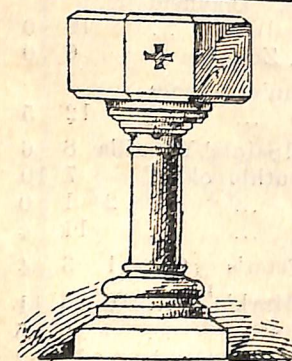


Branch Collections.			Kincora			Crow's Nest—St. George's		
Brisbane—St. John's			Turallin	10	3	Holy Trinity, Geham ...	3	9
Cathedral	10	13	Roma, St. Paul's	14	10½	St. Catherine's, Pinelands	15	0
Holy Trinity, F. Valley	2	18	Rosewood—St. Luke's ...	3	14	Laidley, St. Saviour's ...	3	4
Christ Church, Milton ...	2	5	All Saints', Marburg ...	17	10	Nanango, St. Michael & All	1	5
St. James', Enoggera ...	5	6	Franklyn Vale	2	9	Angels', Kingaroy, S.S.	10	0
St. Barnabas', Ithaca ...	2	18	Sherwood, St. Matthew's ...	1	5	Pittsworth, St. Andrew's ...	1	4
St. Andrew's, S. Brisbane	8	13	Toowong, St. Thomas', and	3	3	Toowoomba, St. Luke's ...	1	15
St. Peter's, West End ...	2	12	St. Paul's, Taringa ...	5	3	Warwick, St. Mark's ...	5	18
St. Philip's, Thompson Estate	2	0	Warwick—St. Mark's ...	8	3	A B.M.—General Fund.		
St. Mary's, Kangaroo Point	2	4	St. Andrew's, Swan Creek	1	4	Toowoomba, St. James' ...	1	15
St. Paul's, E. Brisbane ...	5	8		0	11	New Guinea Mission.		
St. Peter's, Wynnum ...	10	7				"A Mother"	25	0
Beaudesert—St. Thomas' ...	1	11	SELF-DENIAL FUND.			Children's Hospital, Brisbane	1	3
Woodhill and Veresdale	13	4	Laidley, St. Saviour's ...	12	0	Brisbane, Christ Church,		
Christmas Creek	3	0	Pittsworth Parish	3	10	Milton S.S. (for child)	9	3
Tambourine	7	0				Crow's Nest, St. George's S.S.	5	0
Jimboomba	2	11				Indooroopilly, St. Andrew's,		
Knapp's Creek	14	2				S.S. (for child)	1	5
Boonah, Christ Church ...	10	6	ORDINATION CANDIDATES FUND.			Ipswich, St. Paul's, S.S. ...	5	0
Bundaberg, St. John's ...	5	0	Mr J. H. Stanley	50	0	Laidley, St. Saviour's ...	5	0
Charleville—All Saints' ...	2	12	S.R.A.	10	0	Lutwyche (Alderley) ...	14	10
St. Alban's, Cunnamulla	10	0				Redcliffe, St. Mary's S.S.		
Dalby, Moola	7	6				(for child)	17	0
Drayton—St. Matthew's ...	1	1				Roma, St. Paul's S.S. ...	3	5
All Saint's, Cambooya ...	1	17				Sydney, St. Lawrence's (for		
Church of the Ascension,						Health Fund)	1	0
Greenmount	2	0	THE ARCHBISHOP OF BRISBANE'S FUND			Toowong, St. Paul's, Taringa		
Gayndah—St. Matthew's...	1	3	FOR MISSION CHAPLAINS (Income A/c.)			S.S.	5	0
St. Mark's, Eidsvold ...	1	1	Charleville—All Saints',			Yarrabah Mission.		
Goondiwindi, Holy Trinity	2	16	Mitchell	2	8	Brisbane, St. Paul's, E. Bris-		
Indooroopilly, St. Andrew's	4	7	Holy Trinity, Taroom ...	2	7	bane S.S. (for child) ...	5	0
Ipswich, St. Paul's	3	18	Crow's Nest, St. George's...	1	1	Indooroopilly, St. Andrew's,		
Kilcoy, St. Mary's	2	0	Gympie, St. Peter's	13	4	Missionary Association	19	5
Laidley—St. Saviour's ...	14	6	Warwick, St. Mark's ...	4	6	Ipswich, St. Paul's, S.S. ...	3	0
St. Edmond's, Lake Clarendon	13	6				Moa Island Mission.		
Lutwyche, St. George's,						Miss E. M. Wetherell ...	10	0
Windsor	3	5	CATHEDRAL BUILDING FUND.			Mitchell River Mission.		
Maryborough, St. Paul's ...	9	7	Mr H. H. Gordon-Clark ...	10	0	Ipswich, St. Paul's, S.S. ...	3	0
Nanango, St. Anne's	9	7	Mr M. F. Ramsay	100	0			
Nundah, St. Francis' ...	5	4	Mr J. Lunn, junr.	2	2			
Pittsworth—Free-will Offering	1	11	Brisbane—St. John's					
St. Andrew's	1	9	Cathedral	26	6			
All Saints', Yandilla ...	18	0½	St. Paul's, E. Brisbane, S.S.	10	0			
St. Michael's, Yarranlea	10	3						
St. Paul's, Tummaville ...	16	3½						
St. John's, Springside ...	12	7						
St. Peter's, Milmerran ...	16	5						
St. Philip's, Mount Tyson	7	0	DIOCESAN BOARD OF MISSIONS.					
Rossvale	6	0	General Fund.					
			Rev. H. H. Green	2	12			
			Brisbane, St. John's, Bulimba	10	3			



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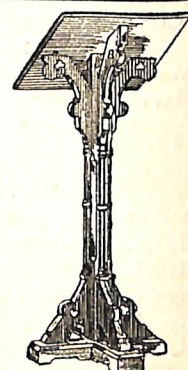
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THE LATE BISHOP OF SALISBURY.

The death of Dr. Wordsworth, Bishop of Salisbury, which was reported last month, is an event which concerns, in some sense, all Christendom. For he was interested in problems of world-wide importance, and his vast and acknowledged learning made him a spokesman to whom the world would listen when he spoke on behalf of the English Church. In particular he interested himself in the cause of Christian re-union with Rome and the East on the one hand, and with the Protestant denominations on the other. Thus it is an open secret that it was the Bishop of Salisbury who was mainly responsible for the learned and cogent reply which the two English Archbishops sent in 1895 to the Pope's utterance about the Anglican ministry; and at the time of his death he was endeavouring to devise some terms of inter-communion between the Church of England and the Church of Sweden. His last published book—published early in the present year—was "The National Church of Sweden," and embodied the fruits of a special visit paid to Sweden as the representative of the English Church. At any period the death of a prelate of his learning and ability would be a most serious loss to our Church, but at the present time when the Church has need of expert advice to aid her in the proposed revision of her Prayer-book, the removal of the Bishop of Salisbury would seem to be specially calamitous.

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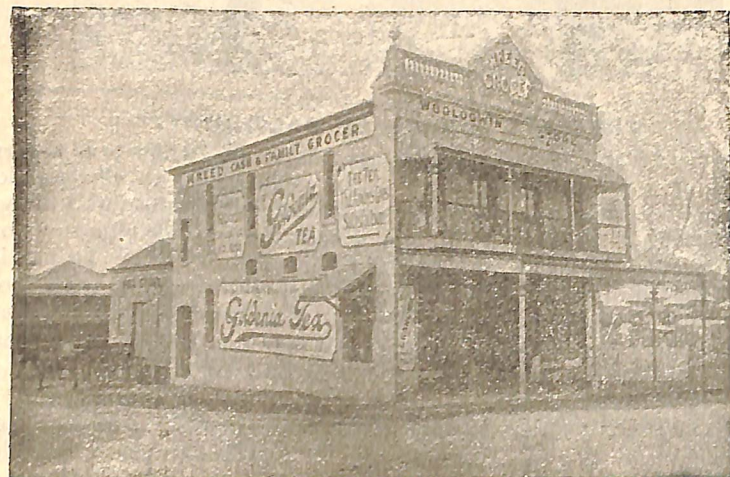
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The Church Chronicle.

Vol. XXI.]

BRISBANE, SEPTEMBER 1, 1911.

[No. 254]

THE ARCHBISHOP'S ENGAGEMENTS FOR SEPTEMBER.

- 1—At Marshlands.
- 2—Leaves Marshlands for Kingaroy.
- 3—Dedication of Kingaroy Church in morning. Confirmation at Nanango in afternoon. Preaches at evensong.
- 5—Returns to Brisbane.
- 6—Confirmation, Holy Trinity, Valley, 8 p.m.
- 7—Diocesan Council, 4 p.m.
- 10—Conducts Retreat for Men at Nundah and Theological Colleges.
- 11—Addresses Milton Confirmation candidates in evening.
- 12—Milton Confirmation, 8 p.m.
- 17—At Wynnum. Confirmation.
- 18—Addresses Queensland University branch of Student Christian Union, 5 p.m.

PREACHERS AT THE CATHEDRAL FOR SEPTEMBER.

- | | |
|--------------------------|-----------------------------|
| 11 a.m. | 7.30 p.m. |
| 3—The Sub-Dean. | Rev. F. de Witt Batty |
| 10—Rev. F. de Witt Batty | The Sub-Dean. |
| 17—The Sub-Dean. | Canon Garland. |
| 24—Minor-Canon Simmons. | The Archdeacon of Brisbane. |

Editorial Notes.

The unsuitableness and inadequacy of the present site for the purposes of the University of Queensland have been apparent from the very outset, and it is a thousand pities that a more forcible and articulate public protest was not made at the time of its selection. But it is good to know that practical steps are now being taken to rectify a grievous wrong. The experience of six months use has shown that the present site is inadequate to meet the needs of the University even on its present tiny scale, to say nothing of the scale to which it may reasonably be expected to grow within a measurable space of time. And the University Senate has taken the responsibility of telling the Government plainly that they must have a better site granted to them. And it is most satisfactory that the Government made an immediate response by granting them a site of ninety-four acres at Yeronga Park. In itself, this site may be both adequate in area and suitable in situation for all the present needs, but there is considerable force in the plea urged by many competent critics that the permanent site of the University ought to be within fairly easy reach of the Hospitals so as to satisfy the needs of the Faculty of Medicine, which must eventually be created. Indeed, we hope that it may not be even now impossible that the Victoria Park site, which was originally contemplated as the home of the University, may even yet be acquired for the purpose. No site in Brisbane seems to be more suitable from every point of view, and it was always difficult to understand why the project for acquiring it was so lightly abandoned.

In any case the moving of the University to more spacious surroundings should do much to facilitate the introduction of the College system, which alone can make the University worthy of its name. We had something to say in our July number as to the importance of the residential principle,

and we need not repeat what we said then. But since then we have had the welcome spectacle of the Minister for Public Instruction giving an official blessing to the principle, and moving a motion in its favour at the highly successful meeting held in connection with the proposal to build a Presbyterian College. So that it seems now reasonably certain that Brisbane will soon follow the sensible example of Sydney and Melbourne, and encourage, by grants of land and otherwise, the building of denominational colleges where the undergraduates may obtain the advantages of that social life which constitutes at least one half of the benefit of a University education. Meanwhile the project for the starting of a Church of England College which was launched early in the year, and announced by the Archbishop in his Synod address, goes steadily forward. The whereabouts of this College will naturally depend largely upon the site which is eventually chosen for the University; but in the meantime a suitable principal is being sought, and the directors expect shortly to hear that he has been found. So that by the beginning of the next University year a start will be made with what seems likely to prove a most important addition to educational facilities in Queensland.

A meeting of the greatest importance and interest to the Diocese of Brisbane was held in London on July 4th last, under the chairmanship of the Master of Magdalene College, Cambridge (the Archbishop's Commissary).

