. Well done, Goomburra Guild. We wish to express our deepest and sincere sympathy to Mrs R. K. Black in the death of her husband last month, and to extend the same sympathy to her family in their great loss.

SPRING CREEK.—Our Sunday School will next year affiliate with the Diocesan scheme, and to ensure the success of this we ask the co-operation of the parents and their interest in the children's home lessons.

THANKS.—The Rector wishes to thank the following parishioners for kind gifts, viz., Mr J. Rooney for bag of corn, Mr G. Dipplesman for bag of chaff, and Mr G. W. Banks for meat.

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

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

## SEPTEMBER:

3—Boonah	Boonah	Cannon Ck.	Maroon
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C.E.M.S., 9th. G.F.S., 10th and 24th.

M.O.L., 5th and 19th. Women's Guild, every Thursday. The event of chief importance and interest this month has been the visit of the Archbishop. It was unfortunately considerably marred

by rain, which fell all Saturday, effectually preventing nearly everyone from getting to the reception which had been arranged in his honour. However, a few foregathered in the Parish Room, where the ladies had provided tea. Fortunately Sunday was fine enough for a few to come along in the morning in Boonah; and although the state of the roads made Maroon out of the question, Mt. Alford was visited in the afternoon; while at night there was a good congregation at Christ Church. Despite the drawbacks it was for a few a very happy and encouraging time, and we are looking forward to his Grace's next visit for Confirmation in November. Immediately following the Archbishop came Mr Ebbs, who held a well-attended meeting of men under the auspices of the C.E.M.S. We are hoping for great results from his visit, for his address aroused keen interest and stirred the imagination of all present as to the possibilities of the Society and the need of every member of the Church remembering his vocation and ministry. We are, numerically, a strong branch; but there are still some we should like to get in, and not one of us but might do more and do it better. A parcel of newly-made clothes was sent by G.F.S. to the Yarrabah Mission last month.

Christ Church, Bundaberg (Revs. A. HENRY and I. SKELTON).—His Grace Archbishop Sharp has come and gone, and his visit was greatly appreciated. A civic welcome was extended to him on Saturday, 24th June, in Alexandra Park, by his Worship the Mayor. Many of the parishioners met his Grace on that occasion. On Sunday, 25th, the rite of Confirmation was administered to sixty-six candidates. The service was a most impressive one. Mr. Ebbs, the National Secretary of the C.E.M.S., paid us a visit, preaching at both services on 2nd July, and was present at the regular monthly meeting of the branch. Eight members were proposed for membership, and will be admitted on Sunday, 8th August, at the Corporate Communion. We are pleased to report that our Rector is on the mend, and hope to see his cheery face amongst us soon. We have just been notified that Mr. Skelton is under orders to proceed to Darwin for work in the Mission field. May God bless and prosper him in the work.

Holy Trinity, Fortitude Valley (Revs. S. WATKIN and JAS. PAYN LEWIS).—Classes in preparation for Confirmation commenced during the week beginning July 16th, and will continue weekly for

the next four months. Three adults are to be confirmed this week and two of them baptized. The Men's Service addressed by Canon Burns on Sunday, July 2nd, was most inspiring, about 120 men being present. For his lantern lecture on Wednesday, July 5th, the hall was well filled and the lecture was much appreciated. A fancy dress social has been held and several private evenings given in aid of the approaching fete with good results. The services on Sunday, July 2nd, when intercession was made for peace in Ireland, were well attended. We are most grateful to Bishop Halford for his sermon in the evening on the subject of "Loyalty." Sunday, July 30th, will be Temperance Sunday, and the preacher throughout the day will be the Rev. G. L. Hunt. The local lodge of the I.O.G.T. intend to parade at the evening service. On Friday, August 4th, the Misses Spooner are holding a coin evening in aid of the fete at "Toongalbie," Doggett street, Teneriffe; and Miss Hill is organising a dance for Wednesday, August 16th, in the Parish Hall.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON).—The Rev. A. R. Ebbs' visit to Brisbane has been a great help to us, and we thank him for finding time to visit our parish, three times preaching on a Sunday evening, speaking at a meeting for men on the Monday evening, and then celebrating at a Choral Communion at 8 a.m., and admitting nine new members to the C.E.M.S. and renewing the vows of nine others. A Communion Breakfast was held afterwards in the Parish Hall, where the members of the G.F.S. had a very nice breakfast laid for the C.E.M.S. members and the choir boys. Mr Ebbs, in a few words, stated his hopes for the future of the Branch. Mr Skillbeck, the Chairman, welcomed all who were present, and stated that he believed the movement amongst the men in the Church was going to be a big thing in the future. Mr J. B. Carthew thanked the choir boys for their valuable help; and a vote of thanks was accorded to the members of the G.F.S. for their kind assistance. At a meeting of parishioners, it was decided to go on with the painting of the Church and other improvements, and the Churchwardens will be glad to receive subscriptions for this object. A very successful concert, which included the Cantata, "The White Garland," was held on July 18th. Every available space in the Hall was filled and many had to stand. The programme included a physical culture display by members of the G.F.S., under the direction of Miss Queenie

