

St. Mary's, Southbrook	13	7
St. Philip's, Mt. Tyson	2	19 10
Brookstead	1	15 9
Kincora	6	9
St. Luke's, Turallin	1	0 7
Redcliffe, St. Mary's	1	11 2
Rosewood—All Saints', Marburg	1	14 8
Roma, St. Paul's	6	14 1
Sherwood, St. Matthew's	2	2 0
Southport, St. Peter's	12	6 10
Toogoolawah—St. Andrew's	18	10
St. George's, Linville	1	1 0
Toowong—St. Paul's, Taringa	18	10
Toowoomba, St. Luke's	9	10 9
Warwick—St. Mark's	8	1 5
St. Peter's, Yangan	17	6
Junabee	13	0
Windsor, St. George's	3	8 10
Wynnum—St. Paul's, Manly	1	11 2
Yeronga, School Church	2	17 11
Zillmere, St. Matthew's	13	10
	£220	1 5

WHITSUNDAY OFFERTORIES.		
Brisbane—St. Andrew's, S.B.	16	3 7
St. Michael and All Angels', New Farm	6	2 8
Childers, Christ Church	2	1 4
Ithaca, St. Barnabas'	4	7 4
Pittsworth—St. Andrew's	11	6
St. Augustine's, Leyburn	1	7 8
Redcliffe—St. Mary's	18	9
St. Mark's, Woody Point	10	0
Tiaro, St. Philip's	16	0
Toowong, St. Thomas'	8	18 1
Wilston, St. Alban's	1	5 0
Zillmere, St. Matthew's	9	6
	£43	11 5

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.		
"Auspice Christo"	15	0 0
Noosa—Church of the Nativity, Cooroy	1	10 6
Toowong, St. Thomas'	4	5 5
	£20	15 11

TUFNELL HOME.		
"Anon."	5	0 0
Mrs F. L. Girdlestone	10	0
Lomax Children	15	0
Rev. G. S. Hanbury	1	0 0
Brisbane—Holy Trinity, Woolloongabba	1	1 9
Pittsworth—St. Peter's S.S., Millmerran	1	9 0
Sandgate, St. Margaret's S.S.	2	7 0
	£12	2 9

ORDINATION CANDIDATES FUND.		
Brisbane—Holy Trinity, Woolloongabba	£2	1 9

OLERGY SUPERANNUATION AND OLERGY WIDOWS AND ORPHANS FUND.		
Gatton, St. Alban's	1	13 9
Nanango—St. Michael and All Angels', Kingaroy	1	19 3
	£23	13 0

OLERGY CENTRAL SUSTENTATION FUND.		
"Anon."	10	0 0
"Anon."	1	0 0
Mr Allnutt	1	1 0
Mrs Crombie	5	0 0
Mr T. J. Coaldrake	10	6
Mr W. Farrar	10	6
Mr Hancock	10	0
Mrs McPherson	1	1 0
Mrs Maxwell	2	0
Mrs Philp	5	0
Mr B. B. Walker	2	0 0
Mr Wyatt	5	0
	£22	5 0

AUSTRALIAN BOARD OF MISSIONS.		
"Anon."	1	15 0
Mr Arkell	1	1 0
Mrs Handley	5	0 0
Ipswich Girls' Grammar School	1	5 2
Mrs Moore	1	0 0
Miss White	1	0 0
Miss Wetherell	10	0
Brisbane—All Saints', Wickham Ter.	12	10
Holy Trinity, F. Valley (med.)	13	1
St. Michael and All Angels', New Farm	3	19 1
St. Andrew's, South Brisbane	3	4 6
St. Paul's, East Brisbane	1	5 8
St. Mary's, Kangaroo Point	7	0
St. Peter's, West End	5	1
St. Philip's, Thompson Estate	8	8 0
Holy Trinity, Woolloongabba	6	7 2
"W.A.	1	8 5
Bundaberg, Christ Church	2	4 0
Clayfield, St. Colomb's	15	5
Dalby—St. Matthew's, Bell	15	0
Drayton—All Saints', Cambooya	1	0 0
St. Paul's, Umbiram	14	6
Gatton—St. Stephen's, Ma Ma Creek	8	0
Groveley—St. Mary's, Alderley	19	6
Gympie, St. Peter's	2	18 7
Hamilton, St. Augustine's	3	3 7
Indooroopilly, St. Andrew's	4	12 3
Ipswich—Booval	9	6
"S.S.	16	6
Killarney, Christ Church	1	3 6
Lutwyche—St. Mark's, Albion	5	8 7

Nanango—St. Anne's S.S.	10	4
"W.A.	1	2
Nundah, St. Francis'	17	0
Rosewood—St. James', Lowood	15	8
Sherwood, St. Matthew's	1	10 0
Toowoomba—St. Luke's	4	0 4
"(med)	18	4
Toowong—St. Thomas'	9	0
St. Paul's, Taringa	3	3
Windsor—St. George's	16	0
St. Alban's, Wilston	2	17 8
Wynnum—St. Paul's, Manly	1	8 0
	£78	6 0

Mitchell River Mission.		
Brisbane—St. Andrew's, S. Bris.	5	0
Cleveland—St. Mark's S.S., Dunwich	17	0
Hamilton, St. Augustine's	4	10
Toowoomba, St. Luke's	1	0 0
	£2	6 10

Chinese Mission.		
Miss B. Haussmann	£3	0 0

Yarrabah Mission.		
Miss Moseley	4	0
Brisbane—St. John's Cathedral G.F.S.	5	0 0
Christ Church, Milton	3	0 4
"S.S.	13	1
St. Andrew's, South Brisbane	4	12 4
St. Philip's, Thompson Est.	5	0 0
Nanango—St. Michael and All Angels', Kingaroy, S.S. (boy)	1	2 6
Sherwood, St. Matthew's	4	0 0
	£23	12 3

Melanesia Mission.		
Brisbane—St. Martin's S.S.	8	6
Rosalie (child)		

New Guinea Mission.		
Miss J. Collins	5	5 0
Mrs Crombie (launch)	4	4 0
Mrs Elliott	5	0
Mrs Stark	10	11
Brisbane—St. Andrew's, S.B.	15	0
"S.S.	16	9
Groveley—Alderley	15	0
Indooroopilly, St. Andrew's W.A. (launch)	1	0 0
Lutwyche—St. Mark's, Albion S.S. and Kindergarten (student)	1	0 0
Nanango—Neumunga S.S. (boy)	1	8 5
Stanthorpe, St. Catharine's (boy)	5	0 0
Sherwood—St. Matthew's	10	0 0
"(launch)	2	2 0
	£33	2 1

Church Chronicle

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Brisbane, 1st September, 1921.

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The Church Chronicle.

Vol. XXXI.]

BRISBANE, SEPTEMBER 1, 1921.

[No. 374]

Archbishop's Engagements for September.

- 1—Diocesan Council.
Institute Rector of St. Philip's, Thompson Estate.
- 2—Meeting of the Nomination Board for Gympie.
Confirmation at All Saints', Brisbane.
- 3—Fête at Bishopshorne in aid of fund for purchase of launch for Yarrabah.
- 4—Dedicate Chancel of Holy Trinity Church, Valley, 11 a.m.
Preach in the Cathedral, 7.30 p.m.
- 6—Confirmation at Southport Parish Church.
Prize-giving at St. Hilda's Girls School.
- 9—Leaves for Townsville.
- 12—Opening of Provincial Synod, Townsville.
- 13—Provincial Synod.
Address Public Meeting on League of Nations.
- 14—Provincial Synod.
- 15—Address Missionary Festival.
- 17—Dedication of All Souls' School, Charters Towers.
- 21—Day of Intercession for work of the Archbishop Election Committee.
- 22—Preach Toogoolawah Church.
- 25—Preach in Cathedral at 11 a.m.
- 26—Leave for Sydney.
- 28—Bishops Meeting, Sydney.

Bishopshorne, Brisbane,

August 24th, 1921.

My dear Friends,

I write one line to remind you that we are seeking to observe St. Matthew's Day, Wednesday, September 21st, by united prayer throughout the Province for the guidance in the appointment of an Archbishop and Metropolitan of the Diocese. All our prayers are wanted, and I hope no member of our Church will fail to add his quota to the volume of prayer which will go up on that day. A form of prayer has been prepared for those who wish it, and may be had at the Diocesan Book Depot, Ann Street, Brisbane. That form provides for a special Collect, Epistle and Gospel for the Holy Communion and a complete service for morning or evening.

I have little more to add. We know that our Unseen Lord has bidden us to pray, and has promised to answer our prayers. His Church takes up the challenge. "In quietness and confidence shall be your strength."

I am,

Your sincere friend and Bishop,

ST. CLAIR BRISBANE.

Editorial Notes.

MISSIONS.

The weeks now passing compose the period set aside in this Diocese for Overseas-Missions propaganda, and so we have some experts among us. Mrs Newbey-Fraser, Mrs J. Jones and the Rev. E. R. Harrison are busy fulfilling engagements in different parishes. They are arousing much interest. The Missionary to-day endeavours to build, in the Christianising process, on the foundation he finds already existing in native customs. For instance, he does not insist on European dress. He does not aim at creating a bad imitation of the European, but in making the native a Christian native. The Missionary studies the religion and the folk lore of the tribe he seeks to evangelize, and his outlook is consequently a wide one and his methods very much alive. It may easily be concluded that an address on the Missionary's work, when delivered by one who knows it at first hand, touches the audience at many points.

WITNESS.

In the *Courier* for August 26th we find the testimony of Captain Hurley, who during the War was official photographer with the A.I.F. He has been in Papua for some time and has visited practically every Mission Station and every plantation in the territory. We will let Captain Hurley speak for himself. His witness to the value of the Missions is convincing. According to the *Courier*, he says:—"The natives were very eager to learn, and it was not improbable that they would soon be qualified to occupy such positions as plantation overseers, clerks, etc. All the compositors employed on the *Papuan Courier* were natives, and natives were beginning to fill many other positions. They were much superior to the Australian aborigine or the African negro, and considering that twenty years ago they were all cannibals, the progress they had made demonstrated the possibilities of the future. The progress in this direction was due to a large degree to the work of the Missionaries. The Missions had organised elementary schools, and most of the children could speak English. The greatest asset of Papua was the native labour, and it should be developed. The importation of Asiatics into Papua would be a grave mistake, as the Papuans would die out. The coastal tribes, which had been in contact with white people for a longer time than those inland, were increasing—several at such a rate that it was anticipated that their number would be doubled in 33 years. This was satisfactory, and an argument against the introduction of Asiatics, which would mean the downfall of the Papuan and the substitution of a mongrel race."

THE LATE MR. T. J. RYAN.

This journal has no politics, and we express the sentiments of most of our readers when we deplore the untimely death of a very able man. Mr. Ryan was only forty-five. Youth is the season for criticism and analysis. Reform to the verge of revolution is attractive to young men of imagination. But had he lived to three-score years and ten, Mr. Ryan would have entered on his constructive period. Frederick Temple shocked all the English Church by his companionship when he contributed to *Essays and Reviews*. He lived long enough to be Archbishop of Canterbury.

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General Notes.

As the time approaches it will be well that we should
consider the weighty counsel of our Archbishop in the
matter of the great change about to take place in the
Diocese and Province, and so we print the letter already
read in the Churches:

Bishopsbourne, Brisbane,

July 4th, 1921.

