

St. Mark's, Buderim ...	1 10 9
All Saints, Yandina ...	3 8
Kenilworth ...	2 0 3
Kidaman Creek ...	14 6
Obi Obi ...	17 3
Maryborough, St. Paul's ...	5 14 0
Nanango, St. Anne's ...	2 2 1
Oakey, St. Augustine's ...	4 17 3
St. Lambert's, Brymaroo ...	2 0 0
Redcliffe, St. Mary's ...	1 0 0
Southport, St. Peter's ...	10 2 0
Stanthorpe, St. Paul's ...	3 0 0
Tiaro, St. Philip's ...	11 6
Warwick—Junabee ...	1 4 6
St. Andrew's, Swan Creek ...	1 1 6
Wynnum, St. Peter's ...	1 3 7
St. Paul's, Manly ...	1 18 3
Zillmere, St. Matthew's ...	1 3 10

£197 3 11

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Brisbane—St. Thomas', Toowong ...	2 6
St. Alban's, Wilston ...	2 4 3
St. Martin's, Rosalie ...	2 15 6
St. Paul's, Taringa ...	1 9 6
St. Matthew's, Sherwood ...	5 0 0
St. Francis's, Nundah ...	4 18 9
Christ Church, Yeronga ...	2 18 11
Salisbury ...	16 2
Pittsworth, St. Andrew's ...	2 13 1
St. Peter's, Milmeran ...	9 3
St. Paul's, Tummalville ...	14 6
Tiaro, St. Philip's ...	1 9 1

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St. Michael and All Angels', New Farm ...	12 13 2
Esk, St. Agnes' ...	2 5 0

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Tiaro, St. Philip's ...	2 11 7

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Mr Welch ...	1 0 0
Brisbane—St. Barnabas', Ithaca ...	4 3 8
St. Philip's, Thompson Estate ...	4 17 7

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Toowoomba Summer School ...	5 1 11
Brisbane—Moorooka ...	2 0 0
St. Paul's, Taringa ...	14 3
All Saints', Wickham Terrace ...	1 0 3
St. Thomas', Toowong ...	10 6
St. Paul's, East Brisbane ...	6 1 7
"H.K." ...	15 5
St. Stephen's, Coorparoo ...	9 2
St. Peter's, West End ...	2 5 9
St. Philip's, Thompson Estate ...	1 11 0
Holy Trinity, Fortitude Valley ...	2 15 9
St. Andrew's, South Brisbane ...	1 0 8
St. Colomb's, Clayfield ...	1 7 7
St. Martin's, Rosalie ...	1 17 6
St. Alban's, Wilston ...	1 8 8
St. Mary's, Kangaroo Point ...	3 0
Christ Church, Milton ...	10 0
"Med" ...	15 8
St. Michael & All Angels', N.F. ...	14 11 9
"S.S. Teachers ...	18 0
Christ Church, Yeronga ...	1 6 4
"W.L.O. ...	15 6
"H.K. ...	16 1
Crows Nest, St. George's ...	11 3
Cleveland—St. James', Welling- ton Point ...	1 9
Dalby—St. Matthew's, Bell ...	13 6
Ch. of the Apostles, Duckponds ...	15 0
Drayton—All Saints', Cambooya ...	5 0
"S.S. ...	1 4 0
St. Paul's, Umbiram ...	1 1 6
Gin Gin, St. Mary's ...	18 11
Killarney, Christ Church ...	1 2 6
Maroochy—St. John's, Nambour ...	10 0
Maryborough, St. Paul's, W.A. ...	1 9 10
Toowoomba, St. Luke's, W.A. ...	2 5 6

£69 16 6

New Guinea Mission.

Mrs Crombie (launch) ...	4 4 0
Mrs M. E. McConnel ...	25 0 0
Beaudesert—St. Mark's, Slack's Creek, S.S. ...	6 6
Brisbane—St. Mary's, Kangaroo Point ...	1 0 0
Nanango— St. Michael and All Angels', Kingsroy, W.A. (nurse) ...	4 11 6

£35 2 0

Yarrabah Mission.

Mrs Crombie ...	10 0
"Peggy" ...	10 6
Miss N. Jones ...	5 0
Brisbane— Christ Church, Milton, S.S. ...	1 10 4

£2 15 10

Forrest River Mission.

Mrs Taylor ...	10 0
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S. E. P. T. ...	£5 0 0
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"Anon" ...	10 0 0
"Anon" ...	10 0
"Anon" ...	10 0
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Mrs Boden ...	1 1 0
Miss Birkbeck ...	1 1 0
Per Rev. Canon Batty ...	3 4 0
Mr T. Budd ...	20 0 0
Mr M. Archdall ...	2 2 0
Mr W. Cameron ...	10 10 0
Mr W. Brown ...	10 0 0
Mrs Finney ...	1 10 0
Mr W. G. Gibson ...	10 0 0
Miss King ...	5 0 0
Mrs Kerr ...	1 1 0
Miss Lang ...	3 0 0
Miss O. Lewis ...	10 0
Mrs May ...	10 0
Mr T. Matthewson ...	10 0
Mr W. J. Offner ...	5 0 0
Mrs E. C. Pike ...	10 0
Mrs Stewart ...	1 1 0
Miss M. Shannon ...	10 0 0
Mrs Spendlove ...	10 0
Rev K. Turner ...	2 2 0
Mrs E. W. T. ...	2 6
Miss Walpole ...	1 5 0
Rev H. M. Wheller ...	7 5 0
Rev G. E. Weller ...	1 1 0
Mrs Woodley ...	1 0 0
Mr H. Walker ...	5 5 0
Mrs C. E. Young ...	5 0 0
Brisbane—St. John's Cathedral ...	153 0 0
St. Augustine's, Hamilton ...	12 2 0
Christ Church, Milton ...	2 0 3
Holy Trinity, Woolloongabba ...	7 8 3
Holy Trinity, Fortitude Valley ...	2 5 0
St. Paul's, East Brisbane ...	4 8 0
St. Thomas', Toowong ...	5 0 0
St. Colomb's, Clayfield ...	1 1 0
Cleveland, St. Paul's ...	1 19 3
Wynnum, St. Peter's ...	2 2 1

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The Church Chronicle.

Vol. XXXIII.] BRISBANE, SEPTEMBER 1, 1923.

[No. 398]

Archbishop's Engagements for September.

- 2—Milton Jubilee Festival.
Celebrate Holy Communion 7.30 a.m.
Preach 7.30 p.m.
- 7—Open All Saints' Fete, 3 p.m.
- 8—Cathedral Missionary Fete at Bishopsbourne.
- 9—Dedicate Helidon Church.
- 12—All Saints' Confirmation.
- 14—Yeronga Confirmation.
- 15—Preach Ministering Children's League Service.
- 18—University Education Committee.
- 19—Wynnum Confirmation.
- 20—University Buildings and Grounds Committee.
- 21—Open St. Colomb's, Clayfield, Fete.
- 22—Open St. James, Kelvin Grove, Fete.
- 23—Celebrate and Preach at Bardon, 9 a.m.
Preach in Cathedral 7.30 p.m.
- 25—Sandgate Confirmation.
- 26—Attend St. Hilda's, Southport, Speech Day.
- 28—University Senate.
- 29—Open Morningside Fete.
- 30—Celebrate at Nundah 7.30 a.m.
Preach at Nundah 10.30 a.m.
Preach at Morningside 7.30 p.m.

Bishopsbourne, Brisbane,
August 16th, 1923.

My dear Friends,

August has been a month of progress in the matter of Church building. During this month already (August 16th) I have laid the foundation stone of the Church of England Grammar School Chapel, and have dedicated the new brick Church at Sherwood; and on August 19th I am to dedicate the new permanent Church at Dalby, on August 26th a new wooden Church at Pomona, and on August 27th to perform the ceremony of stump capping for a new Church at Kin Kin in the Noosa Parish. Then on September 9th I am to dedicate the new Church at Helidon.

August, and September too, are months in which (a) many Confirmations will have been held; (b) many Fêtes will have taken place.

Bishop Le Fanu is kindly taking the Western tour this year in September, and will, I believe, hold nineteen or twenty Confirmations during his tour.

Two pleasant happenings in August were the Corporate Communion of local branches of the C.E.M.S. at St. Luke's on Show Wednesday, and the Corporate Communion of the Guild of the Servants of the Sanctuary at Holy Trinity, Woolloongabba, on the same day. I was Celebrant at the C.E.M.S. service and Canon Batty at the service for Altar Servers. In both cases a Communion breakfast followed.

It will give me special pleasure to Celebrate early and to preach at Evensong on September 2nd at Milton (which is

my parish Church), the occasion being the Jubilee of the Church.

The outlook for the Missionary Exhibition is extremely hopeful. A large amount of interest is already being taken in it, and many speakers from outside have promised to come. The Committee have worked splendidly and the organisation of it is likely to be safe in the very capable hands of Mr A. J. Batchelor, of A.B.M., who arrives early in September from Western Australia for the sole purpose of organising it.

Accounts from New Guinea are happier as regards financial matters. The great strain of a few months ago is relieved. It is very pleasing to be able to record that the Rev. Wilfrid and Mrs Light have by this time arrived in New Guinea. The sad news from there is the death of the Rev. John Regita, a very faithful and exemplary deacon who was being prepared for ordination to the priesthood. Many will remember him, a man of very small stature, who paid a visit to Brisbane in the time of Bishop Stone-Wigg. Mr Gill, to whom he was curate, writes in a letter to me to-day, "Our dear little John Regita died on June 19th at Wanigela. He was more fit to go to heaven than a good many. May God rest his soul."

Testimonies of benefits received at the Spiritual Healing Mission continue to come in. Only the day before yesterday I received two such testimonies, one of them being a very striking one of bodily healing.

I am glad to hear that fresh troops of Boy Scouts and companies of Girl Guides are being formed at different places in this diocese. These seem to me to be very good and valuable movements.

Congratulations to St. John's College on winning the Inter-Colleges boat race.

Your sincere friend,
GERALD BRISBANE.

Those clergy of Brisbane and neighbourhood (with the exception of Wynnum and Sandgate) to whom the Archbishop addressed a letter about helping the Queensland Ambulance Transport Brigade, Brisbane Branch, are asked by the Archbishop to take notice that Sunday, October 14th, is the Sunday on which (if they are willing) a collection or a retiring collection might be made for the Brigade, and allusion to the Brigade and its work might be made in Church. This action would bring us into line with "all denominations in the Brisbane area."

Editorial Notes.

DEDICATION OF NEW CHURCHES.

The new Church of St. Matthew, Sherwood, was dedicated by His Grace the Archbishop on Saturday, August 4th, in the presence of a large congregation. A number of priests from other parishes and the students of St. Francis' College sat in the chancel. The Church was dedicated with the customary ceremonial. His Grace celebrated the Holy Communion at 8 o'clock next morning, thereby completing the consecration of the Church. The Dedication Festival

services were continued throughout the Octave, with special preachers on the two Sundays.

The Church is a good solid brick building. The chancel with its circular arch and generous proportions is perhaps the most attractive feature of the interior.