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Rae, which showed a high level of efficiency, the audience being greatly interested. A hearty vote of thanks was accorded to Mr Vizer for the pains he had taken in training the children, and to all the performers and those who had helped so well in working the concert up.

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—The parish is undertaking a Mission to be held simultaneously with the Protestant Churches of the area. The Mission will commence on September 24th and run on to October 8th. A preliminary canvass of the parish will be made by a house-to-house visitation. Several men have already volunteered to help in this work. It is hoped that members will endeavour to be present during Mission week. The parish has settled down to hard work, for both Churches have agreed to hold Fêtes towards the end of the year. The debt on St. Mark's is now only a few pounds, and will be cleared off very shortly. All who have assisted are to be congratulated. To raise £690 in just over two years, besides improvements, is good for one end of a parish. St. Andrew's congregation are going to have a real try to clear the hall within two years of deciding to build. This Fête is for that purpose. The G.F.S. held their annual service, and 60 members were present from the parish. All those seeking Confirmation are asked to give in their names by September. We have to acknowledge several useful gifts to the parish, for which we thank the donors. St. Andrew's have been fortunate in securing Mr Pen-glase as Superintendent of the Sunday School, and two male teachers. Our sympathy goes out to Mrs Lassell and family on the loss of Mr Lassell, who in former years was one of the lay readers of the parish.

St. Matthew's, Groveley, with St. Mary's, Alderley (Rev. PERCY HUBBARD, L.T.H.).—The Vicar takes this opportunity of humbly offering thanks to God for the completion of two years' ministry in this parish, and earnestly asks for the continued prayers of the parishioners on his behalf. At Groveley the chief event to record is the election of Mr J. J. Free as People's Warden. We heartily congratulate him on his elevation to office, and ourselves on the appointment of one whose sincerity and loyalty has been proved. Next we have to record the appointment of Miss Winnie Mapp as organist, and trust that she will soon be able to officiate at all services and not only at evensong. Finally it has been decided to hold a Fête early in December for the Church funds. An enthusiastic meeting of willing helpers was held and success seems assured. At Alderley the week of the Patronal Festival was a great inspiration to us. There was a good number of communicants early on the Sunday, July 2nd (the Feast of the Visitation of the B.V.M.), with the Church almost filled for the Sung Eucharist at 11, and another good attendance at night. We appreciate Rev Harold Osborn's help and encouraging address at Evensong. On the following day there was also a good attendance for washing day, when several members of the Brisbane Clerical Society assisted at the Sung Eucharist. We are deeply grateful to Rev V. Whitehouse for celebrating, Rev E. Barstow for his sermon on "Our Lady," and Bishop Halford for pontificating. We are also fortunate in securing Bishop Halford's help in preparing for our Mission. Monthly men's services were begun on Sunday, 16th July, and will be held on third Sunday of each month. Will parishioners please note and attend the Mission hymns practice twenty minutes before Evensong each Sunday? The Confirmation will take place at Groveley on Thursday, August 17th, at 8 p.m. A piece of land has been offered to us at Samford, of which further particulars will be given next month after the Rural Dean has inspected it and the congregation has considered it.