My dear Friends,

You will have heard of the impending change in the See
of Brisbane. Of that change, as it affects myself, I will
not speak now; but I write to make an appeal to you all
individually on behalf of the Church in the Diocese.

The next few months are bound to be a time of unrest,
and the Christian spirit of the Diocese will be tried by
many temptations; for when all are interested in some
great practical issue, in Church affairs no less than in
secular affairs, there is always the danger lest anxiety
should degenerate into impatience and divisions; opinions
may group themselves too impetuously round special names,
and personal feeling may be aroused. We have the warn-
ing of Corinth before us; and you remember how St. Paul
protested against the partisanship of those who proclaimed
themselves for special leaders, for Paul, or Apollos, or
Cephas. Even so now there are dangers, in the very
anxiety which many of you so rightly feel.

We want to avoid all these dangers. A right choice
depends largely upon a right atmosphere in the Archbishop
Election Committee, with whom the appointment lies.
And that again depends on a right atmosphere throughout
the Diocese.

Let us have faith. We believe in supernatural guidance
in human affairs, and guidance will be given now if the
Church really prays for it.

Here then is my appeal. I ask you to pray both in
Church and in your private prayers that God's spirit may
be with us all, and that the Election Committee may be so
governed and inspired by Him that a right choice may be
made, and that it may be made without undue friction and
without undue delay.

It is now decided that the Election Committee and the
Bishops of the Province will meet for the election of a
Bishop on Thursday, September 22nd, and, if necessary,
the following days. In preparation for this, I ask that
throughout the Diocese Holy Communion should be cele-
brated on St. Matthew's Day, Wednesday the 21st, with
the special intention to beseech the guidance of the Holy
Spirit on the work of the Committee. Moreover, we are
arranging in Brisbane for a United Service of Intercession
for all the Brisbane Parishes in the Cathedral at 8 p.m. on
the evening of St. Matthew's Day. I am also authorising
a special prayer for public and private use, a copy of which
I enclose. Further copies may be had from the Book Depot.

I am, my dear friends,

Your sincere friend and Bishop,
ST. CLAIR BRISBANE.

PRAYER.

Let us pray that a faithful Pastor may be given to this
Diocese.

V. Endue Thy Ministers with righteousness.

R. And make Thy chosen people joyful.

Almighty God, the giver of every good gift, look
graciously we beseech Thee on Thy Church, and so guide

Gladstone, it has been said, had he died at fifty-four, would
have left but the name of a politician, not of a statesman.
To go back to the early days of Century XIX, Wordsworth
as a youth was in love with the French Revolution, but he
ended by being Queen Victoria's Poet Laureate. The con-
solidation of gifts, faculties, aims, comes in the years that
follow forty-five. We are not upholding Mr. Ryan's
public work, but we acknowledge his great ability, and we
know that in his private life he was much beloved. We
desire to allay, so far as possible, all sectional rancours, and
so we pay this tribute to his memory.

COLONIAL BISHOPS.

The *Church Times* for June 24th comments thus:—
The announcement that the Archbishop of Brisbane is to be
translated to the See of Salisbury was received with general
satisfaction. Such translations from Colonial to English
Sees must still be regarded as exceptional, though the Home
Episcopate has in the past been strengthened by the acces-
sion in this way of such Prelates as Dr. Selwyn and Dr.
Moorhouse. Perhaps Lord Rosebery's experiment in bring-
ing the Bishop of Adelaide to preside over Bath and Wells
retarded the movement towards the making of the
whole Anglican Episcopate as nearly a single thing as
possible. Of our other two Colonial Bishops, the Bishop
of Rochester has shown that the Colonies can furnish
not only wise and experienced Chief Pastors but men of
distinguished scholarship. The Bishop of St. Albans has
been too short a time in England to have shown all his
qualities. Anything that tends to remove the odd belief
that a colonial Bishop is necessarily an inferior sort of
Bishop is to be welcomed. That this belief persists may
be seen from a leading article in the *Record*. Commenting
on the statement of the Superior-General of the Confrat-
ernity of the Blessed Sacrament that it had now on its
roll some ten or twelve Bishops, our contemporary says,
"but where these prelates are exercising their jurisdiction
he did not say; we do not suppose the number includes a
single English Diocesan Bishop."

R 38.

The terrible loss of life involved in the R 38 disaster
reminds us of the great price all advance in power demands.
The sorrowful way is the only path to enlargement and
victory. The shadow of the Cross is over all. The poten-
tialities of X-rays were not made available in the medical
world without great loss of life. Simpson, the discoverer
of chloroform, experimented first on himself and narrowly
escaped involuntary suicide. Among the rich people of the
Greeks it was customary to throw away something valuable
to avert the jealousy of the gods and so to conserve the rest
of their possessions. Sacrifices (human, too often) were made
at the foundations of the gates of a city for the same reason.
These were the mystified, ignorant explanations of the
world-wide fact that progress is only made through sacrifice.

It is the path the Saviour trod.

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with Thy heavenly wisdom the minds of those to whom is committed the choice of a Bishop for this Diocese, that we may receive a faithful Pastor who shall feed Thy flock according to Thy Will, and make ready a people acceptable unto Thee. Through Jesus Christ our Lord. Amen.

FOR THE PROVINCE.

O Lord God, Father of Lights and Fountain of all Wisdom, we humbly beseech Thee to bless with Thy favour the Bishops, Pastors and Laity of Thy Church in this Province. Give to us oneness of heart and mind, that being taught of Thy Holy Spirit we may earnestly strive together for the faith of the Gospel and for the enlightenment of them that sit in darkness, through Jesus Christ our Lord. Amen.

O Lord, our Heavenly Father, Who hast promised through Thy Son Jesus Christ to be with the Universal Church to the end of the world: we humbly beseech Thee with Thy favour to behold the Bishops, Clergy, and people who are now assembled, or about to assemble, and take counsel together in Thy Name for this Province. Mercifully grant that Thy Holy Spirit may rest upon them: and that all their consultations may be prospered to the advancement of Thy honour and glory, and the welfare of Thy Church. Lead them into all truth; that so our Church may evermore hold fast and abide in the Apostolic and true Catholic faith, and serve Thee without fear in pureness of worship and life according to Thy Holy Will; through Jesus Christ our Lord and Saviour. Amen.

Copies of a special form of Thanksgiving and Intercessions in connection with the meetings of the General Synod, October, 1921, may be obtained through the Book Depot. This form, the Archbishop hopes, will be used throughout the Diocese. It is published in Sydney at 1/6 per dozen, postage 3d. extra; 7/6 per hundred, postage 6d. extra. Please apply to James T. P. Cook, Manager Book Depot, Ann Street, Brisbane.

Mr. Gordon Gall has sent us the following information regarding the arrangements for the Archbishop's farewell:

A committee consisting of all the members of the Diocesan Council has taken up the matter of providing a suitable farewell to the Archbishop on his departure. It is intended to have a public gathering in the Exhibition Hall at which the Governor of Queensland and the Mayors of Brisbane and South Brisbane will be invited to attend. Notification of the date will be duly made known. The committee naturally hopes to secure a splendid attendance of Churchpeople at this gathering, and they are requested to reserve that evening for the occasion.

Also it has been decided to make a presentation to the Archbishop from the Churchpeople of the Diocese to take the form of an "Illuminated Album." The album will contain photographs of Church Institutions, Bishopsbourne, the Cathedral, a few Churches, a few good photos of Brisbane, Synod and Council groups, etc.

Members of the Diocesan Council feel sure that this effort will receive the cordial support of all members of the Church of England.

PROHIBITION IN AMERICA.

HOW IT WAS OBTAINED.

BY ARTHUR TOOMBES.

It will always be a matter of interesting enquiry as to why America has led the world in liquor reform and is to-day providing the experimental plot for the prohibition policy. The United States especially provides many problems and difficulties for temperance reformers that are not found, for instance, in Australia. We have to bear in mind that for many years previous to the war America was absorbing nearly 1,000,000 immigrants yearly, most of them coming from an environment far from helpful to prohibition. It is stated that in New York there are more Jews than in any city, even in Russia; more Italians than in any city in Italy, with the exception of Rome; more Irish than can be found in Dublin; whilst other non-Americans are almost as plentiful. Drastic liquor reform among such peoples is notoriously difficult. Why then does America, the great melting pot of these different nationalities, provide the world object lessons in advanced temperance legislation? Can we find the answer, and will the answer assist us in our own efforts in Australia?

AMERICA LEADS US.

My own observation leads me to say that both Canada and the United States are ahead of us in public sentiment, in organisation, and in legislation, all of which are inter-related.

Their advanced legislation is made possible because popular opinion is favourable, and also because of an influential and compelling organisation. Then favourable sentiment was created by helpful State legislation and good enforcement, backed by adequate organisation and effective education. *But the greatest single factor was the efficient organisation of the temperance forces, and this was accomplished by getting the Churches actively and unitedly into the campaign.*

THE CHURCH IN ACTION.

The Anti-saloon League of America became a powerful political force because it was "the Church in action against the saloon." It was capable of vigorous and sustained educational campaigns because it had the resources of over a million Church members behind it. It dared to attempt great enterprises and listed itself in huge and costly fights because the Churches stood committed to its every enterprise. Thus behind the advanced legislation, the keen public sentiment, and powerful organisation stands the Church.

OTHER FACTORS.

There are other contributing factors, I admit. For a generation the children of American schools have received education in scientific temperance—on the physiological effects of alcohol. This had undoubtedly served to remove many of the fallacies popular here, such as alcohol providing warmth, being a food, etc. Our experience is that these arguments enter but little into the prohibition fight and, after all, only a limited number of the voters of America have passed through their schools.

It is also said that "big business" has "put prohibition over" because of the increased efficiency obtainable where drink was difficult to get. It is true that public pronouncements by large employers have invariably been favourable, and these have received a wide publicity by

the prohibition organisations, but business men of America have—at least until recently—been as timid as the business men of Australia, and hesitated to enter into factional fights, especially when the boycott bludgeon was held by powerful liquor interests. The exceptions to this have almost always been men identified with Church and moral reform work. If it is at all true that "dollars made America dry," then it was chiefly the dollar a month subscribed cheerfully by a million Church members, because of their idealism, of their altruism, of their love for the weak and the suffering, and a desire to abolish a system that their moral convictions denounced as degrading and debasing.

HOW ORGANISED.

The all-important point for us in Australia is the methods adopted to thus arouse the Church and to link up into active support the individual membership. Both in Canada and the United States the same system was adopted.

In addition to the usual deputations to the annual Church gatherings, such as synods, assemblies or conferences, a deputation goes to every congregation once a year. Usually this is a member of the staff, but other ministers and laymen specially qualified to act are also used.

In this way the individual members of the Church are kept in touch with the activities of the organisation, their interest stimulated, service inspired, and support obtained. The method is simple, but efficient, the cost small, and the results surprisingly successful. We propose, with the co-operation of the ministers and Church officials, to follow similar methods in Queensland. With a suitable staff of "deputationists," and the loyal backing of our Church friends, there seems to be no reason why such methods should not be as successful here as in Canada and the United States.

Request for Magazines.