The altar is backed with a dorsal and flanked by riddels, the material of both being silk of a beautiful shade of blue. As the Canon directs, the altar is not bare, but covered with a frontal made of a glorious brocade of white silk with a coloured design and orphreys of brown velvet. Who would be content with a bare wooden altar after seeing a frontal like that?

The Church has been enriched by many beautiful gifts, some of them designed by a local artist.

It is to be hoped that before long the furniture of the altar will be completed by the gift of a pair of candlesticks.

The new Church of St. John, Dalby, was dedicated on Sunday, August 19th. A full account of the ceremony will appear in our next issue, with a picture of the Church.

THE HEALING MISSION.

We have received news from a parish priest in another diocese of some remarkable results of the Mission.

A certain lady had crooked bones and one leg five inches shorter than the other. The crooked bones have changed their shape and her legs are now the same length. She is now on the staff of the parish and has given herself wholly to the work of the Church. Since the Mission the parish priest has received twenty offers of service, mostly from young men, three of whom are anxious to be trained for the ministry.

PRAYER BOOK REVISION.

The Church papers which arrived by the last mail contain accounts of the consideration of the Revision Measure by the Houses of Clergy and Laity sitting separately. The amendments made will have been considered now by the Bishops, who will at a later stage present the Measure in its completed form to the National Assembly for final approval or rejection. The daily papers give but scanty accounts of the proceedings and we have to wait for the Church papers to come from home in order to discover what has really been effected. It will serve no useful purpose at present to describe the amendments that were passed by the Houses of Clergy and Laity, but we hope at some later date to give some account of the chief points of interest in the Measure in its completed form.

Those parts of the Measure about which there seems likely to be most difficulty are those which concern the Revision of the Order of Holy Communion and the reservation of the Sacrament for the Communion of the Sick.

We hope that when we are able to give some definite information the proposed alterations in our services will be studied by our readers. Of course they will only be experimental, and may not be adopted in all our Churches. It is not likely that parish priests will adopt them without explaining them to their people; but they will find this explanation easier if their people have taken the trouble to gain some knowledge of the proposed changes.

In case anyone is alarmed, we may venture to express an opinion that most of the changes will be received with approval except by those who object to any change at all.

THE STATE POLL ON THE LIQUOR QUESTION.

The Diocesan Synod passed a vote in favour of Prohibition, and therefore it is only right that the official organ of

the diocese should give the arguments for Prohibition a prominent place now that the polling day is drawing near.

We hope that Prohibitionists who have been disappointed, like a correspondent who contributes a letter this month, will be satisfied when they read the article that has been contributed to this issue by the Rev. G. L. Hunt.

A preliminary bombardment on the Nexus Question started in this paper and we were glad to give both sides a hearing. On the question of Prohibition the situation is rather different. Synod has already expressed its opinion. But the minority vote was not an insignificant one, and so we are taking the responsibility of printing an article on the other side next month. We hope that those who have not definitely made up their minds on this question will study the two articles side by side. The October number should be in their hands by the end of this month.

G. S. Hanbury, Church House, Ann Street.

HINTS ON READING IN CHURCH.

MATTINS AND EVENSONG.

By Edward Oerton.

I will begin this paper by repeating a sentence used in the former one, to the effect that in order to read well aloud, "it is necessary to give to every word and syllable its proper value, and to every vowel its own sound." It is especially needful to bear this in mind when reading the services in Church, not only because the reader understands and feels the importance and solemnity of what he is reading, but also for two other and quite distinct reasons. In every congregation there will be some upon whom any "slipshod" reading will produce a sense of irritation, disturbing to the mind, and there will be many whose lack of education will render that which is being read to a great extent unintelligible. Therefore, to read clearly and distinctly in Church is most important.

At Mattins and Evensong the opening sentence is to be read "with a loud voice," and this should also apply to the Exhortation which follows. This Exhortation needs careful attention, because there are some words which require a very slight emphasis, especially those which state the purposes for which we "assemble and meet together."

The Confession will, of course, be said in a "humble voice," and somewhat slowly, so that the people may realise that it is a true "confession" (though couched in general terms) and may make it apply to their own particular sins. It is to be said "after the minister," i.e., he leads, not the congregation. An error in phrasing is oftentimes noticeable in the sentence "According to Thy Lord." It is frequently read "according to Thy promises declared unto mankind, in Christ Jesu our Lord": whereas, it should be read straight through without a break; or if a pause for breath must be made, it ought to be done after the word "promises," which "are declared unto mankind in Christ Jesu our Lord."

The Absolution, in "general" terms to correspond with the Confession, declares a fact, viz., that God does pardon the truly penitent. The words "Almighty God" are the nominative to the verb "pardoneth," therefore the "He" which precedes that word is not to be emphasised. Or perhaps it is simpler to say that all the words between "Almighty God" and "pardoneth" may be considered as a parenthesis. At the close of the Absolution there is a most glaring example of a "printer's error." In the "Sealed Book" there is no semi-colon after the word "joy," only a comma, and therefore the sentence must be read

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straight through: "that we may come to His eternal joy, through Jesus Christ our Lord." By retaining the semicolon, we turn the *declaration of a fact* into a *prayer*, thus destroying the whole meaning of the "Absolution."

In the Lord's Prayer it seems better to follow the guidance of A.V. St. Luke and R.V. St. Matt. and to read "Thy Will be done, in earth as it is in heaven," though it is a matter of very slight importance.

It sometimes happens that in country parishes services are held in buildings in which there is no musical instrument. Then the Canticles must be read; so, as they are mostly joyful in tone, let them be read with a "cheerful voice." And here, in passing, may I very humbly suggest to those who preside at the organ that they should consider the character of Canticle, Psalm or Hymn, and not play the Te Deum as though it were a Funeral March, nor the Nunc Dimittis as the joyful climax to the marriage service.

May I also suggest to choirmasters that "Art thou weary" and "Christian seek not yet repose" are not the most fitting hymns, beautiful though they are, to be sung immediately before the sermon.

The announcement of the Lessons should be made clearly and in accordance with the Prayer Book direction; and great care should be taken at the end of each Lesson to pronounce each word distinctly, and not to make the amazing statement "herendeth the Second Lesson."

It should be noted in the Creed that the word "Pontius" is Latin, and should be pronounced with three syllables, and not as an English word, "Pontious," and every punctuation mark should receive careful attention.

With regard to the daily collects at Mattins, "in knowledge of whom" should be read as though connected by hyphens, because the phrase refers to *our* knowledge of God, "in knowing Whom consisteth our eternal life." The "us" is to be emphasised.

In the "Collect for Grace," the word "beginning" should be stressed, though it is not particularly appropriate at an 11 o'clock service. It shows that Mattins was not intended to be said at so late an hour.

The second Collect at Evensong needs careful attention. It should be read "that both, our hearts may be set to obey Thy Commandments, and also, that by Thee we being defended," etc., *i.e.*, a comma should be inserted after the words "both" and "also," and no pause for breath made after "Thee." The sense is made clear by remembering that the word "we" should *precede* "by Thee."

In the "Prayer for the King's Majesty" the attributes of God should be clearly defined by slight emphasis on "of," "King of kings," etc. In the "Prayer of St. Chrysostom," "this time," "one accord," and "common supplications," and in "II. Cor. xiii." the words "grace," "love" and "fellowship," should be marked by a little strengthening of the voice as they are uttered.

OUR CHURCH SCHOOLS.

CHURCH OF ENGLAND GRAMMAR SCHOOL.

THE LAYING OF THE FOUNDATION STONE OF
THE CANON JONES MEMORIAL CHAPEL.

(Described by one of the Boys.)

August 1st, 1923, is a day which will always be remembered in the annals of this School as that on which the

foundation stone of the School-Chapel, which is being built as a Memorial to the late Canon Jones—a pioneer Missionary of Queensland—was laid.

Seats had been arranged in rows in front of the Chapel, and the staging was gaily bedecked with flags. The people were seated in front of the Chapel, while the boys stood in front and along the side. The attendance numbered approximately four hundred.

At four o'clock the Headmaster, followed by the Archbishop and Canon de Witt Batty, with several other members of the clergy, wended their way on to the staging, where they took their seats.

The service opened with an address by the Headmaster. In a few words he stated the connection of the late Canon with the School. The boys themselves, he said, had waited already several years for this day, and he knew that they shared his joy. In conclusion, he quoted the closing words of an article in the School Paper: "The Canon would have wished the Chapel built on a hill and amongst the trees, open to every wind that blows, and open to every boy who seeks inspiration for a nobler life, whilst it shelters the whole School with the blessing of peace."

As Hon. Secretary of the Committee, Mr. Septimus Davis stated that £3,600 would be required to build the Chapel, and an extra £500 to furnish it. £2,400 of that sum had been raised, £323 being contributed by the boys. The boys themselves would place £67 on the stone.

After singing the hymn, "O God, our help in ages past," the Rev. Canon Garland delivered his address. The Canon, who is an ardent admirer of the late Canon Jones, pointed out some of his most striking characteristics. He told of his wonderful foresight, his magnetic personality, his great courtesy, courage and reverence towards holy things. Then followed the hymn, "For all the Saints, who from their labours rest," which was very fitting after the Canon's address.

The Archbishop then offered up a prayer and laid the stone, saying: "In the Faith of Christ, and with prayer for the blessing of God, I lay this foundation stone of the Chapel of the Church of England Grammar School, Brisbane, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

His Grace, addressing the boys, said it had given him singular pleasure to lay the foundation stone. He hoped that religion would be a real factor in their lives, and the presence of the Chapel would have a good influence on them. It was and would be his earnest hope that the Chapel, and the services they would attend in it, might conduce to this love for and belief in God, for nothing else really mattered—it was the end and crown of everything. It was a great pleasure to him to have laid the stone of the Chapel in the presence of the wife and relations of the late Canon Jones. He, in asking for subscriptions, said it would be to their shame if the Chapel was not opened free of debt. He hoped that the people of Queensland would send their sons to the school as boarders or day-boys. He prayed that God would bless and prosper this their undertaking, and that the Church of England Grammar School, Brisbane, might be more and more the means of forming the manhood of their beautiful State.

Then followed the hymn, "Now thank we all our God," during which the offerings, which amounted to £320, were collected and placed upon the stone.

The ceremony closed with the Archbishop's blessing.

Letters.

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

PROHIBITION.

Sir,—Hundreds of earnest Church workers must have been disappointed (as I am) to see no official reference in the last *Church Chronicle* to the urgent matter of Prohibition, of which their thoughts are full, now the great polling day is near which is to decide the fate of thousands of our children and young men, and alas, even girls, as to whether they are to be set free from the curse of drunkenness or allowed to go on to utter ruin and slavery. There are now 3000 fresh drunkards every year in Queensland; are they not worth saving? Is not the Church going to take a leading part in this great movement for freedom and safety for our young people? Cannot we have a day of prayer, if not for Prohibition itself, at least for guidance as to the best way of removing the curse of drunkenness from amongst us, and for grace to vote rightly? Even the minority who are not in favour of Prohibition could join in that. That the majority, both of our Church and of the whole population of Brisbane are in favour of it, was proved by the voting in Synod this year and at the last referendum. The liquor party are very strong, both in money and lies, but prayer and truth are stronger, so if we will only make full use of both we need not fear the result, but we must all work and pray in order to win, especially now the Government decree that this is to be the last of the triennial polls! Evidently they foresee that Prohibition is coming!