Fourteen clergymen who had served at one time or another in the Brisbane Diocese were present, including the Rev. J. W. S. Tomlin, who acted as Secretary, and to whose inspiration the meeting was due. The main resolution discussed was, "That an Association be formed consisting of the Commissaries, past and present, of the Diocese of Brisbane, and of clergymen, now working in England, who have formerly served in the Diocese of Brisbane: to assist the Archbishop (1) By combined and systematic intercession on behalf of the Diocese; (2) By aiding the Commissaries to find clergymen for the Diocese; (3) By raising money or giving help in other directions towards the training of clergymen locally." This resolution was proposed by Mr Tomlin, seconded by Mr Pughe, and carried unanimously. The proposed Association thus came into being, and it was subsequently decided that a quarterly paper of subjects for Intercession should be issued to the members, and that there should be an annual celebration of Holy Communion with special remembrance of the Diocese of Brisbane on SS. Simon and Jude Day (28th October, the date of the Archbishop's consecration). We cannot be too thankful for the formation of the Association, and needless to say we wish it all possible success. At the very least it will mean that the Diocese will have the united support of an earnest body of intelligent interceders, and that the Archbishop's Commissaries will have the assistance and advice of those best qualified to help them.

The decision of the English Bishops, or at least of the Bishops of the Southern Province, to appoint a Committee of experts to overrule the course of the proposed revision of the Prayer-book should do much to assist the cause of revision. For one of the main difficulties felt in England and elsewhere about the revising of our service-book was that the work could not be properly undertaken by the well-meaning but incompetent amateurs who, for the most

part, constitute the English Convocations. Our Prayer-book has not only a long and complicated history of its own, but is also linked in the most intimate way with the service-books of other parts of Catholic Christendom. And the work of revision can therefore be only profitably undertaken by those who have an expert knowledge of Prayer-book history and are in a position to appreciate its significance. When therefore it was supposed that the Prayer-book was to be revised by Convocation as a whole, without official reference to the many Prayer-book experts whom the Church of England is fortunate in possessing, widespread objection was felt to the whole scheme, and it is even probable that a definite, and probably successful, attempt would have been made to prevent any such revision being accomplished. For, as has been already pointed out in these columns, the English Parliament would be only likely to sanction a revised Prayer-Book about which the English Church was practically unanimous, and certainly until recently there was nothing like unanimity in the matter at all.

In this connection especial interest attaches to a most valuable book which has recently been published, entitled *DR. FRERE'S BOOK*. "Some Principles of Liturgical Reform." Its author, Dr. Frere, the Superior of the Community of the Resurrection at Mirfield, is one of the first authorities in England on any subjects connected with the Prayer-book, and his utterances in this connection probably carry more weight than those of any other scholar. In the present volume he appears as the strong advocate of Revision and with a clear and definite view as to the best way in which that revision can be accomplished. "A strong Committee of Revision seems the necessary initiatory body: its conclusions will very naturally come before the Houses of Convocation and the Houses of Laymen for discussion and if necessary for alteration. But these proceedings will still be only preliminary stages towards the end, if the revision is to be, as it should be, the work of the whole Church. The proposals in an adequate shape should then be referred to the consideration of every Diocesan Conference, possibly of every Ruri-decanal Chapter and Conference, so that the amplest opportunity for discussion may be given to the whole Church." Indeed Dr. Frere does not think that even this elaborate procedure would be adequate. The Prayer-book, he points out, is being used in local Churches all over the world, and is incidentally being printed in more than two hundred different languages, and therefore any proposals for revision ought, he thinks, to receive the criticisms of the Colonial and Missionary Dioceses of the Anglican Communion. This would, of course, make the work of revision very slow, but then it is right that so important a work should be very slow.

One of the most interesting of Dr. Frere's practical suggestions relates to the nature of the Sunday morning service. He holds it to be evident that the Prayer-book ideal, intended by the Reformers of the sixteenth century, is a celebration of Holy Communion, "at which it is suitable for the people to communicate" as the chief service of the day, preceded either directly or with an interval, by the Litany and by Mattins. It is clearly the intention of the English Church, he thinks, that all her faithful members should be present at all these three services every Sunday morning. But, as the Prayer-book is at present, this ideal cannot be realised, and has indeed practically never been realised. The length of the combined services makes it impossible. But he suggests that by a

reasonable compression a service could be devised which would combine all the necessary elements and which could be performed, even with a short sermon included, in an hour and a half. Thus, according to the scheme of compression suggested, Mattins would begin with "O Lord open Thou our lips" and would end with two or three Collects said after the *Benedictus*: the Litany would then be sung or said down to "Lord have mercy upon us," etc., which would serve as an introduction to the Communion service which would begin with the Collect for the day and thereafter run straight on in its present form. This service, he says, with a short (ten minutes) sermon, and with a reasonable amount of music could be reverently performed within ninety minutes, and he thinks the adoption of it would be a great gain to the Church.

Certainly it would seem clear that some compromise with regard to the Sunday morning service is essential. At present there are two conflicting practices in the Church of England. On the one hand in the more old-fashioned churches Mattins has ousted the Holy Communion as the principle service of the day, which means that not only is the Lord's service being supplanted by a service of man's devising, but that the uninstructed Churchman who comes only to 11 o'clock service, is being alienated from Communion altogether. On the other hand in many churches the custom has grown up of a sung celebration of Holy Communion at 11 o'clock as the chief and only service at which a large public attendance is expected. And as these churches also for the most part lay great stress on the ancient rule which requires Christians to communicate before breaking their fast, this late celebration is not, as Dr. Frere points out, in any real degree a Communion (for scarcely any one communicates), and therefore conflicts with the ideal. Dr. Frere thinks that his compressed service would be a reasonable compromise, and that if it were adopted "a real and workable alternative would be provided for the two forms of Sunday morning worship, which in their different way each conflict with the ideal." But he recognises that its adoption would mean the alteration of the hour of Sunday morning service to eight, nine, or half-past nine, "which may be after breakfast for some and before breakfast for the communicant who does not prefer, or has not available for him, an earlier celebration." At first sight his suggestions appear most attractive and hopeful, and we trust that they will bear some fruit. This is indeed probable, for Dr. Frere's name will certainly be one of the first included on the expert committee alluded to above.

Through the courtesy of the Department of Public Instruction we have been furnished with copies of the recently published "Bible Lessons for Queensland State Schools" which have been issued in two volumes for use in State Schools throughout Queensland. The selection of passages was the work of a Departmental Committee under the chairmanship of the Director of Education, and it is evident that the Committee took great pains over their work. It would of course be impossible to make a selection which should satisfy everybody's views as to what constitute the best parts of the Bible, but we fancy that almost everybody would agree that the particular selection made by the Committee is a very admirable one. At the worst they can only be accused of sins of omission, for every passage included in the Readers has, we feel, a right to be there.

In the Reader for the Junior Classes the selections are mainly from the narrative parts of the Old and New Testaments: the Senior Reader is compiled mainly from the other parts, in the Old Testament section more than half the selections being taken from the Psalms and Proverbs. Thus the Queensland State School children of the future will leave school with a fairly representative knowledge of the Scriptures, and in many cases, we hope, with the taste for Scriptural study formed. We should like to offer our congratulations to the Department of Public Instruction upon a most creditable and successful piece of work.

We have lately seen the Matron's Report for the past half-year of the work of the Mothers' Union District Nursing Association, which has now for some time been established as a "going concern." The report is in most ways very encouraging reading, for it tells of an excellent staff of nurses and sisters, of a satisfactory credit balance at the bank, and of much appreciation of the work on the part of both patients and doctors. The one thing of which the Matron complains is that the nurses and sisters are not yet being given enough to do. Nurse Cooper says: "Sometimes we are busy enough, three cases in thirteen hours being our record busy time: but again we may wait ten days and even a fortnight without a new case. This state of things is discouraging to Nurse Fraser and me, who are equally keen for the work, watching each other carefully to be sure that the cases are equally divided." This does not mean that the work of the nurses is not appreciated, for the evidence is all to the contrary, but that the parish priests and other parish workers in Brisbane and the suburbs have not yet woken up to the fact that these nurses are available for any case of sickness, infirmity or need in any parish. Their telephone number is 2691, and they would none of them be displeased if their telephone bell rang a good deal more frequently than it does at present.

The death of so prominent and able a citizen as the late Cardinal Archbishop of Sydney is an event which must interest and, in some sense, concern every Australian. Hardly anyone in Australia was better known both within and without its borders than Cardinal Moran, and the fact of his death must have attracted attention all the world over. To us in Australia—if we may leave aside all controversial considerations—he stood for two things, strong convictions and the courage to fight for them: and these in the abstract are qualities which a man is always the better for possessing. The late Cardinal was also a most wonderful example of tireless activity carried on into extreme old age. At the age of eighty he was doing more than the average man of forty, and doing it with a great deal more force and vigour. It would be impertinent for us to attempt to estimate the loss which his death represents to the Roman Catholic community in Australia. But for the moment it must seem to them overwhelming, and we would offer them our respectful sympathy in losing a chief whom they loved and trusted so well.

The Rev. A. K. Chignell, of the New Guinea Mission, has written a most entertaining volume of impressions gleaned during his three years' work on the Mission staff, and has published it under the title of *AN OUTPOST IN PAPUA*. "An Outpost in Papua." The author's impressions have been gained by a comparatively short residence

in one particular district, and cannot, therefore, we imagine, be taken as applying to the conditions of work in the Mission generally. Indeed some of his statements—with regard to malaria, for instance, and the food supply—seem to be rather too sweeping to be altogether accurate. But none the less the volume is a most interesting and even fascinating one. Mr Chignell is a fluent writer with a real gift of telling a good story well, and the book is one which will be appreciatively read by many persons who would disclaim any particular interest in Christian Missions, and by others who may be even actively opposed to Missionary work. The only objection we have to the book is its price. In these days when it seems to be unnecessary to pay more than two shillings for even a new book, it must be almost impossible to get people to pay ten and sixpence. But we hope that the publishers will be presently able to publish a cheaper popular edition of a very fascinating book about a very fascinating country. Judging by the reviews which we happen to have seen, the book has met with a very favourable reception in England, where interest in Papuan affairs is considerable.

Sermon for the Month.

WEALTH AND WISDOM.

I. Kings x. 23.—"So King Solomon exceeded all the Kings of the earth in riches and in wisdom."

The time of Solomon was looked back upon as the golden age of Israel's chequered history—the idyllic time when every man dwelt under his vine and every man under his fig tree and silver was nothing accounted of.

Yet what availed "all the glory" of Solomon—his drinking vessels all of gold—and the throne with the six steps and the lions on either side—the ivory and apes and peacocks—aye, and the Temple itself overlaid with gold—what availed this royal splendour, if the eye and the heart were content to rest in the earthly treasure! and what availed the wisdom, that wisdom in which Solomon exceeded all the children of the East—the three thousand proverbs and the songs a thousand and five—those terse epigrammatic sayings with the keen sidelight they throw upon life and character—if behind the wisdom of the sayings there lived and breathed a fool! For so it was: behind the dazzling brilliance of the court—behind the shrewd and pithy epigrams—you discern a character, weak, unstable, ill-balanced; a man without a clear-cut ideal, gathering up and concentrating all his powers in its pursuit; a man mild and easy going, easily led; drawn from the straight course by the lust of the eyes and the lust of the flesh and the vain-glory of life; ready enough with good advice for others but unable to make wisdom his own guide; drawn by his heathen wives into bowing himself first before one idol and then another; drawn by his passion for display into being the oppressive tyrant instead of the enlightened ruler of his people; rich, but with riches laid up *there* only, where moth and rust could corrupt and thieves break through and steal, and as the result of this—of riches and wisdom divorced from the fear of God, Solomon, the man of rest belies his name; restless in his home; restless in his kingdom; division within; disloyalty without. Solomon possessed understanding but not the understanding which is to depart from evil; and wisdom but not the wisdom which is the fear of God.

And the danger that beset Solomon's day and land is one—the greatest—that besets our land and day too. Sore

need have we of guarding against the glamour of wealth and the hollow deceitfulness of a one-sided wisdom.

The wealth of Queensland. Who can fail to be struck with it? The newspapers press it upon our notice with unflagging zeal, and in yet more telling form the Exhibition has again brought home to us the wonderful variety of this country's products, its mineral wealth, its fruits and crops, its sheep and cattle—a rich display varying from the cotton and rubber of the tropical North to the wheat and dairy produce of the uplands and the South. Happy the land, happy the people called to live in it and replenish it, if its wealth be seen and sought and used in the fear of God.