The Chaplain of the Prison would be thankful for any magazines or other reading matter that might be given by kindly disposed people for the use of those who, temporarily, have no access to Booksellers' Shops. Parcels may be left at Church House, Ann Street.

Sunday School Examination.

The Sunday School Easy Examination will take place on the last Sunday in September. Applications for examination papers should be addressed to Canon Garland, Box 47, Brisbane. It would be a convenience if the applications were received early, so as to estimate the amount of printing required.

Organ Recital at the Cathedral.

Mr Sampson will give a Recital of Organ Music at the Cathedral on Monday, September 19th, at 8 p.m. This is an opportunity of hearing organ music under the best possible conditions, and many hundreds of music-lovers in Brisbane look forward to it from year to year. There is, of course, no charge for admission, but a collection will be made in the interval in aid of the funds of St. Martin's Hospital. Readers of the *Church Chronicle* are asked to make the Recital as widely known as possible amongst their musical friends.

A DAY AT YARRABAH.

Nature, we thought, had indeed bestowed her favours on Northern Queensland with a most prodigal hand: no scene could have been fairer than our early morning view of Cairns as the tender "Townsville" bore us three visitors from the South across the harbour to Yarrabah. The high hills, their slopes partly veiled in mist, the low-lying town almost hidden by the cocoanut palms in the foreground, the shining water reflecting many-hued cloud shadows, and over all a perfect rainbow, made up a picture not easily forgotten.

One must catch the tide when one goes to Yarrabah in a large motor boat like the "Townsville," and even with a full tide there is quite a little distance to be rowed before one reaches the shore. As we left the tender we tried to catch a first glimpse of the Mission Station, but only the galvanised iron Church and store are to be seen. The brown grass roofs and walls of the houses make them quite invisible from a distance; they are moreover screened by the cocoanut palms that cover the foreshore and attract the eye by their gracefully waving fronds.

As soon as the boat touched the sand we were welcomed by Superintendent Lyons and his wife, and by the Rev. Mr Smith, whom we had already met in Cairns the evening before. As we walked up to the Superintendent's house we were greatly surprised at the number of grass dwellings that met our view; there are twenty-eight little homes already in existence, and others are in various stages of development. We were told that when a man becomes engaged he commences to build his house, and as this house-building takes a very long time—it can only be done in his spare hours—the young couple are well tested before they enter on married life.

Then there are the dormitories, hospitals, schools, machinery shed, office and kitchen, as well as the houses of the Superintendent and Chaplain.

We went first to see the boys' school, which was being held temporarily in the boys' dormitory. We tried of course to be very serious of countenance, but the happy smiles that greeted us were dreadfully infectious; there were about fifty jolly-looking lads, coppery-brown in hue, and clad in sulus. These boys are between the ages of seven and fifteen, and are divided into several classes. We had heard a murmur of D O G—dog—before we reached the door, but the older boys were doing quite advanced work. Mrs Lyons explained to us that as there is only one teacher the boys have school in the morning and the girls in the afternoon. This would seem to be a reversal of the rule "ladies first," but the girls have domestic duties during the morning hours.

We further learnt that the "sulu"—a long cloth tied round the waist and reaching almost to the ankles—is donned at the age of seven, when the boy enters the school. Before that he wears anything or nothing, though indeed we only saw one little piccaninny in Nature's garb; this was a plump little four-year-old, who was perched up on a high rock beside a feathery young cocoanut palm. He made such a charming picture that we longed for a camera. Unfortunately our admiration was not reciprocated, for at the sight of us he uttered a dismal howl that quickly brought his mother to the rescue. There were no men to be seen; they were all working at the sawmill or on the farms.

The married women tend their homes and babies, fish for the community, and in their spare time make basket-work articles for sale. We visited a number of their homes, two-roomed structures for the most part, with a verandah in front. I was greatly impressed with the neatness and cleanliness of these little homes and of their owners. The

babies are so sweet and clean and so sunny-tempered that one would have to be very unimpressible indeed not to be charmed with them. The little front gardens, too, are evidently a great source of pride, and I was told that cuttings and slips are exchanged in a way that shows gardeners to be gardeners the world over. Some of the women, I noticed, had pictures and china ornaments that clearly gave them great pleasure. Mrs Lyons told us that most of these treasures had come in the Xmas parcels.

It was startling to see in one home a sewing machine, and in another a certificate awarded by the Brisbane Exhibition authorities to "Gladys" for needlework. "Gladys" is very proud of this certificate.

It was now lunch time, and we were most hospitably entertained by Mr and Mrs Lyons, who moreover introduced us to a new delicacy in the shape of a fruit salad sprinkled with freshly grated cocoanut. This was very good indeed!

After lunch we made the acquaintance of the Mission twins: these tiny little girls of five months lie on a verandah bed outside Mrs Lyons' room, asleep at sleep time and smiling at wake time. They are wonderfully good, but so wee are they even now that one cannot but realize the unremitting care that must have been given to them since their coming. Their mother is of a low type, inferior in intelligence to the other women we saw at Yarrabah, and this has meant that the entire responsibility for the little ones has fallen to the lot of Mrs Lyons. But, indeed, Mrs Lyons is doctor, nurse and midwife to the station. She loves the babies above all, I think; but she confided to me that she could not help having an especially warm corner in her heart for the boys, too.

When we were on the verandah after lunch we noticed a procession of boys winding slowly down to the shore beside

the Church, while through a grove of great old mango trees higher up a number of girls in twos and twos, clad in gay blues and reds—a delightful touch of colour among the green trees—were marching to join them. A woman had died and they were going to her burial; it was an impressive sight, and one likely to remain long in the memory.

The next places to be visited were the spotless hospitals: perhaps the best thing about them was that they were almost empty. There was only one patient on the women's side—the mother of a sweet little week-old baby; and on the men's there were only two—both suffering mildly from what journalists call "contusions and abrasions." Mrs Lyons has trained a capable-looking aboriginal woman to be her assistant. This woman seemed to be of a much higher type than most of her sisters, and was a marked contrast to the mother of the twins.

We then went to the girls' dormitory, where are housed the young girls and a couple of little orphans—the "babies of the dormitory" they are called. Here, too, everything is most orderly. Each girl has a numbered place, where her blankets and gown hang. One blanket is to lie on, an end being rolled up to form a pillow; the other forms the covering. In this building there are also two small rooms which are occupied by the Missionaries who are in charge of the girls: one of these young women was away on leave, but we had the privilege of meeting the other, who kindly showed us specimens of her pupils' sewing—these were of a surprising excellence. Some of this work was a free-will offering in aid of the Forrest River Mission: for these young native girls have been taught to help others.

We next passed by the kitchen, where the girls cooked for the boys and for themselves. Rows of fresh and most professional-looking loaves gave a convincing proof of their skill.

Further down among the mango trees was the girls' school, where we were again greeted with merry smiles. The fifty-six girls were of course graded, and we were shown some of their copy-books, which we thought wonderfully well written; a page of "So shines a good deed in a naughty world," seemed almost perfect.

By this time we had come down the slope from the mango grove to the shore where the Church is. This we now entered; and touching words high up across the nave, asking prayer "For the remnant that is left," brought unbidden tears into our eyes. On the wall were listed names of men and women, boys and girls, who have been baptised since they came to the Mission, receiving new names and godparents from among their own people.

We would have liked to see the burial ground, but this was some little way off.

On our way back to the Superintendent's house we called at the home of the Chaplain and his wife; unfortunately our stay could only be a short one, as we were slaves of the tide.

Before we left the station a number of little boys, called from their task of tidying the grounds, climbed up the palm trees and threw down cocoanuts. We were shown, too, how these nuts are set in rows to grow, only being planted when the young tree is a couple of feet high.

Our boat was waiting for us on the strand, and as we rowed back to the tender we saw the Mission launch anchored in the bay.

And so ended a most interesting day. We had seen a contented people, a people eager to learn and proving themselves capable of being taught, self-respecting and self-keeping; carefully guarded, too, from the vices of the white

man; no money, for instance, is to be seen at Yarrabah—the currency is a paper one—and no playing cards, for the aboriginal takes but too readily to gambling.

Our dominant impression was, I think, that Yarrabah and all it stands for is most wonderfully worth while, and our last thought was a silent tribute to the selfless devotion of those who have given their lives to this work; this thought stays with us and

"Our hearts in glad surprise
To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares."

A.B.M. Notes.

ADELAIDE LEADS THE WAY IN SUPPORT OF THE A.B.M.—The Adelaide Exhibition and Fair (July 6th-13th) has been a huge success. It is certain that about £2,000 will be handed over to the A.B.M. If this can be done in Adelaide, can it not be attempted in other Dioceses? If so the budget for A.B.M. work for the current year, namely £37,000, will certainly be reached. The Sale of Work was admirably organised, different parishes being responsible for the stalls each day.

The Exhibition section created great interest and a big crowd of people came day after day. One of the features of the effort was the number of men who turned up, and it is evident that the average layman who thinks at all is now convinced that missionary work holds a vital place in world reconstruction and in the maintenance of world peace. Christian missions are the most spiritual channels for the sustenance of the League of Nations, and of the principles that lie behind it.

The closing service of the Exhibition will long be remembered, when a crowded hall of workers and others gave thanks to Him who is able to do abundantly above all that we ask or think. Among the congregation none was more thankful than the Bishop of Adelaide, who had, as always, been so keen and constant in his endeavours to make Christian Missions take the first place in Diocesan activities. A.B.M. owes him a deep debt of gratitude. Leading laymen opened the Exhibition each day, they being the Governor, the Premier, Mr. Justice Poole, two Generals, and Captain Blackburn, V.C. The organising committee, with the Rev. W. B. Docker as Secretary, have richly deserved our heartiest congratulations. The arrangements were excellent. The results will be felt for a long time to come. *Laus Deo.*

A NEW OUTPOST IN PAPUA.—On the little island Naniu, some fifteen miles from Wanigela (of which it is an outstation), lives Miss Hullett, teacher and mother to some 100 children, as well as physician to any of their relations who care to call. The island is close to the mainland, and each day you may see the little canoes come paddling across with their cargo of scholars. She is assisted in her teaching by a New Guinea boy named Thomas, while another, Gordon, acts as her canoe boy and general help. Both the boys go over to the mainland on Sundays to hold services for the large heathen population. Miss Hullett often goes too. On Whitsunday "we Christians" all went by canoe to Wanigela for the special services. The voyage is quite safe in calm weather, but has its dangers when there is a swell on. The Bishop is anxious to find a

companion for Miss Hullett. Naniu is a beautiful little island, and we can draw a lovely picture of it in our minds, but do not forget that on it lives an isolated white sister who needs our constant prayers.

MELANESIA.—Last month it was announced that the Bishops are asked to set apart Sunday, September 18th, as a Special Day of Remembrance of the death of Bishop Patteson, who was martyred on September 20th, fifty years ago. This year on the afternoon of Tuesday, September 20th, it is hoped to hold a special service and gathering of friends, when we shall pledge ourselves to live and work worthily for the cause for which Bishop Patteson died.

LAYMAN WANTED FOR FORREST RIVER.—The Superintendent of the Forrest River Mission, W.A., appeals for a Layman with the following qualifications:—

A Missionary vocation.

Strong and in good health. Not under 23 years of age.

A knowledge of boats and cattle would be valuable.