I think Mr Heathcote's arguments are misleading, and probably will mislead some, but surely no thinking persons will be among them when they see that he gives no proofs whatever of his wild statements as to the failure of Prohibition in America, but expects his audience to swallow them simply on his authority; while Mr Hammond, Mr Blakeslee, and Mr Toombes, who have all seen for themselves, can prove their statements as to its great success (not failure) from the records and testimonies of those in the best positions to know—Governors of States, of jails, of penitentiaries, asylums, heads of police, charity organisers, etc. Mr Heathcote asserts that "Prohibition is unchristian," but did not our Saviour teach us to pray "Lead us not into temptation," and how can we do so and continue to put temptation in the way of our children and other people by allowing licenses to people to tempt them to drink alcohol. Now we all have votes, if we do not remove this temptation, we ourselves are participators in it. And are all the thousands of anxious mothers who are hoping and praying for the removal of it, to be disappointed and see their sons, or friend's sons, and alas, daughters also, ruined and disgraced for the sake of those who are, most of them, too selfish to remove it because they like alcohol themselves or their friends like it?—I am, Sir, etc.,
Norman Park, A. U. WALLER.

August 14, 1923.

P.S.—I see Mr Toombes has challenged Mr Heathcote to a public debate on this question, but he seems to be in no hurry to accept it.

REVIEW.

THE MESSAGE OF HOPE TO A WORLD OF SORROW AS EXPRESSED BY BUDDHISM AND CHRISTIANITY, by the Rev. A. Law, D.D., p.p. 1-170, with bibliography and index. Diocesan Book Depot, Melbourne; price, 3/6.

As stated in his introductory note, the author attempts to supply "a simple running commentary and comparison between the points of chief likeness in the two religions." It is also explained that "the book is also the result of a wish to present what may be called, in the Buddhist term, 'a Middle Way' between unreasoning condemnation of Buddhism, and a weak and superficial acceptance of its claims."

As might naturally be expected, the book shows evidence of wide study, and the appended bibliography will serve as a useful guide to the serious study which should be made by anyone who wishes to understand what Buddhism is, and how it is related to and affects Christianity. But Dr Law

attempts the impossible when he essays "a comparison between the chief points of likeness in the two religions" in a book of such small compass, and the inevitable result is scrapiness, which detracts seriously from its value. He shows considerable sympathy with many Buddhist ideals, whilst rightly trying to show how those ideals are more completely expressed and attained to in Christianity. But it must be said that the book is for the most part controversial in character, and mere controversy is but seldom, and then only to a very limited extent, fruitful in the discovery of that which is true and essential.

The limits of space will not allow of our doing more than just indicate one or two points where, in our view, the author is seriously mistaken. He repeats the oft-made statement that Buddhism in its original deposit is Godless, and appears to regard later Theistic developments and accretions as in some way illegitimate. Buddhism was confessedly at first a reformation of Hinduism, one of the most Theistic of religions, and as such it assumed the truth of the fundamentals of that religion. It was concerned at first, not with ultimate facts, but with methods—in short, with the Way of Salvation. When it spread into other countries, as also when it became practically a separate form of religion, it naturally had to express that which was at first assumed, and to develop that which was latent in it. Again, Dr. Law, whilst rejecting the old error that Nirvana means practical annihilation, regards it as a state merely of intellectual enlightenment, and contrasts it with the goal of eternal life in Christ. The fact is that Nirvana is regarded as an exalted spiritual state in which union with God is realised, and in which that union proves itself in loving service towards God's creatures. So Gautama after his attainment undertook his mission to men.

Dr. Law is surely not serious when he repeats various charges of moral turpitude which have been made against Buddhists as a body, and says (p. 151) that "Gambling and the opium curse are among the chief reproaches laid at the door of the professors of the Buddhist religion." One might just as fairly condemn Christianity on the same grounds. The fact is that such evils are committed, not because of, but in spite of, the religion professed by their doers, whatever it may be.

We believe that a more sympathetic study would show more truly how Buddhism is, to use St. Paul's phrase so adapted by Dr. Law, "a schoolmaster to lead men to Christ." As Canon Westcott, of India, quoted on p. 103, says, teachers now "prefer to emphasise the truths common to all religions, and to direct attention to the additional truths of Christianity."

Perhaps this book will serve to stimulate the desire for more knowledge.

The Retort Uncompromising.

A story is told to show how some municipalities view efforts for the amusement of visitors in their towns. The management of one of the biggest hotels at a prominent resort asked for facilities for dancing at the hotel on Sundays. The request was refused, and, when it was pointed out that such permission would benefit the town in many direct and indirect ways, the answer was uncompromising in the extreme. The spokesman for the local authority merely remarked, "This town was here before your hotel, and we have no doubt that it would continue to exist even if your hotel were to disappear." That effectively ended any attempt to brighten the season at that town.—*The Times*.

A.B.M. Notes.

The following gifts have been received for various Mission stations:—

(For Yarrabah), old linen, etc., from Mesdames E. W. Walker, Berkman and Jones; baby's enamel bath, the Rev J. T. and Mrs Perry; baking dish, Mrs Philp; school material, Mrs Franklin and Miss Wilson; medical gifts, anon; Mrs Crombie 10/-, Peggy 10/6, Miss Jones 5/- A Christmas case was also received from Warwick for various Mission stations.

For Papua (Miss Forman), school books from St. Paul's H.K., East Brisbane; linen, Mrs Forman; tin of sweets and sample pieces, Mrs Macpherson.

(For Doubina), magazines from Miss N. Wilson.

(Miss McInnis), samples from Miss Massey.

(Miss Townson), medical requisites, anon.

Mrs Dunn, Tambourine, has generously given an organ for Wanigela which will be much appreciated.

Grateful thanks have been received from Yarrabah for their gifts. Old linen is urgently required there, as Mrs Lyon says they have an average of twenty-five dressings daily at the hospital, and after four weeks spell of 'flu her old linen box has been quite depleted owing to the run on nose rags. The Girls' Home is equally short of old linen. Parcels of old linen will be gratefully received at Church House and forwarded to Yarrabah. Mitchell River and Torres Straits also have great demand for the same.

We are debarred from sending old linen to Papua owing to customs regulations.

RE CHRISTMAS GIFTS.—All who are intending to send Christmas gifts to Torres Straits or New Guinea are asked to have them in early in October if possible and by the end of October at the latest. Gifts for Yarrabah may be sent up to the end of November. The Mitchell River box will be packed on September 5th. Anyone desiring to send gifts to Forrest River is asked to forward money instead of gifts to the Assistant Secretary, Foreign Missions, Church House, Ann Street, when the money will be remitted to Mr Batchelor, Western Australia, to spend and forward the gifts from there. Freight is too heavy for them to be sent from here.

THE MISSIONARY EXHIBITION.

A very successful meeting of stewards and other helpers was held in the Board-room of Church House with Archdeacon Osborn in the chair. The interest and enthusiasm, as well as the attendance, indicated that the success of the Exhibition is assured. The committee, on the advice of the Rev. J. S. Needham (Chairman of the A.B.M.), extended the period of the Exhibition to include Monday, the 5th November. The Sunday School Committee has waived for this year its objection to the taking of children from their regular Sunday Schools on Sunday, and the Children's Rally will accordingly be held on the afternoon of Sunday, 4th November, in the Exhibition Building, when the children will be addressed by the Archbishop. Mr. Batchelor is coming specially from West Australia to organise the Exhibition; his experience in organising other similar great exhibitions will in itself be a guarantee of success. The committee has been successful in keeping the Exhibition free of any charge of being merely a clerical affair;—that the former Prime Minister (Mr. Hughes) and Mr.

Stopford, Home Secretary for Queensland, Minister in Charge of Aborigines, will address the meeting, is an indication that our public men are interested. Miss Allenby, of the Baptist Missionary Association, India, who has worked for many years amongst lepers, has very generously undertaken to be one of our speakers. Mrs. Maurice Little, formerly a Missionary for many years amongst the Mahomedans in Egypt, will also be a speaker. David Uniapon, one of the most remarkable men in Australia, a full-blooded Australian aborigine, will speak every day. St. Margaret's School is responsible for pageants, which is enough to say that they alone will be worth coming to. There will be the film, "The Heart of New Guinea," and there will be children's displays. A native priest from New Guinea, the Rev. Peter Rautamara, is expected and other Missionaries from various parts of the Mission field. Emphasis is laid upon the Exhibition not merely being a Brisbane affair; country parishes are helping and it is hoped will send delegates to visit the Exhibition. The display of the travelling Exhibition, under the direction of the Rev. R. A. Burnett, in country parishes has aroused interest.

SOUL-STIRRING.

What's this about? A piece of music, or a sermon? Why not both? What more inspiring music falls on the ears of those who are out to hear than the touching melody of a nation's waking life with its roll of deep chords that vibrate around the world!

What sermon more eloquent and enthusing than that now being preached by the Holy Spirit in the national life of our coloured races! Distinguished visitors from India, and experienced writers in Africa, strike the same soul-stirring notes. Echoes from the islands of the Pacific resound with the same theme. Our souls are stirred as we listen to the child races trying to express the new vision that has been given to them, and watch them suffering anguish in their efforts to bring to birth the life of nationhood—

"The Holy Dove is brooding o'er the deep
And careless hearts are waking out of sleep.
Yea, for sweet hope new-born—blest work begun—
Sing Alleluia."

Truly the child races are coming of age rapidly, and age-long barriers of caste, dialect, and tribal custom are melting slowly but surely in the rays of the rising sun of National Self-Consciousness. The native soul is being stirred, and it is beginning to realise its right to a place in that sun, and to demand it without delay. Mass movements have helped along the native races towards the ideal which stands for an India for the Indians, and an Africa for the Africans. The colour problem is seen in a new light, for it must be viewed with spiritual sight. The soul-stirring is everywhere where brown and black are to be found. Is it with us yet? Are our souls stirred when we face the facts? Organised Christianity has been tried and found sadly lacking; but the Christ of the Gospels is making His appeal, and the response is assured. Better the Christ without the organisation than the organisation without the Christ. Spiritual things are being not only spiritually discerned but spiritually valued, and unspiritual things are being refused. The Christ-like life remains. It alone harmonises with the soul-stirring tones of the native races, which the Holy Spirit is undoubtedly blending into a unison that is making itself heard in ever-increasing volume.—L.J.H.

CALENDAR FOR THE MONTH.

With Lessons from the Revised Lectionary, with Notes.

SEPTEMBER 2. 14th Sunday after Trinity.