Yet the warning note needs to be struck, clear and loud. To get rich—does not this rank first as life's object in our avowed philosophy? and as leading to this end, the quality most prized, most admired, most looked for as the result of education and experience, is it not business shrewdness, not the wisdom of saying clever saws, but the wisdom of getting on, of seeing and seizing opportunities, a keen eye for the main chance? These things, the desire for acquisition, business capacity, are good in themselves—necessary factors in national and individual progress, but if set and sought first they are bought at too great a price; they involve the sacrifice of greater things, and things which make more than they for peace and happiness.

For *behind* the keen alert business mind, the eye for the main chance, may well lie a character dwarfed and narrow in its sympathy, dead to noble aims and shrinking from the effort to attain them; ill-balanced and one-sided in its judgments; and in *front*, as the visible result of seeking first wealth and the wealth-acquiring quality—may well be homes, in which pounds, shillings and pence, rather than love and duty, rank first in thought and estimation, and a land, in which class is set against class, party against party in the keen pursuit of the lion's share.

Solomon's kingdom gave us the picture of wealth and wisdom, the glamour of riches, mental and material, but divorced from character, divorced from the fear of God. Rather in our land and day, let character rank first—as the only true wealth and the only true wisdom; character which must be broad-based upon the fear of God. Let character,—steadfastness, well-balanced judgment, the capacity for seeing and seeking high ideals be sought first as the result of education in the school and in the home. Let the wisdom sought be not the wisdom of getting on, but the wisdom which is the fear of God. Let the riches first sought be “faith and truth to be kept against all manner of folks.” Great words were those spoken at the opening of our State University—“Seek culture, seek craftsmanship, seek character, but remember that the greatest of these is character.” Here is wisdom, here is a people's wealth.

Doings on the Downs.

Canon Hay, of Warwick, is to be succeeded by the Rev. W. P. Glover. This is an excellent appointment, Mr. Glover has worked for seven years in the parish of Dalby and has proved himself to be a faithful parish priest and a most capable organiser. He will be greatly missed at Dalby.

The October Conference of Downs Clergy will meet at Toowoomba instead of Warwick, and the paper on “Body and Soul” will be read by Rev. A. Davies instead of by Canon Hay.

The Downs Choir Festival will be held in Toowoomba in January.

The music for the festival is now on sale at the Book Depot. The service selected is Walmsley's in D minor, a standard composition, which has been sung on more than one occasion, on the concluding evening of the Three Choirs Festival. The anthem is Mozart's “Plead Thou My Cause,” being three movements from the “Twelfth Mass.”

Rev. J. B. Armstrong, Rector of Oakey, is doing all he can to help the C.E.M.S. movement on the Downs. He gave an address to the St. Luke's Toowoomba branch on the 17th of August on the aims and possibilities of the society, and he has promised to come to Drayton before very long.

Canon Oakeley came out to address the Drayton branch last month. On October 5th, Mr. Mayhew will give an address in Drayton to men only, the meeting to be under the auspices of C.E.M.S.

On September 9th, Sir James Fairfax will open a Sale of Work in Cambooya in aid of certain improvements to Church property there. The sale promises to be very successful.

The Rev. de Witt Batty has kindly promised to visit the Downs, in order to preach twice at the Dedication Festival of the parish of St. Matthew's, Drayton, on September 24th, and the Archdeacon of Brisbane will preach at the Cambooya Festival upon the Sunday within the Octave of All Saints.

The Archdeacon of Toowoomba laid the foundation block of a new Church at Wondai on July 29th.

Any Downs readers of the *Church Chronicle* who wish for a copy of Archdeacon Rivers' “New Theology” pamphlet should apply to their Clergy. The pamphlet may be had for 6d.

It is hoped that the recent effort at Dalby of a Golden Offering may yet reach £200.

The Archbishop will visit the Dalby parish for Confirmation during October.

The Archdeacon of Toowoomba spent quite a long time recently in the parish of Dalby preaching, at the parish Church on the Sunday of the Golden Offering and preaching during his visit at Bon Accord, the Sanatorium, Warra, and Jondowai. He also addressed the Dalby branch of the C.E.M.S.

Canon Oakeley has made an appeal for several gifts for St. Luke's Church, Toowoomba. He has already been offered a new pulpit, but he still asks for a new font, he would be glad of new service books for the Altar and prayer desk, as he says that those in use still bear the names of King Edward and Queen Alexandra, which is awkward for the unwary. The Altar service and veils are shabby.

The parishioners of Bell have placed a brass cross in the Church in memory of the late Hon. J. T. Bell.

Pittsworth Parish Magazine has published its annual Sunday School report. There are 134 names on the roll; 12 Diocesan certificates of merit were won during the year. The annual presentation of prizes and certificates took place in the early part of this year. Archdeacon Rivers visited and examined the school in May. A warm tribute is paid by the Superintendent to the loyalty and zeal of the teachers.

Missionary Notes.

Visitors to the Exhibition this year had an opportunity of seeing work that had been done by the Aborigines on the various Mission Stations. These exhibits created the greatest interest, and the different specimens of plain and fancy sewing and writing, to say nothing of the beautifully made mats, baskets and bags, surely could not fail to convince people of what the much despised Aboriginal, with proper training is capable of. Those of the exhibits which came from Yarrabah and Moa Island are now for sale at the Church House, Ann Street, and it is hoped that all who can will help the work of the Missions by coming along and buying them.

Owing to the regrettable illness of the Secretary, work at the office has been very much at a stand still, but it is hoped Miss Walker will be at work again by the time these notes are in print.

An interesting incident is reported in connection with the last visit of Bishop Wilson (who has now resigned) round the Diocese of Melanesia. At Nukapu, the scene of Bishop Patteson's martyrdom 40 years ago, Bishop Wilson dedicated a church and baptized the sister of the man who murdered the Bishop.

Acknowledgments—Clothing from Milton G. F. S. for Moa Island.

Will holders of Missionary boxes kindly send in contents of boxes before the end of the month.

“AUSTRALASIAN CHURCH QUARTERLY REVIEW.”

In the August number of the *Australasian Church Quarterly Review*, amid much that is valuable and interesting, appear two articles of especial interest to Queensland Churchmen. The first is an article by the Archbishop of Brisbane on the Australian Board of Missions. His Grace discusses the two conflicting ideals of the “society system,” whereby the Church's missionary work is carried on by a number of separate societies, each evangelising some particular locality or propagating some particular brand of theology, and the “Board of Missions” system which seeks to centralise the Church's missionary work and to make the Church, as she ought to be, her own missionary society. Needless to say His Grace decides unhesitatingly in favour of the latter method, and he suggests methods whereby the Australian Board of Missions could be made really strong and efficient for its work. The article is sure to attract attention and will, we trust, have practical results in the direction which His Grace desires. The second article is one by the Rev. H. Newton, of the New Guinea Mission, on the difficult problem of Missionary Trading. Is it desirable or even possible, he asks, for a Mission to avoid employing its native adherents in ways which will be commercially profitable? And must a Mission keep rigidly aloof from all forms of trading, or is it free to sell to its adherents in isolated places the food, clothing, and other requisites which they need? He states these and kindred questions fully and fairly, but he professes himself quite unable to answer them. “If Churchmen after reading what has been written are not able to say what really is the opinion and view of the writer, then the article will to a certain extent have achieved its object.” So far as we ourselves are concerned that object has been abundantly achieved, for we are still in the dark as to the direction of Mr. Newton's sympathies in this matter. There are many other articles of interest in the issue to which we have not the space to allude. But we congratulate the Editor upon another excellent number of the *Review* and upon the maintenance of the high standard of the paper.

Notes from the North.

Our Northern Correspondent writes:—

The Synod of the Diocese of North Queensland took place in Townsville at the beginning of July. The Assembly was a refreshing evidence of the progress of the Church in North Queensland during the past three years. Three years ago, there were only ten priests and three deacons actually working in the Diocese; now there are nineteen priests and three deacons, and they were all present at this Synod save one, the Rev. C. C. Barclay, B.A., who arrived from England to reinforce the Bush Brotherhood a week after the Synod had dispersed.

On the Wednesday night before the Synod, the Clergy and Lay-readers went into “Retreat” until the Saturday morning. The “Retreat” was conducted by the Right Rev. Bishop Stone-Wigg, albeit the addresses on the Thursday, were given by the Bishop of North Queensland himself. On Saturday morning began the Clergy Conferences, which were a special feature of the annual meeting. Here are no embarrassing Press representatives; opinions differ in degree rather than kind, and unity of policy and practice is secured by free and unfettered deliberation and consultation.

Probably the most important business dealt with by the Synod was the proposed amendment of the Church of England Act. The action of the Brisbane Synod in postponing the passing of an approving motion was felt by some to be something of a “damper.” Indeed one lay member of the Synod proposed that the Brisbane example should be followed in the North. However, his suggestion was defeated by an overwhelming majority. The provisions of the Bill were very fully debated both by clerical and lay members of the Synod. Unanimity was finally arrived at in the most satisfactory way, viz., by free and unbiased discussion. Three resolutions were then passed *nem. con.*, the first approving the measure, the second giving the Provincial Synod authority to amend the same—under certain safeguards, and the third accepting Parliamentary amendments (if any), provided they are approved of by the Provincial Standing Committee and the Bishop of North Queensland.

Notes from the South.

Our Southern Correspondent writes:—

The Committee of the Bathurst Synod, which is charged with the election of a new Bishop, met in Sydney on August 8th, and in accordance with the provisions of the Diocesan Canon proceeded to confer with the Archbishop of Sydney and two Bishops of the Province. His Grace chose as his colleagues for the Conference the Bishops of Goulburn and of Grafton and Armidale. The proceedings were strictly private, and no authentic information can be obtained, though the daily papers in a most unfair way have purported to give a list of the names which were considered at the Conference. It is generally understood that the Primate's wishes are in opposition to those of the clerical members of the Committee, though the lay members are inclined to defer to his Grace's strongly expressed views. As a majority of each order is necessary, a deadlock may arise, in which case the appointment may not improbably be delegated to the Archbishop of Canterbury, either alone or in conjunction with other Bishops in England. The Committee was to meet again at the end of August, but there

will be no further Conferences with the Bishops. Possibly an election may have been made before these notes appear in print.

The Commonwealth Council of the Church Missionary Associations is making a forward movement in connection with Missions to the Chinese in Australia. Rev. Stephen Wicks and his wife, who have been working under the Church Missionary Society in Southern China for nine and thirteen years respectively, are now on their way to Sydney. Mr. Wicks will become superintendent of all the Chinese Mission work in Australia, which is controlled by C. M. A. Both he and his wife speak the Cantonese dialect, which is the language used by most of the Chinese in Australia. Mrs. Wicks is a trained nurse.

Rev. C. H. Druitt was consecrated as Bishop-Coadjutor of Grafton and Armidale on 6th August at St. Andrew's Cathedral, Sydney, by the Archbishop of Sydney and the Bishops of Goulburn and Grafton and Armidale. Dr. Druitt, who passed through Ridley Hall, and was for some time a tutor at the Church Missionary College, Islington, was welcomed in Sydney by the executive of the Church Missionary Association. Eventually, when the necessary endowment has been raised, the diocese of Grafton and Armidale will be subdivided, and Dr. Druitt will become Bishop of the coastal portion, with his See at Grafton. The Archbishop of Sydney, who selected him for his present position, states that he comes to Australia with a distinguished record in the North of England as a scholar and a preacher; and as he is only 39 years of age, his lordship may not unreasonably look forward to a long career of active usefulness in his new sphere.

The first "Bush Brotherhood" for Western Australia, to be known for the future as the Brotherhood of St. Boniface, was inaugurated on 11th July at Holy Trinity, Williams (W.A.). The Bishop of Bunbury admitted the first members at a choral Eucharist, and solemnly girded them with the girdle of the Brotherhood. Those thus admitted are Revs. A. D. Webb and G. S. Stubbs, and lay brothers M. Tron and F. W. Spargo. The Brotherhood House is centrally placed in the district which is to be their sphere of operations, and which contains about 15,000 square miles. A large number of the clergy of the diocese of Bunbury and Perth attended the inauguration, which was followed by a short retreat, conducted by the Ven. Archdeacon Hudleston.