He is asked to apply to the Secretary of A.B.M. in Sydney, Melbourne, Adelaide, or Perth.

AN APPEAL.—The Bishop of New Guinea writes as follows:—"The New Guinea Mission badly needs a priest. If I were fortunate enough to obtain the offer of a priest, as the result of this appeal, I would give him a district consisting of the people on the banks of the Gira and Mamba Rivers. On the Gira he would have a fairly large population, all heathens, no Christians. He would find a few young people knowing a little about Christianity from a South Sea Islander, who had lived there for the last few years and broken a certain amount of ground, but it has not been possible to baptize anybody yet. On the Mamba (23 miles away, and quite a straightforward walk) he would find some sixty Christians, and possibly thirty communicants, a newly built Church and school and a house. I judge that it would be better for him to settle mainly at Gira, where the population is larger and more compact, and moreover it is freer from mosquitoes; and he would pay regular and fairly frequent visits to Mamba. He would have native teachers to help him in both places. It would, I think, be advisable for him to be unmarried. He would in all probability have the joy that others have had in other places of seeing a Christian community grow in a purely heathen place (Gira). It would be very happy work for one filled with love for our Lord and willing to sacrifice himself for His sake. It would also release Mr. Holland to leave Mamba and undertake new work in the mountains, where the way has been opened for him. May our Blessed Lord touch the heart of a priest to offer himself for this."

Bible Reading Cards may be obtained from the A.B.M. in September. The readings run from Advent Sunday 1921, to Advent Sunday, 1922. The price will be published later.

STAMP DEPARTMENT.—Mr. H. G. Simpson, of the Aboriginal School, Thursday Island, is glad to receive used and unused postage stamps of all kinds, to be sold for the benefit of A.B.M. If loose they should not include any current issues of English and Australian Stamps below the value of 3d. and should be cleaned off envelopes; torn, cut, or heavily post-marked stamps are of no value.

RETURNED Soldier, formerly Organist Queensland Cathedral, desires position as CHURCH ORGANIST. Apply Canon Garland, Box 47, Brisbane.

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The Drapers of Queensland

The Church Chronicle.

Vol. XXXI.

BRISBANE, SEPTEMBER 1, 1921.

[No. 374]

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.

IN EARTH PEACE, GOOD WILL.

From the earliest ages of which we have any history there have been wars. For these many excuses have been given, but few reasons and less justification.

In the main they have been waged to satisfy the personal ambition of kings, militarists, and, sad to say, priests. At times war has been made on savage tribes that they might be brought under the influence of civilization, but surely even here the attackers were hard put to find justification for their action.

Amongst the excuses advanced in favour of war was that it was necessary in order that men might be brought to a high standard of physique and inured to hardships. That war brings out all that is best in a man in chivalry, courage, endurance, self-sacrifice and devotion. It is all very plausible, but not convincing. Even if on occasion war can be justified—as for instance in defence—it has great penalties.

At the close of the late Great War out of four hundred thousand soldiers contributed by Australia, sixty thousand died in battle or from wounds and disease. Many thousands more were maimed for life and became a burden to themselves and to their country. These, too, were the very flower of our manhood. Only the fittest were accepted for service, while the medically unfit were left to become the fathers of future generations.

War can never be a valid reason for the development of great physique and high moral attributes.

In peace there are abundance of opportunities for testing and developing the highest qualities of our being. Here in Australia the call always is for men with strong constitutions, courage and grit to subdue the wilds of nature and the rigours of climate. To win from the bowels of the earth the untold wealth of coal, copper, gold and gems, oil and water. The call, too, comes to men of science to discover the wealth and devise the means whereby it can be recovered and utilised. To others who will brave the dangers of the deep and the perils of the air. In responding to these calls they will have every opportunity of testing their strength and of exercising all the virtues.

If ever there was a time when war was justified, that time is gone for ever, except as in the late Great War when all that is best in life was in peril of destruction. But unjustifiable and unnecessary wars may still befall us unless we can so build up public opinion that no king, priest or statesman will dare to plunge his country into war.

It is just such a standard of public opinion that is necessary to make the League of Nations effective and to the forming of which the League of Nations Union is devoting its energies and in which each of us is asked to help.

The union was launched in Brisbane during the past month when Sir Robert Garran and our own Archbishop restated much that has already been written in these columns about the covenant and the work of the League of Nations. We earnestly hope there will be a large and ready response to the call for members.

It may be well to reiterate that the covenant is not without faults, but they can be remedied.

It is the one bond in world affairs that binds the nations together, whether they be Christian, Confucian or Mahomedan. And though it is a written constitution, it yet depends for its authority and its power on the voluntary support and adhesion of all the peoples whose representatives signed its charter.

If it fails, it will not be because of the direct opposition of its enemies or of reasonable objection to its powers, but by reason of the ignorance and indifference of those who have most to gain from its success.

The British nation by its example in government, by the freedom given to its children in other lands, by its encouragement of young and virile nations founded on three continents by its intrepid sons, has for the space of a hundred years been laying the foundations for such a league as we are now invited to support. It may happen that all its labour, the sacrifice of millions of its sons and treasure that cannot be estimated, will have been in vain unless we and all the enlightened inhabitants of the world are roused out of our lethargy.

THE CHURCH AND WORLD PEACE.

And after? What?

God grant the sacrifice be not in vain!

Those valiant souls who set themselves with pride

To hold the wa's—and fought—and fought—and died,

They rest with Thee.

And the task of world-peace is ours, our debt to them, and especially is it the task of the Christian Church, which with few exceptions, most notably the Friends, threw itself into winning the war for the Allies.

That object is achieved, but that there is peace in the world no one would assert. The war task was well-nigh intolerable in its greatness and sadness; the world task of peace is greater and harder still. It began with the crucifixion of Our Lord, and the way to peace will always be through spiritual crucifixion, but its fruits are love, joy, hope and peace.

But the broken world and the bruised hearts wait still for that consummation. Churches and governments threw in their lot together to win the war for the Allies. The war is won but the Governments do not now call upon the Churches for the use of their machinery to achieve the great purpose for which it was made, and we have the picture of politicians framing leagues of nations and treaties of peace, while our great Fathers in God are passed over with no voice in the making of world peace. But it is best it should be so, for once the leaders shall rise up in the Churches their work will be accomplished apart from alliances or leagues founded on fear and defended by armaments.

The triumphs of the Cross through the centuries belong to those soldier-saints whose only weapon of warfare was the Sword of the Spirit of Love. Such were Francis Xavier, William Carey, David Livingstone, Coleridge Patteson, Father Damien, May Slessor, Florence Buchanan. These great leaders went forward to the battle, each as one against a great multitude, but armed with the perfect love which casteth out fear; their aim not to strike down but to raise up, to give not to get. The measure of their success "not the wine drunk, but the wine poured forth, for love's strength standeth in love's sacrifice."

And to-day what would the world be had not these and thousands of unknown saints lived and died true soldiers of Jesus Christ, they who made the one great and lasting choice between God and mammon, so that undimmed by any touch of worldliness, their mind having a thousand eyes, their heart but one, they captured the lives of all who came within the compass of their love.

And to-day the sick world waits for the uprising of a great new brotherhood of such leaders, they who have with Christ raised their eyes to the vision of the great wide world as the Kingdom of God and His Christ. They who look for no personal reward, no credit, no crown, but whose heart cries out and longs for the world to be blest, whose reward is to see starved and sorrowful humanity in possession of its God. But this vision, this striving, is only for the pure in heart. Let us pray God that when the tramp is heard of the feet of the coming new world leaders, among them may be found many from our own great branch of the Christian Church, but let us see that the lamp of witness is brightly burning in our Churches. Let the appeal go forth daily to our faith as workers for the kingdom. Let our prayers daily ascend from our altars that the kingdoms of the world may become the Kingdom of God, while we forget not daily to thank Him for those soldier saints who already having fared forth do daily battle in China and Japan, in India, Africa and the isles that wait. Let us pray God that he will stir up leaders in our Church who will raise our eyes to a great new vision of the destiny of our Church: a vision wherein every man, woman and child in our Church may see themselves each as intrinsic parts of that great plan for work at home or abroad for the healing of the nations.

THE LATE BISHOP OF GRAFTON.

The death of Bishop Druitt at the early age of 45 leaves a neighbouring diocese without a head and deprives Australia of a man and a Churchman who will be much missed. He was a good scholar and a broad minded gentleman. His fight during many years against persistent ill-health, which he knew could only terminate in a not long deferred death, lifted him into the ranks of the heroes. But to-day the most significant thing about him is the high spirituality of his character. When he was slipping into his last unconsciousness he left this as the legacy of his experience:—

"The experience of sinking down into the deep peace of God, and the rapture of the Saints in light is real, not mere sentiment. The recollection of these facts is necessary.

(1) Because of the unwarranted claim advanced by those who seek present communication with the unseen on the one hand, and (2) Because of the poor flimsy hold of the average Christian on the Catholic doctrine of the Communion of Saints."

May he be remembered with the Saints in glory everlasting.

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.

LITANY OF COURAGE.

[TUNE.—Aberystwyth]

In the wild with Tempter near
Thou, dear Lord, didst banish fear,
In the Garden no friend nigh
On Thy Cross of Agony;
Lord, how rare Thy courage then
Not for self but sinful men—
Hear us, as we cry to Thee
For that gift of bravery.

Jesu, as we think of Thee
Fighting with man's enemy,
Lone, beset, misunderstood,
Evil made out of Thy good,
Crafty foes, and angry men
Unjust judge and faithless friend—
Hear us, as we cry to Thee
For that gift of bravery.

And our soldiers in the field
Have this gift to us revealed,
How our poor humanity
Helped by Thee so brave may be.
Lord, we would more worthy live
Of the lives they then did give
Hear us, as we cry to Thee
For this gift of bravery.

So our need for every day
Meeting foes without dismay;
For hard tasks we have to do,
For this gift to see it through.
Keeping meanness from our hearts
Bravely, nobly do our parts,
Hear us, as we cry to Thee
For this gift of bravery.

—George Green.

Sunday, September 25th.

Please remember to make your

SPECIAL OFFERING

for the first ANNUAL EFFORT for the

Ordination Candidates Fund.

If everyone will give

at least 2s. 6d.

our overdraft will be wiped off and something will be left towards the current expenses.

If you are unable to get to a service on that day please send your offering to your Warden, or to Church House, Ann Street, Brisbane.

L. J. HOBBS, Org. Sec.

MODERN MIRACLES.

New Zealand seems to be prolific in miracle workers. Some time ago Canon Williams of the Waiapu Diocese asserted the reality of possession by evil spirits and the power of the Divine Name to exorcise them. Then there is at present Ratana working in the spiritual healing of the sick. He is called the "Maori miracle worker." But he does not claim miraculous power. He directs all his patients to the need of religious faith and of personal devotion and prayer. His cures are innumerable. Ten thousand white people of all classes have applied to him. And now we gather from the New Zealand papers that a Priest of our Church works mighty cures. This is taken from the *New Zealand Herald* of May 26th. We should add that many of Mr. Niblock's brethren in the ministry are inclined to doubt and to ask for further corroboration:

In the course of a remarkable sermon at St. John's Anglican Church, Te Awamutu, on Sunday evening last, the Vicar (the Rev. A. M. Niblock) announced his belief, from personal experience, that God would still perform miracles in raising the "incurable," who had faith, through the laying-on of hands of those endowed by Him. There was the medical profession, whose skill and agencies in the alleviation of suffering were good gifts, and ought not to be rejected. He was sorry the Church and the medical profession did not work more together, feeling that they could be mutually helpful. There were cases which even the medical world could not cure—and he thought these were the very places where God wanted to work. While working in India he was met by an educated native Indian, well versed in the New Testament, who told them they were frauds because they were trying to imitate Jesus Christ by using drugs. He had to admit that the Indian was right. He returned home much disturbed, and spent a long time in Wales, on a mountain side, trying to obtain light for himself. After being there some time he returned to London and accidentally touched a well known person who was ill with cancer. The next morning there was no sign of it. She had been waiting to be operated on, but when the surgeon examined her there was no trace at all of the disease. That kind of thing they could not get away from. And he wondered.