St. Thomas', Toowong (Rev. J. E. N. OSBORN, M.A., M.O.).—The first meeting of the newly-formed General Council was held in the Parish Hall on July 3rd, at 8 p.m. This council is a consultative body and consists of communicants over eighteen years of age, both male and female. On it are representatives from Taringa, St. Lucia, and Broughton Estate, as well as from the Parish Church, and at the meeting about seventy members were present. The Rector explained the objects and methods of the Council and expressed his hope of forming a solid body of Church opinion in the parish as the result of the meetings, which will take place three times a year. The Synod representatives from the parish put before those present some of the main work transacted at the recent Synod. The Wardens brought forward the Hackney scheme of Church finance, and some questions were asked and explanations given. The circulars have already been sent out and answers are being received. It is hoped to begin this method on August 1st. A very interesting discussion was inaugurated by Colonel Durrant, O.M.G., on the Church's influence among boys. The Colonel is much interested in this important subject, and himself gives some time to the work of the Boys' Club,

but owing to the full programme of business the full pursuit of the subject had to be abandoned, but it is hoped that a special meeting of those interested will be called in order that the discussion may be followed by some definite scheme to extend the influence of the Church among the boys and young men. The meeting decided, at the Dedication Festival, to have a Communicants' breakfast after the morning Eucharist. On Sunday, July 16th, the Rev. John Hunt, of Sirisiri, Papua, preached in the morning. Mr. Hunt has been in the New Guinea Mission since 1906.

St. Andrew's, South Brisbane (Canon Jenkyn, Rev. J. P. PARKER).—The late Rector left on the 20th and Mrs. Needham left not long after, and the Rectory is now under the process of renovation. The congregations have fallen considerably since Mr. Needham's departure, perhaps due to the prevailing wet and cold weather. It was a great pleasure to welcome Rev. A. R. Ebbs into the parish once again, and those who were privileged to be present at the meeting which he addressed will not easily nor readily forget it. The meetings of the C.E.M.S. have lapsed for the last two months owing to other meetings. The series of men's meetings was continued by a meeting on Sunday, July 16th, in the Parish Hall, at which Mr. Parker gave the address. The attendance was not what it might have been, but the address made up for it. The Gordon Club held their second dance on the 21st, when they spent a very happy time. The Junior Gordon Cricket Club held a coin evening in aid of their funds during the month, which was very successful. Services at St. Thomas' are still being maintained, the attendance being better than what it was some time ago. Our best thanks are due to Rev. A. R. Burnett for his help to us during such time as Mr. Parker was unable to be with us. Our appeal for an organist is still unanswered. There is a great deal of sickness in the parish, and death has been very busy among us. Three—in the persons of Margaret Allen, Hester Morgan, and Mrs. Barling—have left us for a life of larger activities, and while rejoicing at their call, we feel deeply for those who are left. It is at such times as this that we realise the beauty and reality in a belief in the "Communion of Saints and a life everlasting."

St. Philip's, Thompson Estate (Rev. H. T. MOLESWORTH).—At the last Parochial Council meeting, held on June 26th, it was decided to lay before the congregation of St. Philip's the desirability of at once proceeding with shifting the present Church to the permanent position it will occupy later as Parish Hall, etc.; also for the laying of the foundation-stone for the new Church, and solicit funds for this purpose. On Sunday, July 16th, we were favoured with a visit from our Archbishop, and which will prove to be a red-letter day for St. Philip's. During the afternoon his Grace addressed the children in the Sunday School, and needless to say greatly interested them, and many of them are enquiring, "When will he be coming again?" At Evensong the Church was well filled, and the discourse given by his Grace was listened to with great attention, and the adult members will be as pleased as the children to see him again. After the service Mr. Allen addressed the people and placed before the very large assembly the views and desires of the Parochial Council re the new building, asking for their approval or otherwise, and we are pleased to state they gave an unanimous approval. Mr. Allen stated there would be a meeting of the parishioners called at an early date, and he trusted that all who had signified their approval would attend and do their utmost to forward the movement. He stated he had a rough sketch of a new Church, which would be placed on the Church wall. The Spring Fair, which is drawing near (September 2nd) promises to be as great a success as the former ones, and we are to be specially favoured with having Canon Batty to open it for us. This will be particularly pleasing for St. Philip's, because Canon Batty is one of our favourites. All the stalls are working hard, and we hope to see as good a return this year as last.