Morning—Psalms 75 and 76. Lesson 1: Ezra i. 1-8 and iii. The last lessons from II. Kings dealt with the later Kings of Judah. We have now passed on to the return from the captivity in 537, which is described in Ezra i. It was only a partial return. Chapter iii. deals with the laying of the foundation stone of the new temple. Probably originally I. and II. Chronicles with Ezra and Nehemiah formed one large book and were compiled by the same author; or, Zephaniah i., the prophet of doom. He probably wrote about 627 B.C., i.e., about forty years before the final captivity of Judah. 2: Luke vii. 36-end; or, Corinthians xiii., St. Paul's hymn of love.

Evening—Psalms 73, 77. Lesson 1: Nehemiah i. 1-ii. 8, Nehemiah's return to Jerusalem to rebuild the city, date 445 B.C.; or, Daniel i. Many scholars think that this story of the captivity was written about 165 B.C. and that the author used the old story in order to inspire the Jews to resist the persecution of Antiochus Epiphanes. The account of the national rebellion is found in the books of the Maccabees, which are read in the daily lessons from September 13-22. The Book of Daniel should be studied with a modern commentary. In the Jewish canon it is not placed among the prophets but among the writings, i.e., with Ruth, Esther, etc.; or, Zephaniah iii. 2: St. Matt. xxi. 23-end, answers to questions put to our Lord by the chief priest and elders on Monday in Holy Week; or, Eph. iv. 1-24.

SEPTEMBER 9. 15th Sunday after Trinity.

Morning—Psalms 84 and 85. Lesson 1: Daniel iii. Shadrach, Meshach, and Abed Nego refuse to worship Nebuchadnezzar's image and are cast into the burning fiery furnace and come out unscathed. 2: St. Luke ix. 57-x. 24. Our Lord appoints the Seventy; or, II. Timothy i.

Evening—Psalm 89. Lesson 1: Daniel v. The interpretation of the writing on the wall; or, Daniel vi., Daniel in the den of lions. 2: St. Matt. xxviii., Our Lord's Resurrection; or, Eph. iv. 25-v. 21.

SEPTEMBER 16. 16th Sunday after Trinity.

Morning—Psalms 86, 87. Lesson 1: Jeremiah v. 1-19. Jeremiah prophecies date from about 627 B.C., during the reign of Josiah when he received his call, to after 586 B.C., when he was forced to accompany those who fled to Egypt. He is considered by many the greatest of all the prophets. He established religion on a purely spiritual basis and made it possible for it to survive the fall of the state. His book is not arranged in chronological order, and is partly prophecy, partly history and autobiography. This chapter contains a denunciation of the corruption of the people and a prophecy of Divine vengeance. It was probably spoken early in his ministry. 2: St. Luke xi. 1-28; or, Titus ii. 1-3, 7.

Evening—Psalms 90 and 91. Lesson 1: Jeremiah v. 20-end; or, vii. 1-15, probably spoken at the beginning of the reign of Jehoiakim, i.e., about ten years before the first captivity. 2: St. John viii. 12-30; or, Eph. v. 22-vi. 9.

SEPTEMBER 21. Friday. St. Matthew, Apostle, Evangelist, and Martyr.

Morning—Lesson 1: Proverbs iii. 1-18. 2: St. Matt. xix. 19-end. Evening—Lesson 1: I. Chron. xxix. 9-17. 2: I. Timothy vi. 6-19.

SEPTEMBER 23. 17th Sunday after Trinity.

Morning—Psalms 92, 93. Lesson 1: Jeremiah xvii. 5-14. 2: St. Luke xi. 29-end; or, I. St. Peter i. 1-21.

Evening—Psalms 100, 101, 102. Lesson 1: Jeremiah xviii. 1-17; or, xxii. 1-19. The reference in v. 10 is to Shallum or Jehoahaz, who only reigned three months and was deposed by Pharaoh Necho and taken captive to Egypt. Josiah, his father, had been slain in a battle against Egypt at Megiddo. 2: St. John viii. 31-end; or, Eph. vi. 10-end.

SEPTEMBER 29. Saturday. St. Michael and All Angels.

This feast dates from the fifth century. The Church holds a feast in memory of the Holy Angels because (i.) They minister to them that shall be heirs of salvation; (ii.) They fight against the devil for us by their prayers and recommendation of us at the Throne of Grace.

Morning—Lesson 1: II. Kings vi. 8-17. 2: Acts xii. 1-11.

Evening—Lesson 1: Daniel x. 4-end. 2: St. Matt. xiii. 24-30, 36-43.

SEPTEMBER 30. 18th Sunday after Trinity.

Morning—Psalm 103. Lesson 1: Jeremiah xxvi. An extract from the biography. Jeremiah at grave risk of his life threatens that the Temple will be destroyed. 2: St. Luke xii. 1-34; or, I. St. Peter i. 22-ii. 10.

Evening—Psalm 107. Lesson 1: Jeremiah xxx. 1-3, 10-22; or, xxxi. 1-20. 2: St. John xiii. The washing of the disciples' feet, the departure of Judas and the beginning of the Last Discourse—one of the most beautiful chapters in the Gospels; or, I. St. John i. 1-ii. 11.

RELIGIOUS INSTRUCTION IN SCHOOLS.

At the monthly meeting of the committee arrangements were made for the holding of the Teachers' Conference in Brisbane on 6th October next, and the preliminary programme was discussed. Since the meeting it has been found advisable to alter the date. The Conference will be held at St. Andrew's, South Brisbane, on Saturday, 20th October, from 3 to 9 p.m., instead of Saturday, 6th October, which will be the date of the referendum on Prohibition. The clergy are being asked to send in suggestions for the conference, and in addition suggestions from superintendents or teachers will be welcomed. The date of the Darling Downs Teachers' Conference, to be held at Warwick, was fixed for the 10th October in order to allow of the Archbishop being present at it in accordance with his desire. Instead of the annual children's service by the Archbishop being held on a Saturday, the committee is arranging a children's rally on Sunday afternoon, 4th November, in the Exhibition Hall, in connection with the great Missionary Exhibition.

The teachers' lesson papers for the last quarter in the year have been enlarged in accordance with suggestions for making the lessons fuller. The annual examinations were fixed—preliminary, the first Sunday in October; honours, last Sunday in November. A new Sunday School has been opened by the Rev. P. C. Shaw in the Goondiwindi parish at Moogoon road.

The committee learned with gratification that the Diocesan Council had received favourably the request to find a stipend for a priest to be set apart for organising Religious Instruction in State and Sunday Schools.

SOMETHING SPECIAL

A New Book

"The Story of Christ"

By GIOVANNI PAPPINI.

100,000 copies sold in Italy, 27,000 in France, and 40,000 in America before publication.

Price 10/6 (Post Free for Cash)

Being published price in Great Britain.

Church of England Book Depot,

ANN STREET, BRISBANE.

The Church Chronicle.

Vol. XXXIII.] BRISBANE, SEPTEMBER 1, 1923. [No. 398

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.

PROHIBITION.

THE POLL.

The Referendum will be taken on Saturday, 6th October, from 8 a.m. to 6 p.m. Every elector is compelled to vote. The following questions will be asked:—

Are you in favour of—

- A. State management of manufacture, importation, and sale of fermented and spirituous liquors?
- B. Prohibition of manufacture, importation, and retail of fermented and spirituous liquors to take effect in July, 1925?
- C. Continuance of the present system of manufacture, importation, and retail of fermented and spirituous liquors?

A cross (X) must be placed in the square opposite the issue for which the elector intends to vote, and the numbers 2 and 3 must be placed in the squares opposite the other issues. Every elector must make the three marks, and the three marks only, on his ballot paper.

If no issue has an absolute majority of votes (over the other two combined) then the issue with the smallest number is eliminated and the votes for this issue again examined and allotted to one of the other issues in accordance with the number 2 vote.

For example: If 160,000 vote Prohibition, 140,000 Continuance, and 25,000 State Management, then the 25,000 State Management votes are allocated to Prohibition or Continuance according to the second preference vote on each, and if 13,000 voted Prohibition and 12,000 Continuance the final totals would be 173,000 Prohibition and 152,000 Continuance.

State Prohibition if carried this year will come into effect on July 1st, 1925. The 1912 Act provided that Prohibition could not become effective until after 1925, as a result of a compact with the liquor traders for 13 years' time compensation. This compensation compact is honoured in the 1920 Act.

The question of hours of sale, etc., is not in any way involved. If Continuance were carried, Parliament could fix any hours it liked.

SYNOD'S ADVICE.

Synod in June adopted the following resolution:—"That this Synod advises the Church people of this diocese to vote in favour of Prohibition at the State Referendum in October next."

To carry into effect Synod's advice, electors should vote thus—

2	State Management
X	PROHIBITION
3	Continuance

Many Church people are helping in the campaign in various ways—e.g., visiting, distributing literature, clerical work, finance, etc. Offers of help in any of these directions will be welcomed by the local branch and may be sent to Rev. G. L. Hunt, 310 Edward Street, Brisbane, who will at once forward them to the proper quarter. Most of all we want visitors and (of course) money.

MISREPRESENTATION OF SYNOD.

Before leaving the subject of Synod's action, it is necessary again to protest against misrepresentation. Last year the *Courier* refused to correct its inaccurate report. This year we have to deal with the Premier.

The Emu Park Convention carried by a large majority a resolution that after the poll in October a Liquor Reform Act was to be passed.

The following quotation is from the official report of the Parliamentary Debate on 15th August, 1923:

Mr Elphinstone: Why did you introduce the Bill before the poll? The Premier: What is the point? Why should it be deferred until after the poll? I will tell the hon. gentleman, who thinks that there is some sinister reason for bringing this Bill in at this stage, that there is none. During the elections the only questions that were asked of me—at any rate on several occasions—was whether the Government were honest in their desire to reduce the hours, because it had been stated that at the Labour Convention our policy was to reduce the hours and then eliminate the poll. The question that was asked of me by a great number of people, about which they had some doubt in their minds as to whether what had been said was a mere empty promise, was whether any legislation would be introduced during the coming session to reduce the hours of trading. Members of the Anglican Synod which sat in Brisbane a few weeks ago asked the same question, and indeed a delegation from the Synod waited on me and asked me if I would give a definite undertaking that legislation would be placed before Parliament this session. I had not an opportunity of consulting my party, but I took it upon myself to give that promise, and we are now carrying it out.—*Hansard*, pp. 487-8.

Rev. J. B. Armstrong, secretary of Synod, immediately wrote to the Brisbane papers denying the Premier's statement so far as the Brisbane Synod was concerned.

At the Prohibition Debate in Synod Canon Gradwell suddenly produced letters from the Premier obtained on his own private responsibility without any previous reference to Synod at all—but in spite of these letters Synod rejected the shorter hours amendment and carried the Prohibition resolution already quoted.

CONTINUANCE.

The case against Continuance need not be argued at length. The following quotation from a paper by Dr. W. A. Osborne, Professor of Physiology, University of Melbourne, sums up the question from the medical point of view:

"The time has come when the members of the medical profession have satisfied themselves, after careful experiment and exhaustive enquiry, that alcohol is no longer to be regarded as a food of any value. Alcohol is, in fact, a narcotic poison; it stimulates because it paralyses the sense of fatigue and weariness, which is nature's warning signal. It abolishes self-restraint, which is one of man's highest attributes; and the only courage which it gives is a misdirected and useless recklessness. There is not an organ of the body with which alcohol comes in contact which is not irritated and injured by it. As for the effects of excessive drinking, little may be here added; they are, unfortunately, too obvious in our hospitals, asylums, and gaols.