Three or four years after that he made a trip to Russia, and at Reval he was called upon to pray for a girl who was born with twisted ankles. He did not want to pray for her, but they said, "You can do no harm by praying," and he consented. It was in the depth of the winter; there were double windows, and the doors were carefully shut because of the cold. While they were praying in that room something startling happened. It was as though a cold blast from the north was going through the place like a rushing wind, just as they read in the Apostles, and he was afraid. The girl, who had been standing on crutches, leaped up, danced, and ran out. He saw her with his own eyes. This was not a case in which one could say it was an exhibition of the power of mind over matter; nor that it was a delusion that deceived him, for that girl was still walking two or three years afterwards. He went on from there to Petrograd, and the story had gone before him. A Russian who had been crushed between the buffers of railway waggons was severely injured across his chest, and had not been able to raise his arm above his head since. It was believed that the arm-socket was crushed to pieces. The man begged him to pray for him. But in this case he touched the place. Now he was telling them only facts. They could form their own conclusions. He felt an effect,

just as if a current of electricity was going through him. They would say that it was magnetism. He was not particular what it was called. But that man instantly put his hands above his head, and was able to continue to do so.

Diseases were caused by germs, but they might go further back. He thought suffering was to-day the result of sin—not in the individual, but the result of sin handed down. A man with a true and sound mind was prevented from fully using it by an unsound body. God never meant that the soul should work through an unsound body, but had given a way to quicken the body. He believed the Communion service was one of the ways in which that quickening could be obtained. The sick who could afford it ought to go to the doctor; but the hopeless cases and those who could not afford the expense he was ready to stand by, and he believed that if they would call in faith, God would raise them up. If the Word of God meant what it said, then he was ready to stand or fall by it.

BELLS.

In worship we tender to God all our acknowledgments, all our devotions, all our reverences of body and gesture. "Bells used to be cast and sent to missions. They were cast with 'grave religious service and sacrifice.'" See "the great glowing caldrons in which the fusing metals grew red and an intolerable white." See "the men and women draw near, proud blue-blooded grandees on one hand, and the lowly on the other, with one thought." See "the maidens and ladies from the courtyards of the King's Palace as they removed golden bracelets and necklaces from white arms and throats so that the red and yellow gold might go with their prayers into the molten metals, enriching them, while those whose poverty was great, but whose devotion was greater, offered what little silver ornaments they could. Carver silved vases, golden cups, minted coins and cherished ornaments, all were offered generously and devoutly until the blazing caldrons had mingled the Queen's girdle-clasp with a bauble from the beggar girl."—BELLS OF ST. JUAN.

A CHILD'S RELIGION.

The difficulty of explaining religion to children is the subject of a very sympathetic article by a correspondent of the *Manchester Guardian*. The writer's point is that the idea which children form of God is of a Being altogether cold and remote, for Whom they feel none of the love and confidence inspired by the name of Jesus. He thinks we are not happy in our answers to the question, "What is God like?" and quotes one of the Nonconformist catechisms, "God is an Eternal Spirit, infinite and unchangeable in His attributes, Who alone exists of Himself." Our own, "Who created me and all the world" is not much more helpful. "All through the centuries," this writer says, "the Church has been saying, 'Christ is like God'; now it is time to say also, 'God is like Christ.' For it is astonishing how far short of that much of our so-called 'Christian' thinking about God still falls. . . . When, therefore, a child asks 'What is God like?' we should not cudgel our memory to recall the definition of the Catechism; we should not turn the child over to some doubtful page of Old Testament story, which, at best, can tell but a fragment of the truth; we should say boldly, 'God is like Jesus,' That is at once the simplest answer and the truest."

PAPYRUS DOCUMENTS.

It would be difficult to overestimate the effect upon civilization of the invention of a writing material made from the papyrus plant. Previous to that epochal event the Egyptians had engraved their records upon stones, and perhaps in some parts of the world clay tablets were being used to record the thoughts of men; but rock monuments and little clay bricks, though not easily destroyed, can bear no comparison with the delicate yet firm and portable papyrus as a medium for preserving a nation's literature and encouraging a people's correspondence.

The oldest papyrus known just as we have it, was written 4,500 years ago; but even this is merely the copy of a treatise a thousand years older. At least as early as 1500 B.C. tanned skins were used as writing material in Egypt as in Western Asia; but while this material could produce luxurious specimens of bookmaking, and although even yet the Jews write the sacred synagogue roll upon this material, yet almost as soon as Egyptian history opens, the papyrus became universally popular and its use continued uninterrupted for nearly four thousand years. The history of the world's languages can be read from the papyri; for these contain records written in hieroglyphic, hieratic, and demotic Egyptian, Coptic, Aramaic, Hebrew, and Arabic, as well as in the oldest Greek and Latin script in existence, while some of the most valued ancient documents in almost every European language were preserved upon this imperishable material.

What was the process by which this papyrus paper was prepared in the days of Moses and the patriarchs, and in the days of Jesus and the Apostles? It was made by cutting the white pith of the papyrus into long strips, which were laid down vertically, over which other strips were placed horizontally, the two layers being either pasted together, perhaps with the aid of Nile water, as Pliny tells us, or else pressed together into a single sheet, which was dried in the sun, hammered and rolled into flat layers, and then rubbed thoroughly with some smooth substance until it was ready for use. The sheets made in this way were then pasted together to form a roll of any length desired, some specimens over a hundred feet in length being yet in existence.

The papyrus book (*codex*) does not come into use before the first century of our era and does not become common until two or three centuries later. It was a direct copy of the parchment or vellum codex which had been made possible by the new process of preparing these skins (197-158 B.C.) so that they could be written upon on both sides. By the third century of our era these two processes of book-making were both being used freely, although, for the finest work, the vellum codices stood unrivalled. Indeed, there has been nothing equal, even in modern times, to the fine purple skins written in gold and silver which come to us, especially from the third to the sixth centuries. But while the parchment and vellum manuscripts continued to be used for Church Bibles and legal documents for many centuries, some of the latter even appearing as late as the middle ages, yet for the private New Testaments of the early centuries and for ordinary letter writing and business purposes the tough but inexpensive papyrus was almost universally used. The ordinary size of a papyrus sheet in the days of the Apostles was about five by ten inches, and the ordinary grade was often sold in rolls of perhaps twenty sheets, the price of a sheet being a little more than a shilling. While the width of the cheaper papyri was only about six inches, a better quality called *Charta Livia*,

after the Emperor's wife, reached a width of eight inches or more; and the highest grade, called *Hieratica* (or *Augusta*, in honour of the Emperor) ran about nine and a half inches in width. In the days of Claudius an even better grade was introduced, which averaged from twelve to eighteen inches wide. It is doubtful whether any New Testament writer had ever in his life used the higher grades of papyrus, and it can be counted absolutely settled that every book of the New Testament was written upon the medium or poorer qualities. But in all the years since linen paper came into common use—in the eighth or ninth century of our era—it has never been honoured as was the humble papyri of that first century which received the autographs of the Apostles and evangelists as they told the story of the Man of Nazareth.—*Camden M. Coburn*.

CONFIRMATION IN ENGLAND.

As between 1918 and 1919 there was a heavy fall in the number of Confirmations in the Church of England; but it is gratifying to find from the statistics included in the new issue of the *Official Year-book* that there has been a substantial recovery. In 1919 the number, including the Welsh Confirmations, was 194,836; last year, excluding Wales, it rose to 197,640. If we add to last year's English total the Confirmations in the four Welsh Dioceses we get a figure of over 210,000, an improvement, roughly speaking, of 16,000. There was also an increase in the number of Easter Communions, which rose from 2,252,633 in 1918 to 2,291,051 in 1919—the last year for which statistics are available. The number of baptisms likewise improved—in 1918 there were 439,321, and in 1919 477,627. We all know that in religious matters statistics are not necessarily a safe guide, but those we have quoted suggest a growth in attention to religious duties and responsibilities larger in proportion than the increase in the population.

BLINDED SOLDIERS AS TEACHERS.

[St. Dunstan's Sixth Annual Report.]

A certain number of very expert blinded soldiers still remain at St. Dunstan's as pupil teachers and instructors to the new-comers. From the first I have sought to have blind teachers for the blind and gradually our staff has been augmented from the ranks of the sightless soldiers. Just as some of our men trained as masseurs are engaged at the hospitals and elsewhere in giving treatment to other disabled soldiers, so these men having become expert as blind workers are devoting their time and skill to the help of their less advanced comrades. The blind instructors have shown a really astonishing capacity for imparting their knowledge to others.

The wives and other relatives of the men have in many cases come to receive instruction in the various handicrafts so as to be of practical assistance to the blinded soldiers when they become home-workers.

Among the men still in training at St. Dunstan's are fifteen Colonials; several who returned to their own countries when they lost their sight have now decided to come here for a course of instruction. Quite a number of Colonials have settled permanently in England. The total of those who have gone to the Colonies and taken up work there is given in the Sixth Annual Report of St. Dunstan's as follows:

Canadians ...	63
Australians ...	70
South Africans ...	10
New Zealanders ...	20

See Queensland first

Mountain and Seaside Resorts ... of Southern Queensland ...

No. 1.

FOREWORD.

In America, the motto "See your own country first" has for years been held in honour in printed official direction and practical public observance. In the great Australian Commonwealth, and more particularly in the highly varied State of Queensland, it should receive similar honour, and happily it increasingly does so. The Queensland Government Intelligence and Tourist Bureau has much pleasure in presenting this little volume as an additional means whereby those who desire to know and enjoy Queensland may receive direction in regard to pleasurable places to visit and profitable places in which to reside, at least so far as the South-eastern portion of the State is concerned.

The more a man stays permanently in one place the more the stamp of his environment is on him, and the more restricted is his knowledge of and joy in the beauty and abundance of the works of Nature and the works of man. Time moves on, never loitering, and scenes change as the energy, hope, and determination of man and the application of science keep pace with the revolution of Time's steady, indomitable wheel.

In a new country such as Queensland, where there already are so much vigour, energy, and will, and in which, because of its special attractiveness, natural richness, and incidental encouragement, those human qualities should constantly increase, changes inevitably and quickly overtake the aspect of landscapes. Fertile areas are worn bare from their primeval growths, are ploughed, seeded, and made lovely in other forms.

Nature when left to herself is always harmonious, but new harmony is evolved when expert cultivation takes the place of Nature's gardens. In some of the coastal and mountain areas described in these pages, Nature's gardens still grow undisturbed; in others new beauty has followed in the track of the plough, and the charms of variety are intensified by the intimate association of wildness and tillage.