The Bishop of Perth was expected to arrive at Fremantle from England by the *Malwa* on 29th August.

Rev. Canon Clare has resigned the charge of Pingelly, in the diocese of Bunbury, and has assumed charge of St. Peter's, Fremantle East, in the diocese of Perth.

The Melbourne Diocesan Festival will be held on 26th September in the Town Hall. The State Governor (Sir John Fuller) will preside, and among the speakers will be the Archbishop of Melbourne, the Bishop of Goulburn, and Rev. W. G. Marsh of Adelaide, who organised the first festival nineteen years ago.

Rev. John Walsh, of the West Coast Mission (S.A.), has been appointed rector of Mount Barker, with Echunga and Hansdorf (diocese of Adelaide).

The Orphan Boys' Institution at Swan (W.A.) has received unenviable notoriety in the papers recently owing to an unfortunate case which resulted in the death of one of the inmates. The Government officials have expressed

themselves as fully sensible of the excellent work which the institution has done and is doing; but it is thought advisable that in future the superintendent should be resident. Accordingly, Rev. J. W. Armstrong, of Midland Junction, has been appointed resident manager and superintendent. His place at Midland Junction is being taken by Rev. Canon Darling, of Bunbury.

Efforts are being made in Melbourne to check the unnecessary and wasteful multiplication of theological colleges which has been caused by the establishment of Ridley College. There are at present in the diocese no less than three Church Colleges—Trinity, which is an affiliated college within the University; St. John's, the provincial theological college, to which the theological faculty was transferred some years ago from Trinity; and the newly-established Ridley College, which is to have its permanent situation almost opposite Trinity. It is now proposed to restore the theological faculty to Trinity College, and to make this the Church college, both academic and theological, for the whole Province. The proposal has the strong approval of the Archbishop of Melbourne; but the supporters of Ridley College (prominent among whom are the Bishops of Bendigo and Gippsland) maintain that there is need of a college where a training in strictly "evangelical" principles can be obtained. They consequently intend to establish Ridley on a permanent footing, though its students will avail themselves of the lectures at the adjoining Trinity College on what are termed non-controversial subjects. One donor has promised £1000 towards the Ridley College Building Fund on condition that a further £4000 is raised before 1st November, and an active canvass to raise the required amount is now on foot.

Rev. George Grubb has held revival missions in three Sydney parishes during August; but as the Archbishop of Sydney has declined to license him, he has been obliged to conduct his services in parochial school halls or in entirely secular buildings. The missions have not attracted public attention.

Some anti-Church feeling has been stirred up in Adelaide by the appointment of a priest to the district of Angaston and Collingwood. It appears that the late Mr. Angas, a wealthy pastoralist, built on his property years ago a chapel, and paid the stipend of a minister to conduct Congregational services therein, as Mr. Angas was a member of that body. His widow continued the custom, but his son, who has now succeeded to the property, is a Churchman, and has conveyed the chapel to the Bishop of Adelaide, after paying the Congregational minister his stipend to the end of the year. Protests by the Congregational body have been ineffectual, and the Bishop has declined a suggestion that the chapel should be used for the services of the church and for Protestant worship alternately. Some exception has also been taken to the Bishop's action in consecrating the chapel, as this is regarded as a reflection upon its previous use. Rev. W. Brougham Docker is the priest in charge.

There is some possibility that Rev. J. E. Watts Ditchfield, of St. James-the-Less, Bethnal Green, London, may be induced to visit Australia before long under the auspices of C.E.M.S.

The trustees of Moore College, Sydney, have appointed Rev. J. V. Patten, at present of Wycliffe Hall, Oxford, to be vice-principal of the college.

Rev. E. A. Crawford, of Brighton (Vic.), has resigned his position as examining chaplain to the Bishop of Ballarat, after many years' service. Rev. W. Dalton, of Ballarat, has been appointed by the Bishop as his successor in the office.

Rev. Charles Baber died at North Sydney on 7th August at the advanced age of 81. About a quarter of a century ago Mr. Barber was one of the most prominent priests in the Sydney diocese, as he was from 1879 to 1895 rector of the important suburban parish of All Saints', Petersham, from which, during his incumbency, the now thickly populated daughter parishes of Leichhardt, Dulwich Hill, Enmore, and Marrickville were formed. Mr. Baber was ordained in England in 1856, and came to Sydney in 1871. He had retired from active service nine years ago.—R.I.P.

Bishop Wilson, late of Melanesia, spoke at several meetings in Melbourne and Sydney on his way through to Adelaide, where he was instituted as Archdeacon of Adelaide and rector of St. Andrews', Walkerville, on 18th August.

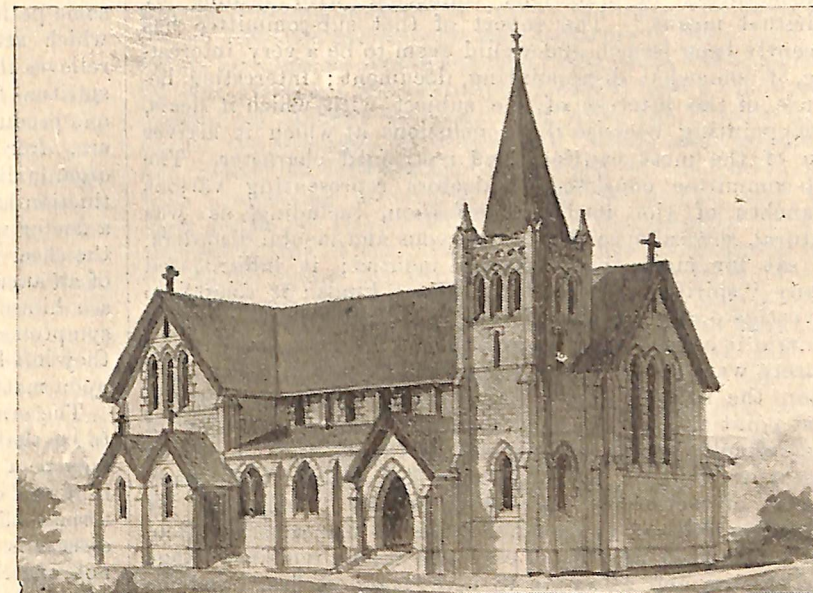
An anonymous donor, signing himself "A Poor Christian," recently forwarded to Rev. Frank Lynch, rector of St. Paul's, Caulfield (Vic.), a letter enclosing a sum of £500, to be divided among certain mission societies and charitable objects, including the poor fund of Mr. Lynch's own parish. The Melanesian and New Guinea missions will benefit by about £50 each. The Archbishop of Melbourne has received a promise of £250 per year towards Church extension work, and also a generous donation from an anonymous subscriber towards the Main tenance Fund of St. Paul's Cathedral.

Rev. H. Linton, ass'tant at St. Peter's, Broken Hill, has been appointed acting-vicar at Wilcanania, in succession to Rev. Wilfrid Mailler, whose lamented death was recorded in these notes last month.

PROPOSED NEW CHURCH AT PITTSWORTH.

The Churchmen of Pittsworth are to be congratulated upon having undertaken the work of building the handsome new Church which is illustrated above. The growth of population has long made it obvious that the old wooden Church was unworthy of Pittsworth's prosperity and inadequate to meet the needs of the Church population; and, having arrived at this conclusion, the Rector and Churchwardens were not afraid to put before the people a proposal, not to enlarge the old building or to build another wooden Church, but to build a permanent Church, to hold four or five hundred people, and to display some dignity of architecture. It was a venture of faith on their part, but, as usual, it has been justified. At the preliminary meeting held to discuss the project, more than £600 was promised in the room, and, within a few days, £1,100 had been collected in Pittsworth itself, without making any appeal to the country districts of the parish at all. It is good to hear, too, that it is an earnest and unanimous wish in the parish that the proposed House of God should be paid for by straight-giving, and without the aid of secondary and troublesome means of raising money, such as bazaars, socials, etc.. And judging by the fine start which has been made, there would seem to be every prospect of this laudable desire being achieved.

The Church is to be built of the new concrete blocks, with a tiled roof, and should thus be about as permanent as it is possible to make a building. It is to cost something like £2,000, and to seat something like five hundred. This accommodation will, of course, be adequate to meet Pittsworth's present needs, but the promoters of the scheme are optimistic as to the future of their township, and are making provision for a future enlargement of the new Church, if and when such enlargement becomes necessary. Meanwhile, they expect it to be possible to seat an extra hundred people, on any special occasion, when the congregation is unusually large. Altogether, the Pittsworth effort is one of the biggest things done in the way of Church building for a long time, and we cordially wish it every success.



And we hope sincerely that Pittsworth's example will stimulate many another parish in the Diocese. The influx of population is everywhere creating the need for greater Church accommodation, and the present unprecedented prosperity in Queensland is making big building schemes possible. We should like to hear of many other Rectors and Churchwardens calling upon their people to make big efforts not merely to provide accommodation for all the people who ought to be coming to Church, but to erect buildings which by their beauty and costliness shall be worthy of the high purposes for which they are to be used.

A New Zealand Church notice reads as follows: "The Service in this Church on Sunday morning is at 11 A.M. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the week-night Service. The seats in the front portion of the Church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation. The hassocks are intended for kneeling upon."

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MEDICINE AND FAITH.

The phenomenal growth of the Christian Science movement and the success which is frequently attributed to its methods have served to awaken a general interest in the whole question of dealing with disease by spiritual methods. And nothing could shew more clearly the importance which the question is assuming than the fact that the British Medical Association thought it worth while to appoint, some two years ago, a sub-committee for "the consideration of questions connected with healing by spiritual means." The report of that sub-committee has recently been issued, and would seem to be a very interesting, if somewhat disappointing, document; interesting because of the interest of the subject with which it deals, disappointing because the conclusions at which it arrives are of the most cautious and restrained character. The sub-committee consisted of doctors representing various branches of the medical profession, including, as was natural, several specialists in nervous and mental disorders. It sat for more than eighteen months; it interrogated many "spiritual healers" of various kinds; it sought to investigate cases of alleged cure by spiritual means; and in general it endeavoured, apparently in the most genuine and sincere way, to obtain any information likely to throw light upon the subject of its deliberations. And perhaps the first point of interest about the report is the statement of the difficulty which the committee experienced in getting access to reliable information. They were told many stories of wonderful cures achieved by "faith," or by Christian Science, or by other forms of mental suggestion, but in the vast majority of cases the stories remained vague and elusive, and attempts to investigate at first hand the cases described were almost uniformly unsuccessful. The report states that the sub-committee experienced "great difficulty in obtaining cases for investigation and in following up the cases submitted. . . . Persons who have written and spoken a good deal on the subject did not see their way to put the sub-committee in touch with patients treated, or with those treating them." As Churchmen we may take some credit for the fact that the only cases actually provided for examination were provided by the Society of Emmanuel, which is a Church Society for the practice of spiritual healing. This initial difficulty of obtaining evidence must, to some extent, have prejudiced a committee which had met to consider the question in the dry light of scientific enquiry; but none the less the report is by no means prepared to dismiss the whole question with a sneer. On the contrary it goes far towards admitting the claim which the advocates of spiritual healing make on behalf of their methods. "There is abundant evidence," the report says, "of the efficacy of mental suggestion in the treatment of many disorders." But it denies, in the first place, that there is any distinction in kind between the suggestions made to sick people by faith healers, Christian Scientists, and other kinds of spiritual healers on the one hand, and the suggestions made by an ordinary medical practitioner who employs mental suggestion as part of his ordinary stock-in-trade on the other. And it denies, in the second place, that mental suggestion can in any case cure organic

disease. With regard to the first point, we should probably all agree that whilst the different kinds of suggestion may differ in the extent of their efficacy to produce the desired results (faith in the love of God may, for example, be a more powerful influence in this connection than faith in the skill of a doctor), yet the results themselves do not differ in kind. With regard to the second, we should ourselves be somewhat chary of accepting the committee's rather sweeping statement. It does not appear to us intrinsically impossible, or even improbable, that spiritual forces might be brought to act beneficially upon organic disorders. Every day we are reminded of the influence of mind upon matter, of soul on body. The tears which we shed are physical facts, but the emotion which produces them is a spiritual fact, and yet there is no question that the one produces the other: the congestive headache from which some patient is suffering is a physical fact, the joyful news which sets the patient's heart beating quicker, and so relieves the congestion in the blood vessels of his head, is a spiritual fact, and again there is no question but that the one produces the other. And if it be objected that these are, after all, only cases of functional disorder, and not of organic disease, it is surely possible to argue that the distinction is rather one of degree than of kind. We know of a doctor who, as a medical student, produced in himself, by the sheer force of a terrified imagination, all the symptoms of an aneurism, symptoms which he could not only feel and see himself, but which were visible also to others. The symptoms ceased when his anxiety had been removed, but they left him with a vivid sense of the influence of mind upon matter.