The following reminds us of the close association between alcoholism and poverty:

"In reviewing the year's work, your committee cannot refrain from stating most emphatically that if there were some means of dealing effectively with the drink traffic it would greatly minimise poverty. Drink is undoubtedly the most fruitful source of distress

and your committee hopes that the day is not far distant when some means will be devised of dealing with this great evil, which is the blight and curse of so many homes in Brisbane to-day."—*From Annual Report, Brisbane Charity Organisation Society.*

To reform the liquor trade all temperance people and Church people generally have struggled for years with very little success until the conclusion is forced on us that no satisfactory reform is possible until this trade has been destroyed. No one looks forward to Prohibition as an ideal—but we must answer the question: How is the ideal of self-control and freedom to be obtained? Two points are clear: (1) the drug which prevents self-control must be prohibited; (2) the trade which corrupts politics with the money it has obtained by the degradation of individuals must also be prohibited.

STATE MANAGEMENT.

This issue is practically dead. Only 8 per cent. of the votes cast in 1920 were for State Management, and the proportion is likely to be less this year. But, as explained above, the State Management man really votes for either Prohibition or Continuance.

PROHIBITION.

On 25th June, 1923, President Harding "declared his conviction that not only the amendment will not be repealed, but whatever changes may be made will represent the purpose of effective enforcement rather than a moderation of the general policy."—*See Cables.*

This determination of the late President of the United States is shared by his successor and the people generally. Some people would persuade us that Prohibition in America is a great failure, but it is obvious that they have not yet persuaded the Americans that it is a failure.

Rev. R. B. S. Hammond, when in Brisbane lately, told us that he had visited a State school in Kansas of 1000 children, not one of whom had ever seen a drunken man.

When shall we be able to say the same of Queensland?

Surely we can imagine a time when the same state of affairs will be true of Queensland. Isn't it worth working for?

A FINAL WARNING.

All electors should be on their guard against false news about the alleged failure of Prohibition in America. A striking example of this is the following: A cable dated New York, April 1st, 1923, appeared in Australian papers telling of such a terrible "crime wave" that all police vacations were stopped and that "the entire police strength is being held for emergency duty both day and night."

Afterwards the Prohibition League received from the Acting Police Commissioner of New York a letter dated 31st March, 1923, in which it was stated that "there is no crime wave in New York excepting in the newspapers. There has been a decrease in major crimes in 1922 over 1921." Thus, at the very moment that the police officials were replying to our inquiries, someone was concocting lies to deceive the Australian public. There may be a "wave" of this sort of thing just before the poll.

Authorised by G. L. HUNT, 310 Edward Street, Brisbane.

"When at any time, either in reading the Scripture or any book of piety, you meet with a passage that more than ordinarily affects your mind and seems as it were to give your heart a new motion towards God, you should try to turn it into the form of a petition, and then give it a place in your prayers."—WILLIAM LAW, *A Serious Call*, 1728.

BRISBANE AND AUTONOMY.

The following letter was sent by Canon Garland to the *Rockhampton Church Gazette* in reply to the article which was copied from that paper and printed in the last issue of this paper:—

I am sorry to read the article in the *Rockhampton Church Gazette* for June written by my friend, Archdeacon Rogers. There is a general opinion that politicians are not always fair in the advantage they take of their opponents, but even amongst politicians it is not the practice to assail a man upon a newspaper report without first giving him an opportunity to correct the report, if necessary. My friend Archdeacon Rogers just for once failed to do the right thing and published an attack upon me or my alleged words, with all the weight rightly attached to the regard in which he is held, without first giving me that very proper opportunity which even politicians give their opponents.

He has now, after publication of his article, sent me a copy of the report upon which he based it, and I must express surprise that on such a brief summary he felt he could arrive at a conclusion as to what I said and meant, and am still more surprised at his attack.

He has made it necessary for me to explain that, from a quarter whence better should be expected, an attempt was made to "beat the Protestant drum" by relating an example of some alleged Roman practice in a Church in England which, if it happened, would unquestionably have been the adoption of a Roman practice against which the Church of England had resolutely set her face. The suggestion was clearly made that unless the Nexus were severed in Australia, the same thing would occur here. I dealt with that by pointing out that out of a body of 20,000 priests in the Church of England, it was not surprising that an odd eccentric should be found; and I therefore pointed out that the alleged example, even if true, should not be used to frighten people into voting for the severance of the Nexus, as I proceeded to show by quoting an example of eccentricity in the American Church, where the Nexus had been severed, an eccentricity which had adopted the old Egyptian ritual of four thousand years ago and had introduced the worship of Amon, the Egyptian god of Tutankhamen fame.

I was seeking to controvert a distinctly clever attempt to arouse Protestant prejudice which suggested that unless the Nexus were severed, the Roman Mass would be imitated in the Church of England in Australia. Those who were present quite understand why, in rebutting the suggestion and seeking to remove the prejudice aroused, I said I had no sympathy with those who would imitate the Roman Mass because, as I said, our own Mass was as good if not better.

In regard to the preparation for an Australian Republic, a leading protagonist for the severing of the Nexus accused those who were opposing the proposal of attributing to its promoters preparation for political separation from the Mother Country, in other words, of getting ready for Australia becoming a Republic. I therefore showed from their own published statements that this was definitely in their minds by quoting at some length deliberately considered statements published by the promoters that we should prepare for a Republic, in which argument they used the case of the rebellion of the United States against England as an illustration of the necessity for our severing the Nexus. It is therefore perfectly true that leading promoters of the proposal had in view the coming of an

Australian Republic. I did not seek to win votes by accusing either the mover or anyone else of disloyalty to the Crown, indeed I am sure the mover would at once confirm this; but I did prove that leading promoters had told us to sever the Nexus as a preparation for a Republic, and I added that the best way to bring a thing about is to prepare for it. I reaffirm my opinion then expressed that instead of the Church of England preparing for an Australian Republic, she should continue to be one of the greatest bulwarks for maintaining the integrity of the Empire.

Archdeacon Rogers in his article refers to the Church of Wales as forming a constitution on lines of self-government similar to those proposed here. This I controvert. The Church of Wales had based her new organisation on a constitution which provides for those fundamentals of the Catholic faith, the Nicene Creed for example, which the proposers of the severance of the Nexus in Australia expressly left out, and, as I pointed out, by a chance majority might modify the Nicene Creed to suit Modernism or even throw it out. There is no such possibility in the case of the disestablished Church of Wales.

Archdeacon Rogers speaks of me as condemning the Bishops of every other branch of our Church in the British Dominions. I did not refer to them but simply to the Bishops of Australia, and I was very careful to avoid either condemnation or criticism of the Bishops of 1868 or 1921. I was dealing with what seemed to me a very improper argument that the clergy and laity should surrender their judgment and "follow the Bishops." My question was which were we to follow.

I am sorry to have to expend time in controversy on a matter which in my judgment has distracted too much energy from the proper work of the Church, and this latest flutter of a controversy which I hoped would be dead would not have been necessary if my friend, for whom I have the greatest respect, had communicated with me before publishing his attack upon me or my argument.

Brisbane,

DAVID J. GARLAND.

16th July, 1923.

ST. FRANCIS' COLLEGE.

The month for our special collection has come round and we are hoping for a liberal offering towards the Ordination Candidates Fund on the Sunday after the September Ember Days. This is a fund which should commend itself warmly to the whole diocese and should find many advocates to plead for it. Every year a larger proportion of the clergy serving in the diocese, both rectors and assistant curates, are Old Franciscans who were trained at Nundah. And in all sincerity it can be said that they look back upon their College days, when they had leisure to study and pray and meditate upon the Word of God, as a time of great blessing and spiritual progress. Many I know would gladly come back to College for a few weeks or months to find leisure and quiet to enable them again to build up their own lives that they might have more to impart to others.

But apart from the question of a liberal collection—which we so much need—let me draw your attention to the Order of Postulants which is being started in this diocese. Details of the Order are printed below. It is hoped in this way that something will be done to enable boys and young men to hear the call of God to serve Him in the sacred ministry of the Church. May I commend the College and the students and the need of men to your prayers.

W. C. CAMPLING.

ORDER OF POSTULANTS.

DIOCESE OF BRISBANE.

Object.—To assist those who, in choosing their work in life, are willing to consider whether they have a vocation to the Priesthood.

Many boys and young men at some time or other wonder whether or not they are called to the work of the Ministry of the Church. It is sometimes hard to decide. The work and life are rather unknown, and they cannot tell whether they are fitted for such a life. Hence the question often gets no further than such vague wonderings.

The Order of Postulants is intended to be a help to those who honestly desire to know God's will for them in this matter. To join it may be the first definite act of one who is seeking to know where his work lies. It pledges each one to follow certain simple rules. By this means he will be helped to know the will of God, and will be guided by Him.

"Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it!"

The Rules are these:

1. To pray morning and evening.
2. To read the Bible regularly.
3. To go regularly to Holy Communion. [This does not necessarily mean weekly, but according to a rule, weekly, fortnightly, or monthly, whatever it may be.]
4. To worship God in Church at least once every Sunday where that is possible.

Anyone desiring to join the Order of Postulants is asked to write to the Principal of the Theological College, who will send him the Postulant's Paper, and will be willing to help in any further way possible. Address: Canon Campling, St. Francis' College, Nundah, Brisbane.

PRAYERS.

Postulant's Prayer.

O God, who hast put into my heart the thought that I may be called to serve Thee in the Ministry of Thy Church, enable me to know and to do Thy will, and grant that I may be found worthy of whatsoever vocation Thou hast called me unto. Through Jesus Christ our Lord.

Prayer for more Postulants.

O Blessed Jesus, Lord of the harvest, we pray Thee send forth more labourers into Thy harvest, and by Thy Holy Spirit stir the hearts of many, that they may be ready to spend and be spent in Thy service; and, if it please Thee, so to lose their life in this world, that they may gather fruit unto life eternal, O Lord, Thou lover of souls.

* * *

Where the Order of Postulants has several members in any school or parish, it is suggested that they should meet together at least once in every term, or every few months, for prayer and instruction, and that the Chaplain should address the members on the office and work of the Priesthood.

Great help will be gained by reading "The Threshold of the Sanctuary," by B. W. Randolph.

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

Round the Parishes.

There has been but a meagre response to our request for Parish Magazines from those parishes which do not contribute parish notes, but we will make a start this month by giving a few items of interest—in the hope that more magazines will be sent us in the future.

RURAL DEANERY OF BRISBANE.

HOLY TRINITY, SOUTH BRISBANE.

The Parochial Council has decided to go forward with the extension of the hall. The main feature of the alterations will be throwing out the south side to the full length of the hall so as to correspond with the north side; constructing a small hall underneath this extension; enlarging the stage another nine feet by extending the main hall, and putting a verandah from the porch to the end of the extension. This may be regarded as the first move towards building the new Church, as it is imperative to have this extra accommodation ready when the old Church is demolished.