All the splendid tourist resorts of which word pictures are given in this booklet are within a few hours' journey from Brisbane, and visits may be accomplished within the limits of the busy city man's periodical week-end holiday. Included within their scope and total are not, as is the case in most tourist countries, divine wastes which have naught but distant scenic charms, no snow-fringed barren crags, no haughty alien peaks towering to the sky. Plateaux, mountain sides, often even mountain tops, are kindly and fertile. Man and beast find plentiful subsistence, and so close are mountain farm and sparkling sea that here, perhaps, better than anywhere else, can be supplied the needs of those healthy minds and bodies which, loving and desiring both work and play, instinctively request—

"Give me fair acres for my tilling,
Toil of uplands for working-day,
Blithe bay boat-sails slacking and filling,
And bright waves calling to holiday."

The country described herein embraces a coastal tract extending some eighty miles north of Brisbane, and including the Noosa River district to the Tweed River district, bordering on the State of New South Wales, some seventy miles south of the metropolis. A descriptive account of this area is given under three divisions—the first being "The North Coast District"; the second, "The Nearer Seaside Resorts to Brisbane"; and the third, "The South Coast District."

The information given in respect of any rail or coach fare, also with regard to hotel and boarding house tariffs, is that at the date of publication and cannot be guaranteed for the entire currency of the circulation of this Guide, as circumstances may at any time cause slight alteration in such published fares and tariff rates. However, intending health-seekers and tourists will obtain some idea of their financial requirements when contemplating a sojourn at any of the mountain and seaside resorts mentioned herein.

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

News from the Parishes.

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

NOTICE.

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

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

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

	8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Sept 4—Allora	Allora	Allora	Spring Creek	Allora
11—Allora	Glengallan	Goomburra	Allora	Allora
18—Allora	Spring Creek	—	Allora	Allora
25—Allora	Goomburra	Glengallan	Allora	Allora
Sept. 1—Women's Guild, Allora, 2.30 p.m.	C.E.M.S. 8 p.m.			
Sept. 5—Local Committee, 8 p.m.				
Sept. 8—Women's Guild, Spring Creek, 2.30 p.m.				
Sept. 13—Cressbrook, Inver-ramsay, 7.30 p.m.				
Sept. 14—Women's Guild, Goomburra, 2.30 p.m.				
Sept. 15—Talgai West, 7.30 p.m.				

C.E.M.S.—We managed to have one delegate at Annual Conference and are looking forward to his report of the doings of the Delegates Corporate Communion, Sunday, September 4th.

GIRLS' GUILD.—The members held their first social tea last month and it was a huge success. Corporate Communion September 18th.

WOMEN'S GUILD.—A nett profit of £32 2s. 1d. was made at the Annual Ball. We congratulate the workers on their success. Corporate Communion September 11th.

GLENGALLAN.—A Working Bee did good work on the Saturdays in the month, and now the Church and Altar look well. We thank all who worked.

GOOMBURRA.—The Sunday School is doing grand work and the Guild is preparing for a Sale of Work in October.

SPRING CREEK.—A new Altar, Canopy, and Pillars, are being made of brown oak, and the Church is to be painted, thanks to the work of the Women's Guild.

ALLORA.—The Rector wishes us to thank the following:—Mr G. Dipplesman for gift of horse feed; Mr Rooney for loan of a fine saddle horse; the Women's Guilds at Spring Creek, Allora, and Goomburra, for a very fine saddle.

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

	7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Sept. 4—	Marroon	Cannon Creek	Boonah	Boonah
11—Boonah	Boonah	Mt. Alford	Boonah	Boonah
18—Boonah	Boonah (Mattina)	Cannon Creek	Boonah and Marroon (8)	Boonah
25—Boonah	Mt. Alford	Boonah (Children)	Boonah	Boonah

The new Rector arrived early in August and met with a most hearty and kind reception. The first few days they spent with Mr and Mrs S. J. Cossart and were offered hospitality and assistance on every side. On learning the need of help towards furnishing the Council immediately voted £100 to that end, so that the Rectory will now be permanently possessed with linoleums and other heavy furniture, thereby again setting a splendid example to other parishes. A well attended reception was held in the Church grounds at which the Nominators, Wardens, and others extended a hearty welcome to Mr and Mrs Compton and their children. The Rector has been taken to the different centres by Mr Bowman and is looking forward to getting to know and to be the friend of every individual parishioner.

Holy Trinity, Fortitude Valley (Rev. S. WATKIN; Rev. IVOR LL. SKEETON).—Confirmation classes have begun and those wishing to be prepared should give in their names to the clergy at once. His Grace the Archbishop has kindly promised to dedicate the new Chancel on Sunday, September 4th, at 11 a.m. The Rev. W. H. W. Stevenson, who initiated the scheme, will preach at Evensong on the same day. The Churchwardens are asking for liberal offerings on that day, that the Chancel may be free of debt. Great preparations are being made for the Spring Fête, which is to take place on Friday and Saturday, September 9th and 10th. The assistance of all friends is earnestly asked that the desired result may be achieved. A junior boys' club is being raised to compete in the Church Cricket League. Several new members have recently been admitted into the C.E.M.S., the G.F.S., and the Mothers' Union, and all three organisations are showing more life and activity. A Girls' Physical Culture Class, under Mr Kyle as Instructor, is doing splendid work. Great sympathy is felt throughout the parish for Mr and Mrs Geo. A. Barker, whose eldest son died a few days ago in Melbourne.

St. Michael's, New Farm (Rev. WALTER THOMPSON).—The Boys' Club Concert proved a great success. The boys wanted £15 to start them with material for cricket and they got £16/18/-, and have started to play and won their first match on August 20th. Mr G. H. Parkinson, 42 Annie Street, New Farm, has taken over the management of the Parish Messenger from Mr J. B. Carthew, who kindly started the paper and has since resigned. Please note Mr Parkinson's address, and send all communications to him. Mr W. H. Skillbeck has been appointed Rector's Warden. Mr Skillbeck was an old friend of our first Rector, Rev. Manley Power, and his intimate knowledge of the parish will be of great value in all our deliberations. The Sunday School children gave double offerings on August 21st to the District Nurses' Home, the Gospel for that day being that of the Good Samaritan. Due notice will be given of our Parish Festival on October 2nd. We are glad to state his Grace the Archbishop has kindly consented to preach on that date at 11 a.m.

St. Andrew's, South Brisbane (Rev. J. S. NEEDHAM, Rev. J. P. PARKER).—There seems to be so much to report that it is difficult to know what to put in and what to leave out. The most important happening, and quite the happiest, was the enjoyable social held in the hall on August 18, when quite a large number of the parishioners gathered to welcome home the Rector, who has returned from his extended holiday. The jollity of the gathering was added to by the presence of Rev. F. R. Barratt, who of course always keeps a gathering in good humour. The good wishes of the assemblage was also extended to Rev. and Mrs. Parker, who have quite settled down in our midst. Mr Berkman, on behalf of the parishioners, voiced their welcome, and also asked the Bishop of New Guinea to accept the gift of a rocket and chimere in recognition of his three months' ministry in the parish. His lordship in a very happy little speech thanked the parishioners for their very useful and timely gift, and spoke of his happy associations with the parish during his stay in it. The Gordon Club also made a presentation of pipe and tobacco pouch, and the girls of the Bible Class a Church Service Book. The Gordon Club held two very enjoyable dances within the month. The repairs to the Church are being undertaken at last, and a very business-like scaffolding has made its appearance round the Church—not before it was time.

St. Philip's, Thompson Estate (Rev. H. T. MOLESWORTH).—In our last month's contribution to this column, the date mentioned for the Spring Fair was September 10th, this should have been September 17th, and on that date at 3 p.m. the opening will be performed by Mayor Faulkner of South Brisbane. With such a popular gentleman officiating we are confident of a very successful afternoon. All the stalls give promise of being well stocked, and it only remains for those who attend to do their bit to make it the success we hope for. The Children's Concert in the City Hall, South Brisbane, will probably take place early in October; both children and teachers are showing great energy and enthusiasm in their rehearsals, and we feel assured the Fair will greatly benefit from their labours. Following the opening of the new Sunday School at Dunellan, a move is to be made towards building a Church at Coorparoo, and a meeting will be held on August 18th in the Coorparoo Shire Hall, presided over by the Archbishop, and we heartily wish them God-speed. The Boys' Club is forming a Cricket Club under the new C. of E. Cricket Association. Funds and material are required to start a new club, and we hope to see St. Philip's give their boys a good start. The Girls' Club are working well, and the Spring Fair will undoubtedly receive good attention at their hands.

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St. Paul's, East Brisbane (Rev. GEORGE NEAL).—Mr. Hobbs was most unfortunate in his visit to St. Paul's this year, as during the whole day a wild westerly wind imprisoned the major part of the congregation in their homes and only a few were present to listen to his appeal for the Home Mission Fund. The children of the Sunday School, however, took his message to heart, and we are glad to be able to send in between £10 and £11 as the children's offering towards the new building for the Tufnell Home; of this sum, more than half has been collected by one family. Several people have informed us that they are working hard for the Tufnell Home Bazaar, and Mr Neal will be glad to receive gifts of articles or cash for the St. Paul's stall. Mrs. Jones, wife of the General Secretary for A.B.M., paid us a most pleasant visit on August 14th and cheered the children with her missionary message: she is also going to address the teachers and others on August 22nd. The Fête for the Rectory Debt is going ahead, and Canon Batty has promised to do his best to come and declare it open on October 29th. In connection with this, Mrs H. McPherson is organising a Social in the Mowbraytown Hall on September 17th, when it is hoped that all will endeavour to make the function a success. The sympathy of the congregation is offered to Mrs Hurford and her family in the bereavement they suffered in the loss of the late Captain Hurford.

St. John the Baptist, Bulimba, with Morningside (Rev. J. HOWARD STEER).—By the death of Mrs T. Fallows, senr., the parish has lost one of its truest friends, and the numbers that came together at St. John's and at the grave side showed how much we all will miss her. Her memory will long remain as an indefatigable leader in all Church work while Mr Fallows was Catechist in charge of the district. Our hopes have been realised, and now we are raised to the full status of a parish in the diocese, the Archbishop-in-Council having granted us this at the last meeting of the Diocesan Council. At the confirmation at the Cathedral on August 8th some 30 candidates from the parish were confirmed.

MORNINGSIDE reports that £23 has been given in small donations towards our new Church, while £26 has been raised by socials. The sale of work is to be held on Sept. 17th. Miss Galloway has joined the Sunday School staff. Mrs Harvey's operation was successful and she will soon be about to take her place amongst us.

NORMAN PARK is looking forward to the starting of Sunday School work. Application has been made to the Department to all instruction out of school hours to be given in the local school, as no other building is available. Mr R. Peel has kindly consented to take charge, while Mr Baines has consented to help him. Other teachers have also offered. Mrs Waller, assisted by Miss Mary Waller, is starting a Kindergarten School in connection with our Sunday School.