The practical conclusion of the committee's report seems to be that, whilst the influence of religious ministrations may be a most valuable assistance in dealing with certain kinds of disease and with certain states of mind, yet any formal effort to use mental suggestion for the healing of disease is best left in the hands of professional doctors and not exercised by unprofessional "healers," who may be utterly mistaken in their diagnosis of the disease from which the patient is suffering. The report says "the benefits of hypnotic suggestion, or waking suggestion, can be obtained from qualified medical practitioners whose training enables them to distinguish the conditions which are amenable to this kind of therapy from the conditions which should be dealt with by other kinds of medical or surgical treatment." With this in the main we should be in entire agreement. It is undoubtedly essential that in every case of serious illness a professional medical man should be in charge of the case. Neglect of this is simply criminal, and must result—as it has often resulted—in much unnecessary suffering and in much avoidable loss of life. But in view of the admitted facts it would seem to be also essential, at least in many cases, that there should be associated with the doctor who is ministering to the body someone, whether priest or layman, who can minister to the soul, and who will strive to bring the patient to a state of spiritual peace and trustfulness. And when doctor and priest are thus working in co-operation it would probably be impossible for anyone to say which of them contributed the greater share towards the cure which is effected.

"Probably there is no such thing as an indifferent moment,—a moment in which our characters are not being secretly shaped by the bias of our will, either for good or evil."—*Goulburn.*

Fortitude Valley, Holy Trinity (Rev. E. C. GANLY).—Since the last issue of the *Chronicle* the various branches of Church work have kept moving on. On the morning of 30th July, an "In Memoriam" service was held, when about sixty members of the Lodges with which Roland Andrews was connected, attended. The Rector feelingly referred to their late Brother, who had borne a long illness with Christian patience. To his relatives and those of Mrs. Keller we extend our sincere sympathies. On the evening of the same day, the many friends of the Rev. J. Spooner were pleased to see him in the pulpit again with sight restored. The annual social of the G. F. S. held on the 15th was a great success. All connected with the G. F. S. are looking forward with pleasure to the visit of Miss Whitaker, delegate from England.

Lutwyche-cum-Grovely (Rev. Canon OSBORN).—At the last monthly concert in St. Mark's Hall an excellent programme was provided, but the threatening weather evidently deterred a good many from coming. Our thanks are due to those who so kindly came from other parishes to help. The members of the C.E.M.S. made their corporate Communion in St. Mark's, on August 26th. The painters have finished in St. Andrews' Church, which now looks very bright and clean. The new organ will soon be placed in the Church and dedicated and used in the services as soon as possible. Mr. Benson has very kindly promised to come and give a recital on it, and the date of his coming will be announced later. The Windsor people had their Festival services on August 13th. The Church was beautifully decorated, and in the evening especially, the service was very hearty and well attended. As there are a great number of people who have lately come into the parish, the clergy find it very difficult to get into touch with them as soon as they would like. It would be of great help to them if such people would either write to the Rectory and give their names and address to the clergy, or introduce themselves to them after the service in the vestry.

ST. MATTHEW'S, GROVELEY.—(Rev. Canon OSBORN).—We have been fortunate in securing the services of Mr. Bliss in place of Mr. Bond, as lay reader. We assure him of the pleasure that it gives to the Groveley people that he has undertaken this work. At Alderley, Mr. Sneyd and Mr. R. C. Wilson have volunteered to take the services on the first and third evenings of the month respectively. Messrs. R. Pickering and R. Levitt have taken Mr. Bond's place in the Groveley Sunday School, and we are sure that they will like the work when they get used to it.

Nundah-cum-Clayfield (Rev. C. MAYHEW).—Congratulations to Mr. Stuart Raff and Miss Margie Banbury, who were married at St. Francis' by the Vicar, on 26th July. Miss Banbury will be sadly missed, having been a member of the choir and Sunday School teacher for so long. Very much sympathy is felt in the district for Mr. and Mrs. Bradbury, sen., whose little son, only 7½ years old, was drowned in the Kedron Brook, also for Mr. Hamilton, whose mother passed away a few weeks ago. Many thanks to Mrs. Stephens, Mrs. Weston, and Miss Burgess for new hangings and improvements to the altar at Zillmere. The members of the C.E.M.S. have re-opened the Library room of St. Francis' Church. The Open-air

Fetê in aid of St. Francis' will take place in Mr. Patterson's grounds on Saturday, October 7th. We hope to report a huge success.

ST. COLOMBO'S, CLAYFIELD.—(Rev. C. MAYHEW).—The O.E.M.S. held their monthly meeting on Saturday, the 12th, in the Hall, at which there was a large attendance of members. The President, Mr. D. G. Thistlethwaite, in the chair. After the formal business had been finished, a most interesting lecture was delivered by the Hon. Lyttleton Groom on the uses, duties, aspirations and necessities for Church of England men's societies. The lecture, which was of a most entertaining and educating character, was listened to with great interest, and at its close, Mr. R. G. Rogers, warden, proposed a vote of thanks to the Hon. L. Groom from the parishioners and members of the C.E.M.S. for his kindness in coming amongst them. This was seconded by Mr. Dennis. The Parochial Council held its monthly meeting on Monday evening, 14th, when the Warden presented the accounts for the month, which were accepted and passed as satisfactory. The work of the parish has been progressing favourably during the month, and we have to thank Canon Micklem for his services in the absence of the Vicar. Our choir shows considerable improvement under the careful and able supervision of the choir master, Mr. H. Dennis, and the Wardens and parishioners appreciate his untiring efforts for its advancement. Needless to say, he is always ready to welcome an addition to the members. The Ladies' Guild are busy preparing for a sale of work to be held early in October, in aid of the general funds. We are pleased to welcome our Vicar back from his short holiday after his serious indisposition, in which he had the sympathy of all the parishioners.

Milton (Rev. E. A. SELBY-LOWNDES).—The Rector has been ordered a month's complete rest, in consequence of his serious and painful illness. During that time the Sunday services will be arranged for by the Archdeacon, who is also very kindly taking over the three confirmation classes and assisting in the State School work. We all hope and pray that the enforced rest may restore the Rector to health and strength. Confirmation will be held on Tuesday, 12th September, at 8 p.m. There will be a special celebration of the Holy Communion at 6.30 a.m.

ST. BARNABAS', ITHACA (Rev. E. A. SELBY-LOWNDES).—All parishioners will sympathise with Mr. Lowndes in his painful illness, and wish him a speedy return to health. On Sunday night, 6th August, Mr. Burgess gave an account of his interesting work as Mission Chaplain at Dunwich, St. Helena, and the leper stations. Sunday, 20th August, was kept as Missionary Sunday. Rev. T. L. H. Jenkyn preached at Mattins and the Archdeacon at Evensong, while M. Hall took the service for the elder scholars in the afternoon; on the previous night there was a service of intercession for Missions to the heathen. On Monday, 14th, Mr. A. Exley gave an illustrated lecture on Warwickshire. Mrs. Bott gave a coin afternoon on Saturday, 12th. In spite of bad weather, a substantial sum was realised for the Organ Fund, which now stands at over £25. A Garden Fetê for this fund will be held at "Abington," Windsor Road, the residence of Mr. R. T. Morris,

on Saturday, 7th October, when all friends of St. Barnabas' are invited. The fête will be opened by Lady Morgan at 3 p.m. G. Richmond won the annual five miles race of the Gordon Club and also finished first of our members in the Cross-country Championship; in this latter event all the 10 who started for the club finished the course, although new to the race. The club members are pleased that there is a prospect of a contest for the "Morrison" Cup. This cup was won by St. Barnabas' Gordon Club in 1907 and 1908 and held by them without a challenge in 1909 and 1910, but the members would rather have to fight for it. We ask the prayers of all on behalf of the candidates to be confirmed on Tuesday, 12th September, at Christ Church, and Wednesday, 4th October at Bishopsbourne. The 24th dedication festival will be held on Sundays 1st and 8th October. There will be a Preparation Service on Tuesday, 26th September, at 8.

St. Andrew's, Indooroopilly (Rev. Canon JONES).—A children's concert in aid of the toy stall for the forthcoming Sale of Work was held in the Indooroopilly Hall last month. It was organised by Mrs. Horser and Miss Newman-Wilson, who are to be congratulated on a very successful entertainment. The date of the Sale of Work has been fixed for October 12th. Miss M. Holmes has kindly given a new lock to the Vestry door, to replace the one that has been broken for so long. Several gifts of material were received during last month by the Women's Missionary Auxiliary. The next meeting of the Auxiliary will be held on Wednesday, 6th instant, in Mrs. Newman's schoolroom. On the second Sunday in the month, the morning service now closes with a Mission hymn and short intercessions on behalf of Missionary work. On the same Sunday, the Sunday School also remembers this great work of Foreign Missions, both in prayer and almsgiving.

St. Andrew's, S. Brisbane (Rev. Canon ASHTON, M.A.).—The Rector officiates for the last time at St. Andrew's on Sunday, the 28th instant, when there is to be two celebrations of Holy Communion at 8 a.m. and mid-day, and he will preach at Morning Prayer and Evensong. Our new Rector, Canon Hay, is expected to take up his new work about beginning of October. A very pleasant social evening was organised by the Ladies' Sewing Guild on August 2nd, the Parish Hall was beautifully decorated and was well filled with a happy company, and a very enjoyable evening was spent. During September, it is intended to repair and repaint the Rectory, and some small alterations are to be made; a sub-committee of the Parochial Council has been appointed to supervise the work. The Rev. J. H. Waters assisted by a band of lay helpers is holding services each Sunday evening in the Mission Room, Grey-street, at 7.30. The Ladies' Sewing Guild and G. F. S. are organising a fête to be held in Dutton Park, on October 14th. The next meeting of the S. Brisbane Branch of C.E.M.S. will be held on September 4th, when a paper will be read by the President, entitled "The Holy Catholic Church."

Bulimba (Mr. J. W. HARVEY).—On Wednesday, August 16, a large number of choir members and friends met together in the Parish Hall. After songs and dances, Mr. Cross read apologies from Mr. Harvey and Mr. R. L.

Wragg, and after a short speech asked Mr. Hardcastle to make the presentation. Mr. Hardcastle, in a very sincere and felicitous speech, expressed the regret he and the choir felt in losing the services of Mr. Lloyd. He then presented Mr. Lloyd with a handsome gold medal suitably inscribed. Mr. Lloyd feelingly responded and expressed his regret at having to resign his position as organist, and thanked his fellow members for their handsome present. Mr. Hardcastle, on behalf of the Catechist, Council, and choir extended a most hearty welcome to the new organist, Miss Vernie Parry. A number of people have volunteered to assist with the Garden Fête, which is to take place on October 7. It is hoped that gifts will be forthcoming from all over the district. The people at Morningside are making good progress towards their Church building. The plans have been prepared and we hope it will not be long before the building is a reality.