The Annual Fete will be held on Saturday, October 13th.

CHRIST CHURCH, MILTON.

Several improvements have been made recently. The Church has been re-roofed, painted and repaired, and also certain improvements and repairs have been made in the rectory. The hall has been considerably enlarged. The cost of these improvements will be about £1500. It is hoped that the Improvement Fund will benefit to the extent of several hundred pounds by the collections at the coming festival services.

The Jubilee Festival of the Church will be held from September 2nd-9th. On Sunday, September 2nd, the Archbishop will celebrate the Holy Communion at 7.30 a.m., and Bishop Le Fanu will preach at the 11 o'clock Sung Eucharist. At 2.45 p.m. there will be a Children's Gift Service, and the Archbishop will preach at the Festal Evensong at 7.30.

On Wednesday, September 5th, Evensong will be sung at 8 p.m., the preacher being the Rev. D. Morgan Jones. A parish social will follow. On Sunday the Bishop of Armidale (Dr. Wentworth-Shields) will celebrate the Holy Communion at 7.30 a.m., and will preach at the Sung Eucharist and at Evensong.

The music throughout the festival will be of a special character. Members of St. Martin's and St. James' choirs and other friends will help, and an orchestra of twenty performers, under the leadership of Mr. Brookes, will assist at the 11 a.m. and 7.30 p.m. services.

ST. FRANCIS', NUNDAH.—The Diocesan Council has withdrawn the annual grant of £50, as it was considered that Nundah was now in a position to meet its stipendary commitments in full. So the parish may soon expect to be raised to the status of a Rectory.

St. Francis' Day falls on Thursday, October 4th. Festival Services will be held on Sundays, September 30th and October 7th. The Archbishop has promised to celebrate Holy Communion at 7.30 a.m., and to preach at the Sung Eucharist at 10.30 a.m. on September 30th.

ST. THOMAS', TOOWONG, WITH ST. PAUL'S, TARINGA.

Confirmation will be held in St. Thomas' Church on Wednesday, October 3rd, and the newly confirmed will make their first communion at the Dedication Festival on October 21st, when the Archbishop will be the celebrant. After this service the Rector and Mrs Osborn have invited all the communicants of the parish to breakfast, and are expecting at least 300 guests.

Taringa held its Dedication Festival on Sunday, 19th August, and both the Sung Eucharist at 10 a.m. and Evensong were attended by large congregations.

The parish intends to have two cricket teams this year—one senior and one junior playing in the Church of England Cricket Association. The seniors hope to retain the Challenge Cup and the juniors hope to put up a good fight for the premiership in their division.

Work among the younger Churchpeople seems to be in a most flourishing state. The Scouts and the Girl Guides are increasing in number, and at the Monthly Church Parade they fill quite one-third of St. Thomas' Church.

ST. PETER'S, SOUTHPORT.

Remarkable relief has been obtained by a number of those who went to the Hickson Healing Mission. It is intended to hold fortnightly services of intercessions for the sick and for other parochial and diocesan needs.

Recently four flower vases for the Altar have been presented to the Church.

The assessment of the parish has been raised from £132 to £168. This is an indication of progress.

THE DOWNS.

ST. ANDREW'S, PITTSWORTH.

The August number of the Parish Magazine contains a special supplement giving the annual reports and balance sheets for the year ending March 31st, 1923.

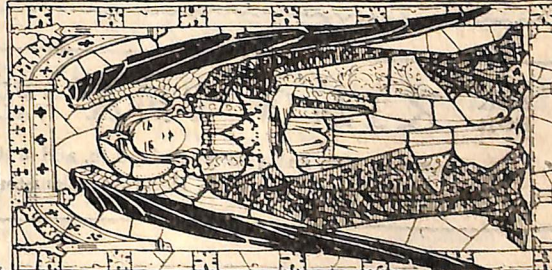
In spite of the bad season, the finances of the parish seem to be in a most satisfactory state and the work is going ahead at all the many centres.

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The foundation block of the Church at Brookstead has been laid by the Ven. the Archdeacon of Toowoomba. The Church will be dedicated to St. Matthew and it is hoped that it will be opened free of debt.

These few excerpts seem to indicate that in spite of adverse seasons the work of the Church in the Diocese is making satisfactory progress. Of course God is the only one who estimates what spiritual progress is being made, but the fact that material progress is reported in many places is certainly some indication of vitality in Church life.

Appointments for the Month.

Rev. A. E. Morris, M.A.; Assistant Curate, All Saints', Charleville.

Rev. S. Atherton, Vicar, St. George's, Crows Nest; Rector, St. Matthew's, Drayton.

Rev. T. Tomlinson, Assistant Curate, St. James', Toowoomba; Vicar, St. Mark's, Eidsvold.

Rev. G. A. Luscombe, Organizing Secretary for Foreign Missions for the Diocese of Brisbane and Province of Queensland.

"THE STORY OF CHRIST."

By Giovanni Papini.

The pathway of those who essay to write a life of our Lord is beset with pitfalls. In the first place they find already in the field four writers of incomparable lucidity, directness and simplicity in the four Evangelists. Again, the trained theologian finds himself overwhelmed by the greatness of his subject, and the learning which he brings to bear on it tends to make his work turgid and uninteresting. The amateur theologian on the other hand is often led by his very enthusiasm into untenable positions, and even heresies. The preacher who takes up the task as often as not spoils his theme by his verbosity. Giovanni Papini has been happy enough to escape all these. He starts with the supreme prerequisite for such a task—the love of our Lord. His style is simple and direct and, incidentally, he has been well served by his translator. His theology is soundly in accordance with Catholic traditions, and though his exegesis may seem at times to be fanciful yet it is always arresting and suggestive. He writes as one "who has offended Jesus as few others have done." He has received in his conversion the vision of truth and righteousness as it is in Jesus, and he cannot be "disobedient to the heavenly vision." He writes because he must in order that others may share that which can never be reduced by sharing. He sees that the only possible alternatives in the world to-day are Christianity and a profound and reasoned pessimism. He understands that this pessimism lies at the root of all world troubles, and realising, with Mr. Chesterton, that Christianity has not been tried and found wanting, but has been found difficult and not tried, he sets forth to the best of his ability the central Figure of our religion, feeling that when the love of Jesus is once appreciated all else will follow. He writes from his own personal experience of the present activity of the risen and ascended Lord, calling on the present to illuminate the past. The book entirely defies quotation. READ IT.

Copies obtainable from the Church Book Depot, Brisbane. 10/6 each. (Advt.)

News from the Parishes.

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

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

NOTICE.

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

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

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

[A line averages eleven (11) words.]

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

8 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Sept. 2—Allora	Allora	Spring Creek	Allora
9—Allora	Glengallan	Goomburra	Allora
16—Allora	Spring Creek	—	Allora
23—Allora	Goomburra	Glengallan	Allora
30—Allora	Allora	Hendon	Allora

Sept. 1—Girls' Guild, Allora, 2.30 p.m.
6—Women's Guild, Allora, 2.30 p.m.
13—Women's Guild, Spring Creek, 2.30 p.m.
20—Talgai West, 7.30 p.m.
25—Inverramsay, 8 p.m.

Services of Preparation for the Mission every Friday, 10.15 a.m. and 7.30 p.m.

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

7.30 a.m.	11 a.m.	3 p.m.	7.30 p.m.
Sept. 2—Boonah	Boonah (M)	*Boonah	Boonah
9—	Maroon	Cannon Creek	Boonah
16—Boonah	Boonah	Mt. Alford	Boonah
23—Boonah	Cannon Creek	—	Maroon
30—Boonah	Mt. Alford	*Boonah	Boonah

*Children.
21st—F. of St. Matthew, 7 a.m.
29th—F. of St. Michael & All Angels, 7 a.m.
12th—C.E.M.S.
13th and 27th—Women's Guild and G.F.S.
8th and 22nd—M.C.L.

We have not very much news to record this month. The C.E.M.S. held a very pleasant little social in the parish room, and preparations are now being made for a Japanese Ball in the School of Arts in aid of the forthcoming bazaar. At the monthly meeting of the Men's Society the Rector read his postponed paper on the Reformation period, pressing the point that the main object of those in authority at that time was to make the English Church more truly Catholic than before, which object in spite of many opposing forces they achieved. The paper was well received by a large house. Next month a paper on Shakespeare will be read by Mr S. J. Cossart. The 19th is to be observed as C.E.M.S. Sunday. At a well attended meeting of ladies the stalls in the bazaar were allotted. Mt. Alford Church was crowded with friends and well-wishers on the occasion of the marriage of Major Victor Bell and Miss Gwendolen Campbell Riley.

St. Michael and All Angels', New Farm (Rev. WALTER THOMPSON, M.A.).—The announcement in the *Church Standard* of the death of the Rev. Manley Power came as a great shock to us, as for the last thirty years we have had news from him and did not know of his illness. Few men have won such abiding affection, his name and his doings have found constant mention in New Farm, and we all hoped he would visit Queensland again. A memorial service was held on July 22nd, and the Dead March was played at the close of the service. The visit of the Rev. A. E. North-Ash was much appreciated, and we feel that the C.E.M.S. will be greatly benefited by his words and also by the fine speeches of Mr. Bigge. The Choir and Sunday School are busy practising for the Cantata

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"Princess Chrisanthemum," which they hope to perform during the month. We have had a visit from the new secretary for Foreign Missions, who preached at last month's Children's Service, and we hope shortly to welcome him again at a lantern lecture. Over 150 buttons for the Missionary Exhibition have been sold in the parish, a sign of the zeal of our hon. secretary for Foreign Missions, Miss G. Massey.

St. Colomb's, Clayfield (Rev. D. MORGAN JONES).—Much energy is showing in the interest of the Free-of-Debt Drive, which will culminate in a two-days' Old English Fete, to be held in the beautiful and noted grounds of H. G. Noble, Esq., "Linstarfield," Alexandra Road, Ascot, on September 21st and 22nd, and which His Grace the Archbishop (Dr. Sharp) will open on the first day at 3 p.m. The arrangements for lighting the grounds and the positions of the various stalls have been arranged, and everything points to a most successful and happy time. During the month we have had the Rev. G. L. Hunt, of Brisbane, and the Rev. W. Hudson, Rector of Coburg, Victoria, as special preachers.

St. Matthew's, Groveley, with St. Mary's, Enoggera (Rev. J. P. PARKER).—We have not much to report this month. Social activities are in full swing in all parts of the parish just now. A fine concert was enjoyed by all at Groveley this month. We hope to have "some more," like Oliver Twist. Samford also held an enjoyable social. The means of conveyance in the shape of a motor car has now made its appearance, which will mean that our Vicar will now be able to extend his work. We have to thank Rev. G. S. Hanbury for taking the services at Groveley and Enoggera during the Vicar's holidays. Church attendance at Enoggera appears to be dropping off—perhaps it is the cold weather. Our sympathy is extended to Mrs. Cole and family in their recent bereavement.