BULIMBA reports the beginning of the beautifying of our chancel and sanctuary. The chancel screen has been beautifully painted. This is the beginning of the fulfilment of the old scheme proposed in 1917, which will be continued as funds are available. The first evensong at 3 p.m. each Sunday at St. John's is becoming more widely used, and is a great delight to both the children and teachers of our Sunday School.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—On September 4th the Rector will be away at Oakey. The Rev. Guy Hanbury will take duty at all services. On September 18th (the Rector being present) our old friend, the Rev. C. J. Fletcher, will be the preacher at all services. On September 25th, the Bishop of New Guinea will preach at 11 o'clock. Our Dedication Festival will be held on October 2nd, Canon Batty being the preacher in the morning and the Rev. S. Watkin in the evening. On October 23rd the Archbishop will preach at 11 a.m. and dedicate three new stained glass windows and (we hope) the Memorial Cross. The Children's Bazaar was a wonder. Sister Helena and the mothers and the children, aided by some members of the Ladies' Guild and some Sisters of the Sacred Advent, succeeded in filling our large hall with people. The result, after all expenses paid, was £235—garnered in two hours on a Saturday, prepared for during many weeks.

Crows Nest (Rev. S. ATHERTON).—By the time these notes appear, the Crows Nest "Peach Blossom Fair" will have eventuated. Judging by the enthusiastic meetings of the Ladies' Guild and the number of helpers coming in, our annual effort promises to be a success; we hope such will be the case. Holy Trinity Church, Geham, has recently been enriched by the gift of two chairs for the sanctuary by Mr and Mrs J. J. Kahler, and the gift of two pairs of brass vases by Mr and Mrs R. Loveday; such gifts are always appreciated. A very happy social evening was held at Mr H. T. Bange's residence, Geham, on Friday, July 27th, in aid of Geham's share of

the Petrol Fund; we thank all who helped to make it a success. St. Augustine's Church, Highfields, has suffered by an act of vandalism. On Sunday evening, August 14th, several of the windows were willfully broken. We hope that efforts now being made to discover the culprit may be successful; in the meantime funds will be necessary to effect repairs. We hope that Highfields parishioners will also at the same time consider the question of renovating the roof. The Social Evening, held at Pinelands in aid of Petrol Fund and Produce Stall, was—considering the bitterly cold evening—a success. Pinelands intends to hold another in the warmer weather, and we wish them better success. We are happy to note that the attendance at Church services has improved with the more settled weather, and we hope the improvements will continue. Services for September are as follows:—4th: Crows Nest, 8 a.m., H.C.; Crows Nest, 11 a.m., Mattins and H.C.; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 11th: Crows Nest, 8 a.m., H.C.; Geham, 11 a.m., Mattins and H.C.; Pechey, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong. 18th: Goombungee, 11 a.m., Mattins and H.C.; Haden, 3 p.m., Evensong; Pinelands, 7.30 p.m., Evensong; Goombungee, 7.30 p.m., Evensong. 21st, Wednesday: Anduramba, 7.30 p.m., Evensong. 25th: Highfields, 11 a.m., Mattins and H.C.; Geham, 2.30 p.m., Evensong; Crows Nest 7.30 p.m., Evensong. October 2nd: Crows Nest, 7.30 a.m., H.C.; Pechey, 11 a.m., H.C. and Sermon; Pinelands, 3 p.m., Evensong; Haden, 3 p.m., Evensong; Crows Nest, 7.30 p.m., Evensong.

St. Mark's, Eidsvold (Rev. K. A. WATTS).—The following are the services for the Sundays in September. 4th—Cania. 11th—Mundubbers, 8 a.m., H.C.; Boynewood, 11 a.m., H.C.; Mundubbers, 7.30 p.m., 18th—Eidsvold. 25th—Philpott Creek, H.C.; Mundubbers, 7.30 p.m. Confirmation classes will be held at Mundubbers on September 11th and 25th, at 3 p.m., and at Boynewood on September 11th, at 10.30 a.m. The Sunday School picnic at Eidsvold is fixed for September 12th. Both Mundubbers and Eidsvold are working hard for Christmas Fairs, the former being in aid of the new Church building.

St. Agnes', Esk (Rev. C. W. TOMKINS).—The net profit from the Show Luncheon amounted to about £140. This satisfactory balance is to be equally divided between the Methodist Church and the Church of England. The D.O. has granted us a loan of £200 towards the Coominya Church Building Fund, so we ought to be able to get a move on there at once. Coominya people proffer their best thanks to the Rev. J. B. Armstrong and his Parochial Council for font, prayer-desk, and credence bracket from the old Hamilton Church. Two handsome lamps have been erected over the gates at St. Agnes', Esk. Mrs J. Dickens (Deep Creek) and Mr Robert Anderson (Coominya) entered into rest during last month. R.I.P.

Gayndah.—The Rev. O. O. Compton, after nearly ten years in the Burnett, has left us for the Boonah Parish, and was the recipient of a handsome cheque from the parishioners, who, at a gathering which filled to overflowing the Parish Hall, expressed their regret at his departure and their good wishes both to him and Mrs Compton for their future happiness. One of his last acts before departing was to go as Rural Dean to Eidsvold, once a part of the parish, and induct the Rev. O. Robertson as Vicar there. The parish funds, due chiefly to a wonderfully successful effort in catering for the recent Show, are left splendidly replenished and we now await Mr Compton's successor, the Rev. O. Hall, who is we understand on his way out from England. Meanwhile Rev. E. Oerton is in charge of the parish.

St. John's, Harrisville (Rev. A. D. BAKER).—Services for September:—4th, Harrisville, 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Roadvale, 11, Holy Communion and Sermon; Kalbar, 3, Evensong. 11th, Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong; Kalbar, 7.30, Evensong. 18th: Harrisville, 8, Holy Communion; 10.45, Mattins and Litany; 7.30, Evensong; Kalbar, 11, Holy Communion and Sermon; Roadvale, 2.30, Evensong; Mutdapilly, 7.30, Evensong. 25th: Harrisville, 10.45, Holy Communion and Sermon; 7.30, Evensong; Kalbar, 3, Evensong. We have just had a most helpful visit from Rev. L. J. Hobbs in his dual capacity as Home Mission Secretary and Diocesan Organiser. It now remains for our people to act upon his suggestions. Matters in connection with the proposed new Church at Mutdapilly are progressing favourably. St. John's Church, Harrisville, has been repainted, thanks to the Women's Guild. A new sulky and harness, costing £52, have been purchased for the use of the Rector, who is grateful for this kindness. Harrisville Women's Guild provided the sulky and Church people at Kalbar the harness,

Lutwyche (Rev. A. HAROLD OSBORN, M.A.; Rev. T. HUMPHREY CLARK); St. Andrew's, Lutwyche, and St. Mark's, Albion.—All workers are strenuously getting ready for the two Fêtes—the one at St. Mark's, to be held on September 17th, and the one at St. Andrew's on October 15th; and various entertainments are being held by the conveners and helpers in aid of the different stalls. An interesting wedding took place at St. Mark's on August 18th, when Miss Rene Allom, elder daughter of Mr and Mrs S. R. F. Allom, was married to Mr L. G. Cottew, of the Pacific Cable Station, Auckland. The Church was prettily decorated for the ceremony, which was performed by the Ven. Archdeacon Osborn, assisted by the Rev. A. H. Osborn and Rev. T. H. Clark. The bride will be very much missed by her many friends, but she takes with her to her new home in New Zealand their very good wishes. St. Andrew's have decided to erect a Hall at their end of the parish. A great deal of interest has already been shown in the project; many of the communicant members of the congregation have offered to give their services voluntarily, which will considerably reduce the cost of the work. It is hoped that the building will be commenced at once, and that it will be available for the Fête. We have to record the death of an old and faithful supporter of St. Mark's—Nurse Johnson—who was always ready to help any worthy cause.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and T. E. BIRD).—Our Parish Paper is at last an accomplished fact, and we look to all our parishioners for support. Though small at first, we hope later to be able to increase its size and usefulness, but this depends on others than ourselves. Mr R. Meredith, a parishioner since the late 'seventies', has been called to rest. Mr Pigott, a former parishioner, but lately resident in Brisbane, and a firm adherent to the Faith, has also passed away; he is interred here with his wife and daughter, who predeceased him. Miss Jean Mackay was married on July 27th, and will in future live at Many Peaks. Her fellow-workers in the Guild gave her a send-off at the Hall. The Bellingers entertained a full house at the Hall, in aid of the Building Fund, the outstanding feature of the evening being the Lady Hand-Bellingers, who acquitted themselves well. The establishment of a Young Men's Club is being considered as we go to press. The collectors for the Church Fund are requested to co their quarterly rounds this month. On Sunday, July 31st, the Rector dedicated the Altar-lights at St. Thomas', given by one of the parishioners. It is feared that circumstances will compel the reduction of celebrations at this Church.

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St. Luke's, Miles (Mr H. GLAZIER).—His Grace the Archbishop administered the rite of confirmation to 24 candidates on July 22nd. As always, his Grace was very impressive, and his addresses will not soon be forgotten by those who heard them. This being his last visit to Miles, the parishioners said farewell to him at a Garden Party held in the rectory grounds. The attendance was rather spoilt owing to the wet weather. We are all looking forward to our Dedication Festival, to be held in October.

St. Thomas, North Ipswich (Rev. J. H. BROWN-BERESFORD).—The Parochial Council at their special meeting on July 10th decided, in conjunction with the Churchwardens, to increase the payments towards the stipend from £200 to £250 per annum, thus lessening the grant which the parish receives from the Diocese. It is a venture of faith, for there is a very great deal of unemployment in North Ipswich, which is entirely an industrial centre.

PINE MOUNTAIN.—Mr Lee represented Pine Mountain at the monthly meeting of the Parochial Council on July 15th, and presented his report and June list of donations towards the Rectory Fund. This district has raised £35 6s. in this effort, and the Parochial Council passed a vote of appreciation of the work of the collectors.

MOUNT CROSBY.—After a lapse of many years services have been recommenced at Mt. Crosby, and will be held every 2nd and 4th Sunday in the month at 3 p.m.

Nundah and Northgate with Banyo (Rev. EDGAR BARSTOW).—Candidates from this parish were presented at the Confirmations at the Cathedral on 3rd August, and at Bishopscourne on 16th August. Everybody is hard at work raising funds for the building of the Vicarage. We are to have a first class concert in the Shire Hall on Wednesday, 14th September, and a Flower Show in the Church grounds on Saturday, 17th September. The young people are preparing for a Children's Concert in the Shire Hall at a later date, and the ladies propose to hold a Fête in November. At this rate the Vicarage will soon be an accomplished fact. The men are also canvassing the parish so that we shall be able to meet our obligations under the Stipend regulations lately passed by Synod.