Allora (Rev. S. BAGGALEY).—Tenders have been called for the new Church at Goomturra, and it is expected that building operations will begin in a few weeks time. Mr. W. J. Lilley read an informative paper on Canon Law, in relation to the Church of England, at the August meeting of the Allora C.E.M.S., and an interesting discussion followed. The next paper will be by Mr. R. L. Jackson, on Shakespeare's Henry V. Two enjoyable socials organised by the C.E.M.S. were held last month, the one in Allora, and the other in Mr. J. Reid's grain shed at Glengallan. We shall be able to hold our future Allora meetings in the new schoolroom, which has just been completed. The children of the Sunday School were overjoyed to be in possession of their own building. They had an opening day on August 12th and were regaled with tea and cakes and games to their hearts delight, after they had transferred their school property from the Church to the new building.

Boonah (Rev. A. F. EVA).—On the last Sunday in July, the congregation of St. Andrew's, Maroon, bade farewell to Mrs. Murray-Prior and Miss Bundock. The splendid Church at Maroon will always be a witness to the kindly thought that these ladies always had for the wants of others. In every way, both in Church work and in the social life of the district, these ladies will be greatly missed. All wish them continued prosperity and happiness in their new home. Our loss will be somebody's very great gain. All living in the district joined to present both ladies with illuminated addresses. The organising secretary for Home Missions (Rev. H. Gradwell) will give a Lantern Lecture at Maroon, in the School of Arts Hall, on Saturday, September 9th, preach at Maroon on the 10th, at 10.30, Mt. Alford 3, Boonah 7.30. He will also give a Lantern Lecture in the School of Arts Hall, Boonah, on Monday, September 11th.

Esk (Rev. T. ASHBURNER, assisted by the Rev. L. J. HOBBS).—The building of the new Church at Toogoolawah has commenced. A stump capping ceremony will take place September 2nd next; the Ven. Archdeacon Le Fanu will perform the ceremony. Church members cordially invited. We are expecting a visit from the Home Mission secretary, Rev. H. Gradwell, who will spend a few days in the parish. Mr. J. Rohweder, churchwarden, has been very much missed. We are glad to know he is getting better. It would be gratifying to see some more choir

members and would gladly welcome offers both at Toogoolawah and Esk. Guild members are busy preparing for the coming sale of work which will be held in the Lyceum Hall on the 7th October next. A meeting to discuss final matters will be held in the Parish Hall, Wednesday, 30th instant.

Goondiwindi (Rev. A. E. ATKINS).—The completion of the Rectory, by the addition of two rooms, is well in sight. The Diocesan Council has very kindly offered to lend us half the estimated cost. The loan is to be repaid by quarterly instalments with interest at 4 per cent. The C.E.M.S. members made an offer to the Churchwardens to paint the Church if materials are supplied. At our last Parochial Council meeting this very practical offer was thankfully accepted. The same society have organised a working B. to erect a fence to divide the Rectory grounds. The work of the forthcoming Bazaar is well in hand. Will contributors kindly send all donations to the Secretary. The work of financing the parish has had the serious consideration of the Parish Finance Committee, and the Parochial Council has adopted a scheme whereby it is hoped that a way has been found to finance the parish by "straight out" giving, instead of depending upon "special efforts" to raise the necessary funds for current expenses. The scheme adopted will give all an opportunity to help the Church according to their means.

St. Peter's, Gympie.—(Rev. A. T. CRASWELL).—We are pleased to report there is quite a revival of Church work in our parish. Through the energy of our new Rector, the various institutions have been livened up, members are increasing and there is every indication of a lot of good work in the near future. A welcome social was tendered to the Rev. A. T. and Mrs. Craswell on the 13th July in the Parish Hall, and it was pleasing to note a good roll up of parishioners of St. Andrew's, One-Mile. The hall was taxed to its utmost capacity and a very pleasant evening was spent. On Sunday, 16th instant, the Ministering Children's League presented the work done during the quarter to the various homes, etc. The secretary of the Home Mission Fund (Rev. Gradwell) preached a spirited sermon. It is intended to hold a bazaar early in October, and judging by the enthusiasm manifested, promises to be a great success.

Howard (Rev. C. C. COMPTON).—To aid the funds of the newly-formed Sewing Guild and give it a good start, the Sunday School children, aided by a few of their elders, gave a most excellent Sacred Concert in the Church, which was well attended and enjoyed as much by the young performers as by the audience, and much credit is due to Miss Pollard, Miss Mole and others for the instruction they gave and the trouble they took with the children, and to Mr. W. Pollard for bringing them up to concert pitch and conducting them at the performance. We trust that this will prove the beginning of many regular occasions which will afford the younger members opportunities of proving their capabilities and keenness of Churchmanship. Next month we hope to have news that will interest all connected with St. Matthew's Church, past, present, or future.

Pialba (Rev. C. C. COMPTON).—The lady members of St. John's have started a Sewing Guild, which meets fortnightly, with the object of furnishing a stall in the Bazaar, which is to be held in the Christmas holidays in aid of the building fund. They would gladly welcome any visitors who would care to join them in their afternoons. Information can be obtained from Mrs. Lilley, Veron Hotel. A kindly and much appreciated spirit of goodfellowship has been shown by the Maryborough Guild of St. Paul's, in donating a quantity of material and promising to help after their Bazaar is over in making our effort the success that we trust their's will be. The work of weatherboarding the Church is going on apace and should be finished in a week or so. Two weddings have been celebrated lately, both of which were of interest, the first because of its novelty being that of a Kanaka lad to the daughter of a man, who claimed the offices of the Church as being a "Bishop Selwyn man," and the other because of the popularity of both parties, Miss May Thompson and Mr. Harry Christiansen.

Inglewood (Rev. A. W. ETHELL).—ST. JOHN'S: The fourth of the series of socials in aid of the Organ Fund was held on Monday, the 14th instant, and was a great success. Our best thanks are due to all the ladies who so kindly supplied refreshments for the large number of people present. The new organ (which cost £45) has arrived. It was supplied by Messrs. Whitehouse Bros. and is a "beauty." Mr. G. Sampson, of the Cathedral, chose it for us, and we are very grateful for his kindly interest and advice. Two more socials, as successful as the others have been, will pay for it. The Rev. H. A. Peek having arrived to take charge of the Texas side, of the parish has been divided into two very compact little districts. The arrangement will enable the Vicar to concentrate on much needed work around Inglewood, where settlement and building operations are making great headway.

ST. DAVID'S, MAYFIELD (Rev. A. W. ETHELL).—An attempt was made recently to obtain a hotel license in this little district, but through the efforts principally of our churchpeople, the attempt was happily frustrated. The Vicar and Messrs. Fletcher and C. E. Donovan appeared at the Licensing Court and presented a largely signed petition against granting the application. Seeing that the adult population within a radius of five miles from the Railway Station, including Chinamen, is little more than a hundred, the objection was well justified. Mr. W. J. Charles and Miss A. C. E. Stack were united in the holy bonds on August 2nd. A Church full of people, packed like sardines, testified to the popularity of the young couple. We wish them all success in their venture.

Kilcoy (Rev. GEORGE NEAL).—The long looked for and much talked of rectory is beginning to stand out well in the church grounds. Good headway is being made with the building and to all appearances it should be finished well within the contract time; when completed it will be a fine addition to the church property in Kilcoy. Steps are being taken to arrange for a "Gipsy Fair," to take place in December, the proceeds of which will go towards wiping off the debt incurred by the building of the rectory. The Ministering Children's League has finished its first quarter's work, and at the service on July 25th the linen which has

been made for the local hospital will be presented by the children. Mrs Neal will always be glad to hear of any children who wish to become members or of any adults who are willing to be associates. The services in the more remote parts of the parish are being fairly well attended, but there is still room for improvement. August was rather disastrous in this respect, as during the evenings on which the moon gave us her light, the mountain dwellers at Bellford and Mount Mee had nearly all gone to Brisbane for the Exhibition, which naturally reduced the congregation to a fine point. However, a good response is being made by the people as a whole, and the Vicar is always sure of a hearty welcome in these places. A movement is on foot in Woodford and district to obtain funds to provide a conveyance with the necessary harness for the use of the Vicar. Mr. Bateman would be glad to hear from anyone who is willing to contribute to this. Mrs. Dimond, the local secretary for the *Chronicle*, would like to see the circulation of the paper doubled and will be glad to supply anyone who wishes with a monthly copy. There are a few who are a little behind with their subscriptions to the paper, and it would smooth matters considerably for her if all would be as prompt as possible in this respect. The sympathy of the whole township goes out to Mr. Burke, whose daughter, "Barney," was fatally burned. She was a plucky little girl and her passing away was extremely sad after the good struggle she made for life.

Laidley-cum-Gatton-cum-Ma Ma Creek (Rev. A. HIGGINS).—A Conference of the Churchwardens of the several Churches in the parish and one member of each of the Parochial Councils, was held at Gatton on Saturday, August 19th. Several subjects of general parochial interest were discussed, and the meeting was a decided success. This is the first of what it is hoped will be a series of such conferences. It was decided to hold the next at Laidley early in May, 1912. A meeting was held at Helidon after the service on Sunday, August 20th, and a committee was elected with the object of furthering the work of the Church in that part of the parish. It is probable that a fund for the erection of a Church building will soon be opened.

Maroochy (Rev. ALBERT D. BAKER).—We have secured a number of new subscribers for the *Church Chronicle*, and we hope to increase the number, as we are anxious to see the Church paper in the homes of all Church people in the parish. A belfry is now being erected at St. Margaret's Church, Woombye, and other improvements are also being made. A concert is to be held on the 8th instant to augment the Restoration Fund. Church people at Eumundi are making steady progress in raising money for the erection of a Church. A substantial amount has been already subscribed, and a social is to be held on September 1st, and a bazaar on the 6th and 7th October to augment the Building Fund at Eudlo, where services were discontinued a short time ago, on account of Church people leaving the district. We have made a fresh start and hope for good results. At Gheerulla, a memorial service in commemoration of the late Mrs. J. McGinn was held on Sunday, 6th August.

Noosa and Kilkivan District.—(Rev. J. H. STEER, Curate in charge).—Work has slowly been advancing during the last four months. Monthly services are held at 12 different centres. Confirmation classes are in full swing,

comprising 70 candidates. WOLVI has taken to itself the credit of being the first centre to build a Church. Building is well advanced and the Church will be ready for use at our next service. COORoy will not be long behind, as Mr. Sam Fisher has generously given us one of the best sites in the town for our building. The ladies have strongly taken up the difficulty to find funds. Our congregations here really demand a church, as we can only use at present a local hall. POMONA is also coming to the front, as both here and at Cooran, allotments are under consideration. Building funds are our difficulty. Anyway the encouragement given by the fairly large congregations at morning services seem to vouchsafe for an early solution of this puzzle. A ladies committee at Cooran have been responsible for providing just on £10 to furnish an altar for our services in the Federal Hall. This idea of obtaining Church furniture first and the building afterwards, ought to commend itself to other centres. At KIN KIN, the time is very near when our services will be held perhaps in our own building. At FLORA VALE and GOOMBOORIAN work has only just started. KILKIVAN (St. Matthew's Church) seems to have had a great revival. All services and Sunday School are well attended. Last month, Mr. D. L. Jones, our Church secretary was joined in holy wedlock to Miss M. A. McEwen. Sunday Schools have been started at five centres, and much credit is due to the teachers who have so generously come forward in face of many disappointments. Services during September will be as follows:—September 3rd, 9 a.m. (H.C.); 11 a.m., morning, Pomona; 2.30 p.m., Middle Creek; 7.30 p.m., evening, Skyring Creek. September 6th, 7.30 p.m., evening, Tewantin. September 10th, 8.30 a.m. (H.C.); 11 a.m., morning, 7.30 p.m., evening, Cooroy; 3 p.m., Tewantin. September 11th, Bunya Creek, 7.30 p.m., evening. September 12th, Wolvi, 7.30 p.m., evening. September 13th, Goomboorian, 7.30 p.m., evening. September 17th, 10 a.m. (H.C.); 11 a.m., morning, Cooran; 7.30 p.m., evening, Kin Kin. September 20th, 7.30 p.m., evening, Kilkivan. September 21st, 7.30 a.m. (H.C.), Kilkivan. September 24th, 11 a.m. (H.C.); 7.30 p.m., evening, Kilkivan; 3 p.m., evening, Cinnabar. Confirmation classes:—Pomona, Sept. 2nd; Cooroy, Sept. 9th; Cooran, Sept. 16th. Kilkivan, Sept. 23rd; Pomona, Sept. 30th, 2.30 p.m., girls and women; 7.30 p.m., boys' and men; Wolvi, Sept. 13th, 1.30 p.m.; Goomboorian, Sept. 13th, 7 p.m.; Skyring Creek, August 31st and Sept. 29th, 2.30 p.m.; Willowgrove, August 30th and Sept. 28th.