St. Paul's, East Brisbane (Rev. GEORGE NEAL).—The effort made by the Girls' Guild last month was quite successful, and as a result £30 was added to the funds. The Guild has now to its credit over £200, which sum is for the purpose of furnishing the chancel when the new Church is built. Mrs. I. J. Moore very kindly came over from Hamilton and declared the Fête open. She congratulated the girls upon the keenness they were showing for their work, and said how glad she was to meet a body of young people who had time and energy for their duties as well as their pleasure, and hoped that they would always retain this excellent quality. The response which is being made to the appeal for subscriptions towards the new Church building is most encouraging. The Committee is preparing a thorough canvass of the parish, and hopes are high that a start can be made early in 1923. A Social Evening and Dance is being held in St. Martin's rooms, Queen Street, on Saturday night, August 26th,

as part of the effort which East Brisbane is making toward the Free of Debt Appeal. The Women's Guild is steadily growing in numbers, four new members having joined at the last meeting. The Social held by the Guild at the Mowbraytown Hall was most pleasant and successful in all ways; the financial result was about £23 or £24. Thanks are again due to Mrs. McPherson, who provided the hall and arranged the programme. Will you please remember Wednesday, August 16th, on which date a benefit will be held at Cremorne in aid of the Building Fund.

Parish of Cleveland (Rev. A. MAXWELL).—The adjourned Easter Meeting was held on Saturday, 10th June, when there was a good attendance of parishioners. Our new Rector presided, and confirmed the late Rector's appointment of Mr. J. King as Rector's Warden. Mr. E. H. Harley was unanimously elected People's Warden. On Sunday, 25th June, Bishop Le Fanu paid us a visit and inducted Mr. Maxwell to the charge of the parish. The Bishop preached to a large congregation. On Monday evening, 10th July, the Rector and the People's Warden attended a meeting of parishioners at Redland Bay. The prospects for the future work in this centre are bright. Mr. Clough, of Wellington Point, has kindly come forward as Lay Reader, and is helping our Rector with the services.

Clifton (Rev. JOHN HOPKINS).—SERVICES for August:—  
8 a.m. 11 a.m. 3 p.m. 7.30 p.m.  
5—Clifton Clifton Clifton (children) Clifton  
12—Clifton Talgai Back Plains Clifton  
19—Clifton Clifton Pilton Clifton  
26—Clifton Back Plains Talgai Clifton

In future the services at Pilton will be held in the Soldiers' Memorial Hall on the third Sunday in each month. A good number of our young lads have offered themselves to be trained as Altar Servers. For goodness sake let us give them all the encouragement we can. We are making another effort to get the choir together again, and hope our young folk will volunteer for this work. Miss Ada Marshall has promised to train a children's choir. Now, if these efforts succeed, and there is no reason why they should not, we may surely look forward to better times and brighter services.

Crows Nest (Rev. S. ATHERTON).—We are rejoicing in the blessing of the rain, which has relieved the strain and anxiety of the last few months, enabling the farmers to proceed with the planting of winter fodder and early spring crops. We hope our people remember to give thanks to God for His bountiful mercies. The rain interfered with the services on Sundays, July 9th and 16th Gaham and Haden services having to be abandoned; but we know the need, and we rejoice with our people that rain has fallen. We know, too, that God's work will not be allowed to suffer through that which is so great a blessing. There have been several successful efforts held in the parish during the month in aid of the General Fund and Motor Car Upkeep Fund. A pleasant "Evening" was spent at Virginia on Thursday, 6th, and we thank Miss Austin and her helpers for their generous contribution to the funds. At Gaham on Friday, 7th, a very happy function was held, and again we thank all who helped to make the evening such a splendid success. The amount of the financial result is not yet to hand. At Pinelands, on the 14th, a most successful "Social Evening" took place in the Farmers' Hall, organised and carried through by Mrs. T. A. Smooty and a band of willing workers. The result exceeded all expectations, over £20 being added to the funds. In the Goombungee centre we are very thankful for the signs of an awakened enthusiasm. A Social held in that centre on the 7th contributed nearly £10 to Goombungee Expenses Fund. We thank all who worked there, and in all the centres, to make the Evenings successful. We believe it will be possible to hold a similar function at East Lynne this year to the one so successfully held there last year as soon as a piano has been placed in the hall. Arrangements are well in hand for the annual Sale of Work, to be held at Crows Nest on September 9th, and enthusiastic meetings are regularly held by the St. George's Ladies' Guild. We appeal to all for help, either in cash or kind. Services for August are as follows:—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. August 13th: Crows Nest, 8 a.m., H.C.; Gaham, 11 a.m., H.C. and Sermon; Pechey, 3 p.m., Evensong.

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.