Indooroopilly, St. Andrew's (Rev. T. ASHBURNER).—Members are reminded that our annual sale of work, in aid of the reduction of debts and the repainting of the Church, will be held on Saturday, September 22nd. It will be opened at 2.30 and continue open until 10. Our C.E.B.S. held a very pleasant evening on the 17th of last month. The members had invited the Rev. G. S. Hanbury to give them an address on the work of the Theological College and the life of the students. Members of the Taringa Boys'

Club were also present on the invitation of our chairman. The evening was voted by the boys as the best they ever had. Our branch of the G.F.S. is giving a concert and dramatic entertainment in the parish hall on Tuesday, Sept. 4th. It promises to be a great success. Additional members are required for the choir; both male and female voices are wanted. The want is the more urgent just now on account of Mr. Beswick leaving soon to go to Sydney. He expects to be away for six months at least. We shall all miss him. Those who desire to join our envelope system of contributing to Church funds should make application to Mr. F. Brimson, Station Road. Those who already have envelopes are asked to send them in as regularly as possible. *Church Chronicle* subscriptions are due now for the next year ending July 31, 1924. Alas, some members have not yet paid their subscriptions for the last twelve months.

St. Peter's, West End (Rev. J. M. TRALE).—We had the pleasure of a visit from the Secretary of the A.B.M. (the Rev. G. A. Luscombe) on the first Sunday in August. He preached at Evensong, pleading the cause of Missions. We welcome to our Sunday School, as a teacher, Mr. MacKenzie; we can still do with two more teachers. Now that the Christian Healing Mission is over, it has been decided to offer intercessions and thanksgivings once a month—and not every week. Will our people kindly remember that the services will be held on the first Wednesday in each month, as follows: Holy Communion (with special intention for the sick), 7 a.m.; Intercessions and Thanksgivings, 7.30 p.m.

Christ Church, Childers (Rev. A. E. ATKINS).—We are sorry that notes are so much in arrears, but will try to do better in the future. The Rector attended Synod, Healing Mission, and Retreat this year, and on his return to Childers went into hospital for nearly three weeks with influenza. Church Services were carried on in his absence by Messrs Bunn and Arter, to whom he and the parish offer their best thanks. Since last notes appeared Doobli held its Sunday School Picnic at "Ronaldene," Horton, by kind permission of Mr. and Mrs. Goodwin. It was a real treat, being so well organised by our energetic Superintendent and her band of teachers and helpers. Both Church Guilds have had successful entertainments, socially and financially, in aid of forthcoming sales of work at Childers and Cordalba. The cup and saucer social evening organised by Childers Guild was a great success and resulted

in an ample supply of crockery for future use. The Guild offers thanks to Mr. F. Bouttell for making a strong cupboard for the safe keeping of Guild material. Christ Church choir has been reorganised under the management of Mr. Handel Bunn. Our first meeting was held and officers appointed last month at a pleasant social evening given by Mrs. S. N. Woodroffe at her house. The meeting resolved that members wear a suitable choir habit at all Church Services, and immediate steps are being taken to provide the necessary surplices, etc.

Crows Nest (Rev. J. C. FLOOD).—SERVICE LIST.				
	8 a.m., H.C.	11 a.m., H.C.	3 p.m., Evensong	7.30 p.m., Evensong
Sept. 2—Crows Nest	Crows Nest	Pinelands	Pechey	
9—Crows Nest	Goham	Pechey	Crows Nest	
16—	Goombungee	Haden	Pinelands	
23—	Highfields	Goham	Crows Nest	
30—Crows Nest	Virginia	Anduramba	Crows Nest	
Sept. 21—St. Matthew's Day, 7.30 a.m., Holy Communion, Crows Nest.				

On Sunday, September 2nd, Archdeacon Osborn will visit Crows Nest for the purpose of instituting the Vicar. The Service of Institution will take place at 11 a.m., followed by a celebration of the Holy Communion, at which the Vicar will be the celebrant. The Archdeacon will celebrate at 8 a.m., when special intercessions will be offered in preparation for the Institution Service. It is hoped that as many as possible of Church people living outside Crows Nest will endeavour to come in for the institution. On Thursday, September 27th, the members of the Ladies' Guild will run a Bazaar; it will begin at 11 a.m., and will be carried on into the evening. Besides the stalls there will be a variety of side shows, competitions, and music, etc. We hope that it will be largely patronised. A choir is being formed at St. George's, Crows Nest; practices are held on Thursday evenings at 8 p.m. in the Church. On Sunday, June 24th, Mrs. Huey was buried in the Goham cemetery; a large number of mourners were present at the service. Our sympathy is extended to her son and daughter. On Wednesday, June 27th, Leslie Walter Adams and Florence Austin Stark were united in holy wedlock at Pinelands Church in the presence of many of their friends. We wish them every happiness in their married life.

Drayton (Rev. S. ATHERTON).—We are grateful to record signs of awakened interest in the life of the parish. A Sanctuary Guild, consisting at present of about ten younger members of the congregation, has been formed at Drayton, whose work it is to look after the interior of the Church. Already the result of their handiwork is seen. We hope soon to have a Women's Guild at Drayton. A Women's Guild has already been formed at Wyreema. Approval has been given to the repairing and repainting of the Sunday School at Drayton—which was the old Church and contains a beautiful stained glass window. A considerable amount of visiting work has been done, and the whole district of Wyreema and Cambooya has been tabulated. There is much yet to be done. An appeal for contributions to the Debt Extinction Fund has been delivered to every parishioner, and the hope is expressed that each will do his best to help in this most urgent matter. Attendance at services is improving, but there is still much to be desired in most centres. Pray and work for the spiritual progress of the Church in your parish. The Rector desires to thank all friends of Goombungee centre in his former parish of Crows Nest for the very beautiful gift of a solid silver Communion set for the sick, recently received. Its use is invaluable and the gift will be most highly prized. May the givers be blessed and the gift bring a blessing to souls in a time of greatest need.

Parish of Howard, with St. John's, Pialba (Rev. O. WARREN TOMKINS).—An annual parochial conference is held at each centre in turn in this parish, and each year the gathering becomes more important and popular. The session this year was at Urangan. About thirty representatives were present, the number comprising delegates from Howard, Torbanlea, Pialba and Urangan. First came devotions in Church, then the conference, at which many questions of interest were discussed in a practical spirit, and finally a social reunion, when the hospitable congregation of Christ Church provided a generous spread for us all. Pialba is to have a fete shortly, and Howard people are arranging one for October, so the Ladies' Guilds are busy. All the sub-centres are in need of more Sunday School teachers. This is sad, and ought not to be.

St. Thomas', North Ipswich (Rev. J. H. BROWN-BREESFORD).—On Thursday, August 2nd, the Dramatic Club produced "Abou Hassan," an Eastern comic operetta, which was a tremendous suc-

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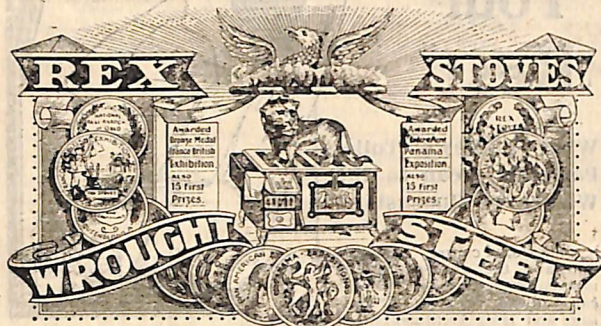
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cess, and is said to have surpassed anything the Club has previously done. As the Vicar fell ill at the crucial moment and was laid up for a month, the responsibility of the production devolved upon his assistant stage manager, Mr J. Preston. It was a triumph for him and the members of the cast, who "played-up" to each other so well and loyally. Nearly £28 was the outcome of the crowded house, and after paying expenses, £22/14/- was handed to the Churchwardens. A portion of the expenses went in re-stringing and tuning the piano—always a costly job. On Saturday, August 18th, the members of the Parochial Council worked all day re-building the Church fence. The C.E.M.S. had—we believe—been asked to assist, but the Councilors received no assistance from it. Messrs. Surman, Larsen, H. Renton and O. H. Howes turned up in the morning, and most of them, we think, worked on all day. In the afternoon Messrs. F. Ware, H. Robinson, and J. H. Cooper joined the band of workers, and by evening the work was completed, and was viewed with much gratification next day (Sunday) by all who came to Church. Mr Jim Bree did the carting. The foregoing men are the usual "willing horses," and Mr O. Larsen, as usual, acted as working (not "walking") foreman and director.

St. GEORGE'S (Waterworks Road).—We want to voice our appreciation of the kindness of the Dramatic Club in giving a performance of "Abou Hassan" for the benefit of St. George's, in the local Hall, on August 14th. The Club is always kind to us, and never turns a deaf ear to our pleading voice. We hope to clear £12, but have not yet received all the ticket money. Home Missions are still "going strong."

St. PETER'S (Pine Mountain).—We were glad to have Bishop Le Fanu here for 11 a.m. on Sunday, August 12th. A Bishop is not often seen here, and we are grateful to Mrs J. Bell for conveying him here and back in her car.

MOUNT CROSBY (Pine Mountain).—If the *Chronicle* distribution is out of gear, it is because Mrs Haigh is in town nursing a sick husband. We all wish Mr Haigh a speedy recovery, and his wife the relief from anxiety which will result therefrom.

St. Paul's, Maryborough, with St. Thomas', Newtown, and Christ Church, Granville (Revs. J. ELLIOTT and E. H. SMITH).—There was a full and appreciative audience at the Bellingers' Concert held on Friday, August 17th, after being postponed through the flu epidemic, and the stall funds will benefit considerably. Though several of the promised items had to be omitted owing to the illness of the artistes the concert was a great success, the juvenile talent being particularly worthy of note. The presentation of the £1,000 on Dedication Day has also been postponed through the flu. Mr. Arthur Macdonald, one of our oldest parishioners and a constant attendant, passed away on August 14th at the ripe age of seventy-nine. Our sympathy is extended to his bereaved family. The Sweet Pea Show at the Memorial Hall on August 2nd was well patronised, and the hall itself was a bower of beauty. The annual Sale of Work at St. Thomas' is being arranged for Saturday, 8th September. An effort is being made to form a Tennis Club at St. Thomas', and much enthusiasm was shown at the recent meeting.

St. Andrew's, Toogoolawah (Rev. K. A. WATTS, Th.L.).—Our confirmations in the upper end of the parish are over and were most inspiring services. Church folk in each of the three centres did their utmost to welcome the Archbishop, as this was his first time among them. Forty-two candidates were presented in all. Rain fell on the first day, which was greatly needed, and really made no difference to our plans, for everyone turned up. Next year we look forward to our confirmation in Toogoolawah. The attendance at Sunday School is still increasing, so much so that still another form will have to be purchased. We had to have a new one last year. The teachers are all most devoted, and we are grateful for their help in this most important work. We take this opportunity of asking for the parents' co-operation in arousing and maintaining the children's enthusiasm in the Diocesan Examination, which takes place some time in October. We do want good results, and should have them if the children take the trouble to try. The choir have commenced practising Christmas music and are working interestedly. We feel that they deserve a little commendation for their constant work and increasing improvement. We are proud of our choir and are glad to welcome our new male members. The Women's Guild is again hard at work preparing for an A.B.C. Fair in aid of the Rectory Building Fund, to be held on October 6th. This, with the proceeds of the children's ball which is to be held on September 21st, and one or two private functions which we believe are to be given, ought to considerably swell the fund. There is a hope of our being able to commence building next year. The children's ball is to differ somewhat from previous ones, in that the Maypole is to be danced,

and Mrs Marson is teaching the children some folk and fancy dances. The children's cantata and the amateurs are going on steadily—more of them anon. The ball, organised by the Women's Guild, was held on the 18th July and was a tremendous success. The General Fund benefited thereby to the extent of £21 6s. 6d.