Texas (Rev. H. A. PEEK).—On the 2nd instant, the Rev. H. A. Peek of Bellbrook (N.S.W.), our newly-appointed Rector arrived in Texas. This district was recently separated from Goondiwindi and Inglewood parishes. The residents of the whole of the districts of Texas, Silver Spur, are well pleased now that we have a clergyman stationed in our midst, and all Church workers will, we feel sure, rally around Mr. Peek, and give him all the assistance they can in his good work here. Services were held on 6th instant at Texas, at 11 a.m. (H.C.) and at 7.30 p.m., and the evening song being well attended. On the 13th instant, Mr. Peek visited Lagoon Flat and held service at 2 p.m. and at night held service at Silver Spur and the service there was very well attended. Last week a Parochial Council meeting was held and several important matters discussed. Mr. Peek has now taken the choir in hand and would be pleased to welcome new members at any time.

THE PASSING OF BISHOPSBOURNE CHAPEL.

Before these lines appear in print the old wooden building which has served four Bishops of Brisbane as their private chapel will be a thing of the past. For some time past it has been in a most uncomfortable and uncomely condition of disrepair, and recently it was condemned as actually unsafe for use. Experts pronounced that any further patching up of the old structure was impracticable, and the Diocesan authorities wisely decided to pull it down, and replace it by a building of a more permanent character. Mr Dods, the Diocesan architect, prepared designs for a simple chapel of uncut stone, and these were recently adopted by the Diocesan Council, and a contract let to Messrs. Hall & Mayer for their execution. In some future number we hope to give an illustration of the new chapel as it will appear on completion.

The old wooden chapel was built by Bishop Tufnell, the first Bishop of Brisbane, in the early sixties, and is thus

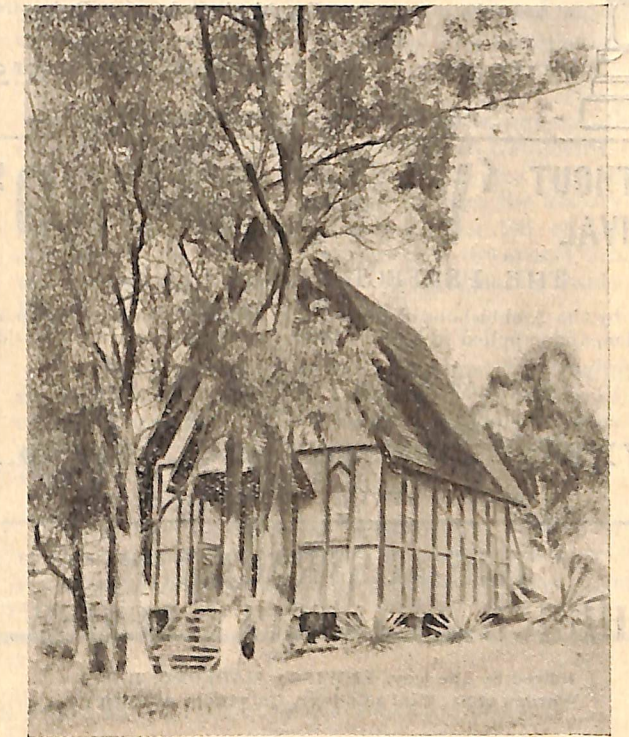


THE CHAPEL IN BISHOP TUFNELL'S TIME.

nearly half a century old—a great age for a wooden building which has unhappily not been very well cared for. Originally, as our illustration shews, it stood facing north and south by the side of Bishopsbourne. When Bishop Webber built the new wing to Bishopsbourne the chapel had to be shifted, and was moved back to the position which it has since occupied. In the early days it served as a parish church for some of the people of the district, and Sunday services of a semi-public character were held in it. The big stone font which has always stood at the west end shews that the chapel was once used for all the purposes of a Parish Church. Indeed until quite recently—some four years ago—a Sunday school was regularly held, Mr C. H. Philpott being the last superintendent. At least one marriage of importance—that of Canon and Mrs Osborn—has been celebrated within its walls, and the confirmation services which have been held at intervals in it have made its disreputable interior a memory for a great many people. Quiet days for the clergy, retreats for ordination candidates, the annual services of various Diocesan organisations, are amongst the functions for which the chapel has been used, and for which it has proved itself an indispensable part of the Diocesan equipment. But of course all these—and possibly many other—purposes will be served by the new chapel, which will be ready for use, it is hoped, early in 1912. Meanwhile a room in Bishopsbourne has been

temporarily fitted up as a chapel for the Archbishop's domestic purposes.

The East window of the old chapel, which represents a figure of the Good Shepherd, will be transferred to a similar position in the new building. A brass plate, erected by the children of the Bishopsbourne Sunday School to the memory of Bishop Webber, will also be transferred. The font, however, is not likely to be needed, and the Archbishop



THE CHAPEL IN 1911.

would be glad to present it to any Church which could make use of it. Communications on this subject should be addressed to the Archbishop's Chaplain.

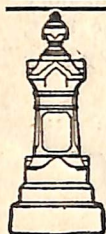
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THE AUSTRALASIAN CHURCH QUARTERLY REVIEW.

Edited by the Rev. LEWIS B. RADFORD, D.D.,
Warden of St. Paul's College, University of Sydney.

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5. CLERICAL TRAINING AND STUDY.
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 - ii. DEGREES IN DIVINITY. By the Rev. CANON WOODTHORPE, M.A., Selwyn College, Dunedin ...
6. THE CHURCH AND THE LABOUR MOVEMENT. By the V. Rev. R. STEPHEN, M.A., Dean of Melbourne ...
7. THE PROBLEM OF MISSIONARY TRADING. By the Rev. H. NEWTON, B.A., Dogura, Dio. of New Guinea ...
8. THE SEPARATE CUP IN HOLY COMMUNION. By CYRIL E. CORLETT, M.D., Ch.M. (Sydn.), D.P.H. (Camb.) ...
9. PROPOSALS FOR THE REVISION OF THE ORDER OF CONFIRMATION. By the Editor ...
10. BIBLICAL NOTES. "THE DISTRIBUTOR" (Rom. xii. 8), by JULIE DOCKER ...
11. REVIEWS AND NOTICES OF BOOKS.

RACIAL DECAY, by O. C. Beale; DIVINE TRANSCENDENCE, by DR. ILLINGWORTH; TRUTH IN RELIGION, by the Rev. D. MACFADYEN ...

The Review will be published in future in February,
May, August, November.

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MOTHERS' UNION DISTRICT NURSING ASSOCIATION.

The Committee acknowledge with thanks the following subscriptions during the month:—Milton M.U., £1 7s; Alderley M.U., £1; South Brisbane M.U., £1 2s; Nundah M.U., 3s; Mrs Boyd, 7s; Mrs Percy Hart, £1 1s; Mrs Barham, 10s; Mrs Dunne, 5s; Miss Williams, £1; Mrs Plummer, 12s; Mrs Sword, £1 1s; per Miss Hill, 2s 9d; Mrs C. Warren, £1 1s; Mrs. A. B. Webster, £1; Mrs Freeman, 5s; Mrs. Nicholson, 2s; Nurses fees, £11 4s. Total, £22 2s 9d. *Gifts in kind*:—Mrs Jones, groceries and eggs; a member of Milton M.U., eggs; Mrs O'Brien, dressed fowl; Mrs Vowles, tin of biscuits; members of Alderley M.U., handsome basket, containing complete outfit for mother and baby. The Grocery Tea was held at the Nurses' Home on Wednesday afternoon, August 16th. A large number of friends were present and a very pleasant afternoon was spent. Nurse Cooper, in her report, stated that the work for the past half year was principally midwifery. Thirty cases had been attended. These cases have been rather widely scattered—Auchenflower, Rosalie, Paddington, Red Hill, Milton, Spring Hill, Valley, and South Brisbane. Nurse Jones, assisted in many cases by the visiting Sisters, May and Aileen, has attended 25 general cases. Nurse Jones was with five patients in their last illness. The relatives have expressed their appreciation of her skilled nursing and gentle sympathy. The Sisters, in addition to their house visiting every Wednesday evening, attend the Oversea Girls' Club in St. Luke's schoolroom. Sister Aileen is teaching the girls millinery and dressmaking. More work is still asked for and anyone desiring the services of Nurses or Sisters are requested to apply direct to the Matron. Gifts received were given by Mesdames Boyd, Halliday, Cole, T. Jones, Kerr, Keylar, Exley, Pattinson, Whyte, Foote, Campbell, Vowles, Crase, Dunne, Blanchard, Holker, Sampson, Radcliffe, Ridgeley, Stanley, Flint, Cumbræ-Stewart, Ganly, Coote, Misses Cole, Girand, Park, Exley, Moulday, Mr. Pedlar, Master Cumbræ-Stewart, Mrs. Johnson and Friend. Gifts received delighted Nurse Cooper—Starch, soap, sugar, kerosene, bag of flour, Dutch cleanser, blue, tea, eggs, cocoa, biscuits, bacon, cloudy ammonia, cornflour, lard, junket tablets, cheese, jams, jellies, curry powder, herbs, baking powder, pickles, tinned fruits, potted fish and meats, gelatine, macaroni, Meltonian cream. During the past six months the staff have paid 1,139 visits.

CHURCH MISSION.

THE ANGLICAN CHURCH MISSION HEADQUARTERS, ST. LUKE'S, CHARLOTTE STREET, CITY. Mr. W. P. B. MILES, Superintendent.—The Holy Trinity Woolloongabba branch of the Mission will celebrate its 14th anniversary on Thursday, September 28th. A social tea will be held at 6.15 p.m. in the schoolroom. Evensong in Church at 7 p.m., and a public meeting in the schoolroom at 8 p.m., when the Rector, the Rev. Canon Garland, will preside. Addresses will be given by the Director of the Mission, the Archdeacon of Brisbane, and Mr. W. A. Davies, and lantern illustrations of the Mission's work will be given by the superintendent, Mr. W. P. B. Miles. A collection for the benefit of the Mission will be made. We hope all the Woolloongabba parishioners will attend this meeting. The 16th annual festival of the Mission will be held at headquarters, St. Luke's, Charlotte Street, in October, from the 15th to 22nd. The fixtures to be as follows:—Sunday,

THEOLOGICAL COLLEGE NOTES.

The term has been one of quiet steady work in view of the Th. L. examination in October, for which eleven of our students will be sitting.

His Excellency the Governor honoured us with a visit on Tuesday, August 1st. After inspecting the buildings and grounds of the College, His Excellency had the students assembled in the Library and put them through a thorough testing in Greek Testament translation and the description of Greek words. He expressed his satisfaction at the results of his examination.

Of the Term's Monday evening entertainments, the most interesting has been a paper read by Mr. Cholmeley—classical lecturer at Queensland University—on the attitude of the Roman State to religion; he traced the history of this relation from the earliest times, and pointed out that the attitude of the Imperial authorities towards Christianity was the natural outcome of the traditional attitude of the Roman State towards religion.

The Library Fund has received some encouraging accessions; such contributions towards the formation of a fully efficient Theological library may well be regarded as of real assistance in building up the life of the Church in the Diocese.

Of College athletics—at least of the results of tennis matches against outside clubs—*ne tantum dicatur*! May reverses sustained in that field stimulate to greater efforts.