Roma (Rev. A. F. EVA).—The welcome held in the Parish Hall to enable parishioners to meet and welcome the new Rector and his wife was very well attended. The Churchwardens spoke on behalf of the parishioners, and representatives from all the religious denominations in the town extended a very hearty welcome to the new comers. In replying, the Rector said that the general feeling prevailing augured well for the success of their work together. At a general meeting Mr Lodge was elected People's Warden and the Rector asked Mr Johnston to continue as Rector's Warden. A strong Parochial Council was elected. This will meet on the first Friday in each month. The Archbishop instituted the Rector on July 27th at an impressive service. His Grace held a Confirmation on July 28th, when forty candidates were presented. The afternoon tea held in the Parish Hall to welcome and say farewell to his Grace was a most happy affair. Many memories of previous trips to the West were revived. A work party has been busy at the Rectory. The removal of an 800 gallon tank (full) to a new site was safely carried out. Some of the forty-five year old portions of the Rectory are receiving rude shocks and are becoming modernised, —as far as possible! The Young Men's Club has revived and meets on Mondays, Wednesdays, and Fridays. A Social Evening to raise extra funds for material was well attended, with a very satisfactory financial result. The Children's Dance, organised by Mrs Weiske, was thoroughly enjoyed by the crowd of young people; the night fortunately was mild. Likewise the Afternoon held in the Church Grounds on Saturday afternoon, attracted most of the children and their parents. The Parochial Council here purchased a two-manual organ to take the place of the small instrument at present in use. The most pressing need now is a "Ford." As the parish extends thirty-five miles in one direction and twenty-five in another, this need must soon be met. The Archbishop has appointed the Rector as Rural Dean for the Roma Rural-deanery.

Rosewood (Rev. GEORGE NEAL).—Rosewood Parish, long silent, again lifts up its voice in song—or thereabouts. There is much to sing over; the roads, for instance, have done their worst to protest against the new Rector (the said victim lately rejoiced exceedingly to see the new Chairman of the Shire Council riding, for safety and comfort's sake, on the—well, not on the road!). Then, having lamented 'roads and the man,' we pause to mourn over the Church. No one will grudge us a new one—and the excellent congregations certainly justify it. We hope to be able to start on the new one

this year, and then we shall be able to use the old building as a parish hall—a sorely-needed improvement. The Ladies' and Girls' Guilds are already at work in preparing for an annual 'Big Push' at Christmas. We shall have to be 'all out' to beat last year's effort; but, of course, we mean to do our best in this direction. We have to deplore the long sickness of our Parish Secretary, Mr L. Linning, without whom the Churches and parish seem half empty; also of Mr Proudlock, senr., who is slowly recovering from a long sickness and extreme weakness. One Psalm of Thanksgiving (1) for our men. It is most encouraging to see congregations, of whom men often form half their number—not only, be it noted, at Evensong in their seats, but at the Lord's own service, on their knees! Then (2) the children. It is a genuine pleasure to teach them; and now that the Synod's hints on teaching children to take their part in the Church's worship have been put into effect, it is a real privilege to lead their worship. We cannot be too grateful to our Superintendent and teachers for their support in this improvement. One more 'Laus Deo'—for the Church in Marburg. An experimental—early celebration of the Eucharist here on the Rector's way to Fernvale sent him on his way rejoicing. He had hoped for some, but he got the mob. So, "Work for great things, pray for great things, expect great things!"

Toowong (Rev. J. E. N. OSBORN, M.A., M.C.).—Preparations for the Fête in October are being energetically carried on by those in charge of the various stalls. The Fête is to be held in the Rectory grounds on October 8th, and the proceeds will be devoted to the Church Improvement Fund. The recently revived "Parish Notes," our local Church paper, has a wide and increasing circulation. The business manager, Mr Sweetman, who lives in Marmon Parade, Taringa, is to be congratulated on the success of his efforts. He would be pleased to hear of any parishioners who do not receive it and who would like to have it sent to them. We regret to have to record the death of Mrs MacFarren, who was a keen Churchwoman at Taringa. Her's was a truly courageous, bright and Christian spirit. We extend our sympathy to her husband in his great loss. We are glad to see Mrs Herring about again. The wife of the Rector's Warden, she is a very energetic worker and it is hard to impress upon her that she should suppress her energy a little until she has quite recovered. The date of the Dedication Festival has been fixed for October 23rd, when the Archbishop has kindly promised to preach at Evensong in the Parish Church. This will necessarily be his last visit to this parish before his departure for England.

St. Peter's, Wynnum (Rev. J. M. TRALE and Mr. HARWOOD).—The Confirmation classes are now in full swing, as follows:—St. Paul's, Manly, Tuesday, 7.45 p.m.; Moreton Bay High School, Wednesday, 9 a.m.; St. Peter's, Wynnum, Saturday, 2 p.m. (boys), 3 p.m. (girls). St. Peter's Annual Fête in aid of the Rectory Fund is to be held on 14-15th October; everybody is working for its success. St. Paul's Annual Fête for the same object is not yet decided on. We would like it to be thoroughly understood that we are hoping a clear £100 will be the result of the two Fêtes. The interest on the whole Rectory debt will be pretty well covered from the amounts resulting from the monthly socials at Wynnum and Manly, so that the proceeds from the Fêtes will be practically clear money in liquidation of the debt. On Friday, 2nd September, St. Paul's S.S. is having "Cinderella." Mr Scholey, the Superintendent, has put in great work in fixing up scenery on the stage for the occasion, and I hope that our people show their appreciation of the efforts of Mr Scholey, and teachers and scholars by rolling up in large numbers. On Sunday, 4th, the Bishop of New Guinea has kindly consented to preach after Evensong. Special music will be rendered by the united choirs of St. Peter's and St. Paul's. There will be no Evensong at St. Paul's on that Sunday.

ANGLICAN CHURCH MISSION.

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Our principal work this month has been the management of the Exhibition Dining Hall with the object of benefiting St. Martin's Hospital and the Church Mission. We would like to return our sincere thanks to the many willing helpers who volunteered their services to make the week's effort so successful, and as a body of workers nothing better could be wished for. We had an army of 165 who volunteered for the week, and 120 for one day. Our gate takings show that 1,993 persons were served with dinner on Wednesday, and the other days were equally good. Our balance sheet is not yet complete, but we will publish the results in the daily press at the earliest possible moment. It is gratifying to know that we received such splendid support from the public. Our appeal last month for MISSION WORKERS has resulted in two men volun-

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teering their services, and in anticipation of extension work we shall welcome any others who feel the call to take up definite church work, especially as lay readers. Regular weekly social evenings have been held during the month, and have helped our funds considerably. The Newsboys' Club keeps up its regular meetings on Tuesdays and Thursdays, and the senior boys are in the lead at the present time for the premiership honours for the 2nd Grade Rugby League Football. Mr Kitchen's visitations to the hospital are proving most beneficial.

LADS FOR FARM WORK.—We would be glad to hear from the Clergy who know of lads in their parishes who would care to take up farm work, as we have a number of applicants waiting for suitable boys. Excellent homes and good wages are being offered and we are prepared to place as many as come forward.

CROCKERY, ETC.—The Mission has a large catering plant and any parish wishing to hire cups, plates, cutlery, etc., at the rate of 6d. per doz. can do so by applying to the Mission.

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DIOCESAN ADMINISTRATION.		
Marriage Fees	...	£67 7 0
Assessments	...	93 17 2
		£161 4 2
HOME MISSION FUND.		
Miss N. Bruxner	...	18 8
Miss Costin	...	3 6
F. B. Steele	...	1 1 0
Auchenflower, St. Alban's	...	2 12 3
Allora—St. David's	...	3 5 8
St. Matthew's, Spring Creek	...	1 0 0
Brisbane, St. Andrew's, S.B.	...	3 18 6
Bulimba, St. John the Baptist	...	1 6
Cleveland—St. Paul's	...	14 5
St. James', Wellington Point	...	16 3
Crows Nest, St. Hilda's, Anduramba	...	1 10 0
Eidsvold—St. Mark's	...	12 9
Mundubbera	...	1 9 4
Ipswich, Booval	...	2 5 0
Kilcoy—St. Mary's	...	2 11 8
Mt. Kilcoy	...	2 13 0
Sheep Station Creek	...	11 1
Oakey, St. Augustine's	...	2 7
Rosewood, St. Luke's	...	6 6
Sandgate	...	9 8 5
Warwick, St. Peter's, Yangan	...	5 6
Wilston, St. Alban's	...	2 19 0
		£39 6 7

WHITSUNDAY OFFERTORIES.

Bulimba, St. John the Baptist	...	3 3 6
Bundaberg, Christ Church	...	8 0 6
Ipswich, St. Alban's, Goodna	...	6 7
Oakey, St. Augustine's	...	1 3 4
Sandgate	...	5 5 1
		£17 19 0

CLERGY CENTRAL SUSTENTATION FUND.

"Anon"	...	10 0
Mr E. T. Bell	...	5 0 0
Mr A. Crombie	...	5 5 0
Mrs Clayton	...	5 0
Mrs Little	...	2 0
Sandgate, St. Margaret's	...	11 0
		£11 13 0

TURNELL HOME BUILDING FUND.

"Anon"	...	10 0
Bishop, North Queensland	...	1 1 0
Miss J. Collins	...	5 5 0
Mr W. Arkell	...	10 6
Mrs Crombie	...	5 0 0
Mr Crombie	...	5 5 0
Mr A. L. Dawson	...	1 1 0
Hon. L. E. Groom	...	1 1 0
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Mrs G. C. Wilson	...	3 0 0
Queensland Motors Ltd.	...	1 1 0
Charleville, St. Alban's, Cunnamulla	...	3 6 6
Cleveland, Birkdale	...	1 10 0
Nundah, St. Francis	...	6 6
		£31 5 6

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Bulimba, St. John the Baptist	...	2 3
Bundaberg, Christ Church	...	4 14 10
Mitchell, All Saints	...	5 10 7
Noosa, Pomona	...	1 7 0
		£11 14 8

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Woodhill "S.S. child"	...	2 10 0
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Hill View	...	2 15 6
Brisbane—All Saints, Wickham Terrace, "Med. Miss."	...	1 1 0
St. Paul's, East Brisbane	...	12 8
		18 0

Christ Church, Milton	...	6 0 6
Holy Trinity, Fortitude Valley	...	3 12 3
St. Michael and All Angels', New Farm, "Teachers"	...	1 1 6
Bundaberg—Christ Church	...	11 1
Cleveland, Russell Island	...	2 17 10
Ipswich, St. Thomas	...	5 0
Mitchell, All Saints	...	15 3
Oakey, St. Augustine's	...	10 0
Toowong—St. Paul's, Taringa, W.A.	...	12 0
Wynnum, St. Peter's, W.A.	...	2 7
		1 1 0
		1 6 4
		£40 3 6

New Guinea Mission.

St. Margaret's School, W.A., "boy"	...	3 10 6
Mrs Eden	...	1 1 0
Brisbane, Christ Church, Milton, G.F.S.	...	10 0
Goondiwindi, Holy Trinity	...	10 1 0
Lutwyche, St. Andrew's S.S., "student"	...	2 8 7
Taringa, St. Paul's, W.A.	...	5 0 0
		£22 11 1

Yarrabah Mission.

Brisbane—All Saints' W.T., M.O.L., "launch"	...	10 0
Christ Church, Milton, S.S.	...	15 6
Cleveland, St. Paul's	...	5 1
		£1 10 7

Mitchell River Mission.

Toowoomba, St. Luke's	...	5 0 0
Toowong, St. Thomas, M.C.L.	...	5 6
		£5 5 6

Melanesia Mission.

Cleveland, St. Paul's	...	14 6
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Torres Straits Mission.

Toowong, St. Paul's, Taringa, W.A.	...	£4 0 0
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SHAW TESTIMONIAL FUND.

"Anon", Toowoomba	...	5 0 0
Brisbane, St. Paul's, E. Brisbane	...	10 0 0
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