Yeronga, Moorooka, Sunnybank (Rev. A. W. GILBERT).—YERONGA.—Mr Thomason, who for many years has held the office of People's Warden with much ability and satisfaction to all, has (owing to ill-health) sent in his resignation. We all regret this step, and will refer to it again in next month's notes. Mr and Mrs Tregurtha's table tennis tournament has given much pleasure during the month, also a substantial increase to the Pulpit Fund. We hope to announce next month that the pulpit has been ordered and that it will soon be erected in the Church. We regret to record that one of our best-known residents, Mr Frank Dean, passed away after a very short illness. Mr Dean resided in Sunnybank before coming to Yeronga, and was held in respect by all members of the community. We sympathise with Mrs Dean and family in the sad loss they have sustained.

MOOROOKA.—A very successful little play, entitled "Mrs Wiggs at Home," was staged at the Church Hall and drew a crowded house. Miss Ivy Gnatz, Messrs. Geo. Pegg, Roff, Tonks, and Wm. Pegg were the chief performers, and deserve every credit for the manner in which they took their parts. Mr Anderson was stage manager, Mr Elliott secretary. Both carried out their duties in their usual efficient manner.

SUNNYBANK.—We are sorry to have to announce the death of one of the oldest residents, Mr Edwin Westaway, at the age of eighty-four years. Mr Westaway, notwithstanding his great age, was most active, and his sudden death was quite a shock to many of his friends. He was interred in Cooper's Plains Cemetery, surrounded by his sons and relations. We sympathise with the members of his family in their sad bereavement.

ANGLICAN CHURCH MISSION.

Headquarters: St. Luke's, Charlotte Street, Brisbane.
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Our attention has been mainly in the Exhibition Dining Hall effort during the month, and we are pleased to report that the undertaking fully justifies the large amount of work that is entailed, and the Mission is very grateful to all the voluntary helpers who so readily came forward to assist the Mission to manage the catering. Our list shows that 160 came forward for two or more days and 97 gave an odd day. Wednesday was of course the heaviest, and this can be fully realised when it is known that 2,500 were served with dinners and another 2,000 with afternoon teas. The total takings for the week amounted to £882, and it is hoped that the Mission will benefit with at least £250 when all accounts are paid. A social gathering of all the workers who participated has been arranged for Monday, 3rd September, at St. Luke's Hall at 8 p.m.

NEWSBOYS.—The Newsboys' Football Club is at the close of its season, and the three teams have made a good name for themselves on the field. The Senior 1st Grade have won the "Fegan" trophy silver cup, and on Saturday, 18th August, won the premiership, which will entitle them to the "Golden Cues" and the holders of the "Challenge" Cup. The 4th Grade, who are undefeated, are to play their final match at the close of the month, and the "Minors" have been defeated.

C.E.M.S.—As Mr Miles has been appointed assistant secretary of the Church of England Men's Society Executive, the use of St. Luke's Hall as Headquarters has been offered to the society, and it is hoped that with this centralisation the C.E.M.S. will make more decided progress. The club room is open for the use of members from 9 a.m. daily.

FESTIVAL.—The Church Mission Festival, which is always held in the octave of St. Luke, has been arranged to take place on Sunday, 14th October: Holy Communion, 8 a.m.; Breakfast 9 a.m.; Matins 11 a.m., at which services Bishop Le Fanu will officiate. The Festival Social will be held in St. Luke's Hall on Tuesday, 16th October.

OLD CLOTHING.—Gifts of discarded clothing are still urgently needed, as there is still so much unemployment in the city. Parcels may be forwarded to St. Luke's, or if we are notified, we would call for them.

HOLLAND PARK.—The Festival of St. Matthew will be observed on 16th September: Holy Communion 11 a.m., dedication of the new Stone Front to the memory of the late Mrs Woodley, and an

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epergne for the little girl, Doris Embling. Our sympathies are also extended to Mr and Mrs Mullen in the sad loss of their little son, who was just beginning to attend the Sunday School.

BALD HILLS.—The Rev G. S. Hanbury will conduct celebration on 26th August, and arrangements have been made for a congregational meeting after the service to appoint churchwardens and a Church committee for the purpose of organising a special effort to erect a new Church in the district, the results of which meeting will be reported next month.

PINKENBA.—The services are still being well maintained. The bi-monthly communion was celebrated by Canon Batty on 19th August. A small Sale of Work for the benefit of the Church was arranged by the ladies of the district and passed off most successfully on Saturday, 18th August. Mr Edward Martin declared the Sale open. £14 was taken. A special entertainment was arranged by the ladies' committee at Pinkenba for the benefit of the George McIntyre Accident Fund, and was held on the 9th June, resulting in £18/19/- having been paid over to the Hamilton Shire Council.

Official Notes.

CONTRIBUTIONS TO DIOCESAN FUNDS.

DIOCESAN ADMINISTRATION.		
Marriage Fees	£33	3 8
Assessments	195	5 5
	£228	9 1

HOME MISSION FUND.

T.M.W.C.	21	0 0
Allora—St. David's	2	2 0
St. Andrew's, Glengallen	1	1 0
St. Matthew's, Spring Creek	2	3 4
Biggenden, Lakeside	12	7
Boonah—Christ Church	5	3 4
St. Andrew's, Maroon	1	13 5
St. Peter's, Mt. Alford	2	15 2
St. John's, Cannon Creek	18	9
Brisbane—St. John's Cathedral	4	7
All Saints', Wickham Terrace	1	7 2
St. Augustine's, Hamilton	4	17 2
St. John's, Bulimba	15	8
St. Francis', Nundah	1	13 0
Upper Kedron	15	6
St. Alban's, Wilston	16	0
Childers, Appletree Creek	4	0
Clifton, All Saints'	16	0
Howard, St. Matthew's	13	0
Inglewood, Omanama	2	3 0
Ipswich—St. Paul's	1	3 2
St. Luke's, Redbank	12	0
Kilcoy, St. Mary's	1	13 11
Maroochy—St. John's, Nambour	1	7 10
Kenilworth	10	0 0
Maryborough, St. Paul's	2	9 9
Pittsworth—St. Andrew's	1	11 11
St. Augustine's, Leyburn	16	8
All Saints', Yandilla	4	0
St. Michael's, Yarranlea	9	6
St. Luke's, Turallin	12	0
St. Mary's, Southbrook	1	10 0
St. Paul's, Tummaville	2	5 0
Brookstead	10	0
Kincora	5	6
Toogoolawah, St. Andrew's	4	4 3
Warwick, St. Mark's	6	13 11
Junabee	10	0
	£88	14 1

WHITSUNDAY OFFERTORY.

Brisbane, Christ Church, Milton	8	9 7
Boonah, Christ Church	1	12 4
Eidsfold, St. Mark's	18	6
Indooroopilly, St. Andrew's	3	10 7
Inglewood, St. John's	2	12 1
Ipswich, St. Paul's, Dinmore	11	0
Maryborough, St. Paul's	1	6 1
Nanango, St. Anne's	11	5
Pittsworth—St. Mary's, Southbrook	18	0
St. John's, Springside	10	0
Rosewood, St. Luke's	1	2 0
	£22	1 7

ARCHBISHOP OF BRISBANE'S FUND FOR MISSION CHAPLAINS.

Allora, St. David's	4	3 6
Brisbane, St. Barnabas', Ithaca	2	0 7
Cleveland, St. Paul's	3	5 0
Drayton, All Saints', Cambooya	16	6
Pittsworth, St. Andrew's	1	0 0
St. Augustine's, Leyburn	3	13 6
	£14	19 1

OLBEGY SUPERANNUATION AND OLBEGY WIDOWS AND ORPHANS FUND.

Inglewood, St. John's	2	12 2
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ORDINATION CANDIDATES FUND.

Brisbane, St. Mary's, K.P.	9	5 4
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"A Helper," Dunwich	1	6 0
Allora, St. David's Girls' Guild	1	5 0
Brisbane—St. John's Cathedral	5	12 9
W.A.	1	13 6
All Saints', Wickham Terrace	17	4
St. Augustine's, Hamilton	7	8 2
St. George's, Windsor	2	15 0
St. Alban's, Wilston	1	8 0
St. Michael and All Angels', New Farm	1	13 6
Christ Church, Milton	5	12 1
"med."	12	0
St. Barnabas', Ithaca	2	15 0
St. Francis', Nundah	17	0
St. Andrew's, Lutwyche	14	4 4
Cannon Hill S.S.	1	5 8
St. Margaret's School W.A.	6	15 6
Cleveland, St. Paul's	6	3
Bundaberg, Christ Church	4	15 4
Boonah, Christ Church	33	7 2
Inglewood, St. John's	1	14 9

Nanango, St. Anne's	14	0
Roma, St. Paul's	2	8 10
Toogoolawah, St. Andrew's	1	6 10
	£99	0 6

New Guinea Mission.

Brisbane—St. Andrew's S.S. Lutwyche "student"	2	0 9
St. Mark's S.S. and Kindergarten "student"	3	7 6
Bardon S.S. "child"	5	0 0
Christ Church, Milton, G.F.S.	7	6
St. Barnabas', Ithaca, "child"	10	0 0
Christ Ch., Yeronga, M.C.L.	5	0
Nanango, St. Michael and All Angels'	2	9 0
Kingaroy W.A., "nurse"	1	5 0
Pittsworth, St. Andrew's S.S., "boy"	1	5 0
St. Andrew's W.A., Mamba Dist.	20	0 0
	£44	14 9

Melanesia Mission.

Brisbane, Christ Church, Yeronga M.C.L.	5	0
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Forrest River Mission.

Miss I. Hausmann	10	0
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Chinese Mission.

Boonah, Christ Church, "child"	8	9
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Yarrabah Mission.

Brisbane—Christ Church, Milton S.S.	3	11 4
	13	2

Holy Trinity, F. Valley, typewriter	11	17 0
	£14	1 6

CHRISTIAN HEALING MISSION FUND.

Per Rev Canon Batty	2	0 0
Miss Goleby	2	2 0
Miss Halliwell	1	0 0
Per Rev A. H. Osborn	1	10 0
Mr Urquhart	1	0 0
Brisbane—Holy Trinity, F.V., "Anon"	1	0 0
St. Thomas', Toowoong	1	5 6
Christ Church, Milton	12	0
Ipswich, St. Paul's	3	6 0
	£13	16 4

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