October 15th, Corporate Communion, 8 a.m.; Breakfast, 9.15 a.m.; Mattins, 11 a.m.; Evensong, 7.30, when the Rev. Canon Garland has kindly consented to be the preacher for the day. Wednesday, October 18th, St. Luke's day. Annual enrolment and intercessory service, 8 p.m., when we hope the Rev. Cyril Mayhew will be the preacher. Saturday, October 21st, the festival sale of work and Social Tea will be held at Bishopsbourne at 3 p.m. Sunday, October 22nd, united thanksgiving services. Mattins, 11 a.m.; children, 3 p.m.; open air, 6.30 p.m.; evensong, 7.30, to be conducted by the Mission staff. Since the establishment of St. Luke's as Church Mission Headquarters, all our work has made great progress, and with the Church newly-furnished and regular services provided for our Mission workers and members, we hope to become of even more service to the Diocese. Further particulars will be given in October *Chronicle*. Our annual basket picnic and river trip is fixed for Saturday, October 28th, when the s.s. Boko will leave the Market Wharf, North Quay, at 2.30 p.m., for the 17-mile Rocks, returning by moonlight. Tickets, 1/- each, children, 6d. Collecting cards have been issued to raise funds to furnish St. Luke's Church, and we shall require upwards of £100. Any donations towards this will be gratefully received.

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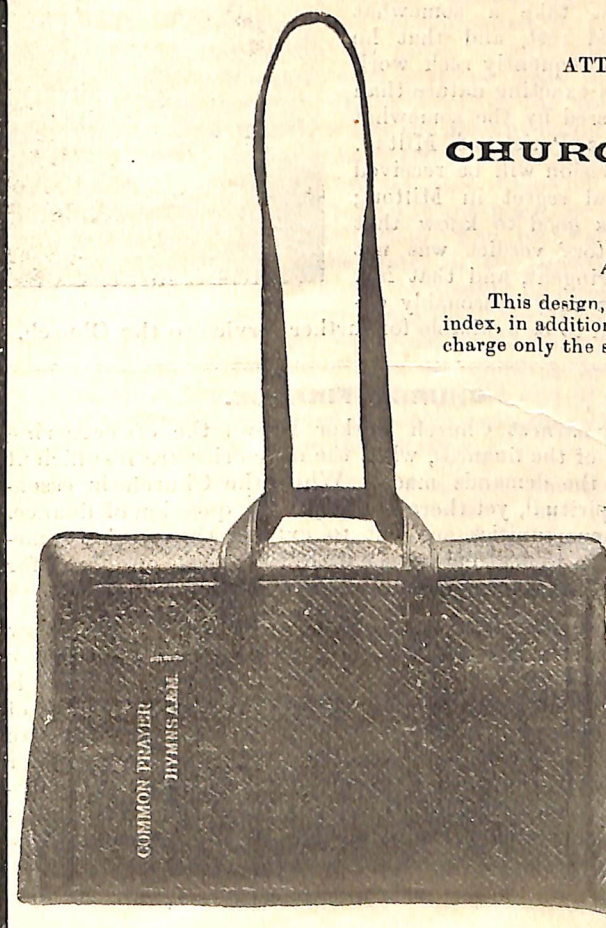
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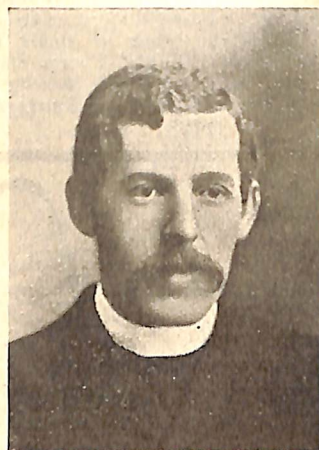
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Personal.

The choice of a successor to Canon Hay in the important Parish of Warwick cannot have been an easy one, but general satisfaction has been expressed at the appointment made by the Presentation Board. The Rev. William Powning Glover has done admirable work as Rector of Dalby since 1904, and has built up a strong Church life in that parish. Before coming to the Diocese of Brisbane, he served as the Bishop's Vicar at Thursday Island, and before that he was Registrar of the Diocese of Grafton and Armidale, and Sub-Warden of St. John's College, Armidale, from 1899 to 1901, in which latter year he went to Thursday Island.



The news that the Rev. Edward Arthur Selby-Lowndes had been obliged, through ill-health, to resign the charge of the Milton Parish must have come as a shock to very many Church-people throughout the Diocese, in which Mr. Selby-Lowndes' name is one of the best-known. But, apparently, the doctors were clear that he must take a somewhat prolonged rest, and that he must subsequently seek work of a less exacting nature than that offered by the somewhat strenuous Parish of Milton. This decision will be received with real regret in Milton; but it is good to know that the doctors' verdict was not more stringent, and that Mr. Lowndes may reasonably expect soon to be available for further service to the Church.



CHURCH FINANCE.

Every earnest Church worker knows the oft-occurring position of the finances, when the offertories are insufficient to meet the demands made. While the Church is essentially Spiritual, yet there is always the question of finance. Often opportunities are lost to extend the work; sometimes even to deal effectively with the work on hand, for lack of the necessary financial power.

Supplementary efforts are periodically made with a view to accomplishing some new work or complete some phase of the work already on hand. When occasion makes this unavoidable it is felt by those who have the best interests of the Church at heart that it ought to be possible to secure by some method of regular contributions adequate funds for the work of the Church. Nothing has a tendency to discourage, if not to actually cripple, the work of any organisation as uncertainty or a deficiency of income. The

difficulty is to devise some method which will at once be a reminder to Churchfolk of their duty and privilege to the Church and yet of sufficiently wide character to meet the requirements of giving according to individual ability.

Such a method, while being of inestimable value to any languishing section of Church work as well as the whole work, would also indirectly benefit the Church by appealing to a wider circle of its people and securing a more vital interest in Church affairs and provide for the wants of the Church in a spiritual manner.

The duty of the Church to the country at large, and its members in particular, is dwelt upon to such an extent that the duty of the Country and the duty of the Church people to the Church is very often obscured.

The fact that the Church, to do its best, must have an adequate and permanent income is a view which must be borne constantly in mind by all its well-wishers.

The necessity of special appeals to raise funds is to a large extent a wasteful method, and the time has arrived when some continuous and effective means should be adopted to remedy the trouble.

A method which has been very successful in many parishes is what is known as the Free Will Offering, or Weekly Envelope System. The very simplicity of the scheme seems to condemn it, yet in every parish where it has been properly worked, it invariably leads to an increasing offertory, and it is to the general offertory that the Churchwardens look to keep the finances of the parish straight.

The Method of The Free Will Offering, or as it is sometimes called Envelope System of Offerings is briefly this. Each person who promises to contribute a sum of from 3d. upwards is given 13 envelopes at the beginning of each quarter, each envelope bears the contributors number thereon. Each Sunday, the contributor puts into one of the envelopes the amount he (or she) has agreed to give, and places the envelope in the plate. If the contributor is away one Sunday, the following Sunday either two envelopes are placed in the plate, or one envelope with a double contribution. The best method is putting two envelopes in the plate, as the envelopes then help the contributor to know the amount he owes, as each envelope represents the coin promised. For instance, Mr. Smith contributes 1/- per week, and he has 13 envelopes at the beginning of the quarter. If Mr. Smith is away from Church three times, when he comes to the end of the quarter he finds he has three envelopes over, then Mr. Smith knows that he owes 3/- to the offertory.

If secrecy is regarded as essential then the work must be divided, and a financial secretary and recording secretary appointed. Mr. A., who we will call the financial secretary, opens the envelopes and enters the amounts in a book, in which all the numbers are given, but not the names; at the end of each quarter the financial secretary finds out how much No. 1 owes, he then makes out a notice to No. 1 to draw his attention to the fact that he owes (say) 3/-. The notice, with 13 envelopes, are put into an envelope and sealed down and marked No. 1. This is given to Mr. B. who refers to his register and finds that No. 1 is Mr. Smith. He sends the envelope on to Mr. Smith, but has no idea as to its contents.

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Parish Paragraphs.

On the second Sunday in the month, the Morning Service at Indooroopilly now closes with a Missionary Hymn and short intercessions on behalf of Missionary work. On the same Sunday, the Sunday School also remembers this great work of Foreign Missions, both in prayer and almsgiving.

The new organ will soon be placed in Lutwyche Church, and dedicated and used in the services. Mr. Benson is to give a recital upon it, at some date to be announced later.

The members of the Nundah C.E.M.S. have re-opened the Library-room of St. Francis' Church.

On the last Sunday in July, the congregation of St. Andrew's, Maroon, bade farewell to Mrs. Murray-Prior and Miss Bundock. The splendid Church at Maroon will always be a witness to the kindly thought that they always had for the wants of others. In every way, these ladies will be greatly missed in the district.

At the last monthly meeting of the Clayfield C.E.M.S., the Hon. L. E. Groom delivered a most interesting lecture on the uses, duties, aspirations and necessities of C.E.M.S. branches.

Ladies' Sewing Guilds have recently been started in connection with the Churches at both Howard and Pialba, and are doing good work in helping the Church funds.

Tenders have been called for the new Church at Goomburra (Allora Parish), and it is expected that building operations will begin in a few weeks' time.

Canon Ashton officiated for the last time as Rector of St. Andrew's, South Brisbane, on Sunday, August 27th. The new Rector (Canon Hay) is expected to take up his work about the beginning of October. During September it is intended to repair and paint the Rectory, and some small alterations are to be made. A sub-committee of the Parochial Council has been appointed to supervise the work.

The arrival of the Rev. H. A. Peek, to take charge of the Texas district, has set the Vicar of Inglewood free to develop much-needed work around his central township, where settlement is making great headway.

The Goondiwindi branch of the C.E.M.S. has undertaken to paint the Church and to erect a dividing-fence in the Rectory grounds. The completion of the Rectory, by the addition of two rooms, is now well in sight.

Mr. Lloyd, who has been organist at Bulimba for the past few years, has been obliged to resign his post, and was the recipient of a handsome gold medal, suitably inscribed, the gift of the members of the choir. Mr. Lloyd's successor is Miss Vernie Parry.

The building of the new Church at Toogoolawah has already begun. The stump-capping ceremony has been fixed for September 2nd, and will be performed by the Ven. the Archdeacon of Brisbane.

On the evening of Sunday, July 30th, the Rev. J. Spooner preached in his old Church of Holy Trinity, Valley. His many friends were delighted to see how greatly his eyesight had benefited by the recent most successful operation.

The Confirmation at Christ Church, Milton, will be held on Tuesday, September 12th, at 8 p.m. There will be a special celebration of Holy Communion that day, at 6.30

a.m.; and on the evening before (September 11th), the Archbishop will give an address to the candidates and their friends.

The people at Morningside are making good progress towards their Church building. Plans have been prepared, and it is hoped that before long the Church will be a reality.

Sunday, August 20th, was kept as a Missionary Sunday at St. Barnabas', Ithaca. The Rev. T. L. H. Jenkyn preached at Mattins, and the Archdeacon of Brisbane at Evensong, whilst Mr. Hall gave a Missionary address to the elder children in the afternoon.

Work has been steadily advancing in the Noosa and Kilkivan district during the past four months. Services are held at twelve different centres in the course of the month; and Confirmation classes (comprising seventy candidates) are now in full swing. Wolvi has taken to itself the credit of being the first centre to build a Church. Cooroy will not be long behind, as Mr. Sam. Fisher has generously given us one of the best sites in the town for our building. Pomona is also coming to the front, as both here and at Cooran, allotments are under consideration.

The circulation of the *Church Chronicle* in the Maroochy parish has been going steadily ahead, and the Vicar expresses the hope that, before long, the Diocesan paper will find its way into every Church home in the parish.

The Church people at Eumundi are making steady progress in raising money for the erection of a Church. A substantial amount has already been subscribed, and a Social is to be held, on September 1st, and a Bazaar, on October 6th, to augment the Building Fund.

Mr. Bliss has undertaken to fill Mr. Bond's place at Groveley as lay-reader, and his work is cordially appreciated by the parishioners. Lutwyche parish is particularly fortunate in being able to command the services of many lay-readers who are able to give the parish Priest most valuable assistance. Messrs. Sneyd and O. Wilson have recently volunteered to take service at Alderley on the first and third Sunday evenings in the month respectively.

Through the kindness of Mrs. Stevens, Mrs. Weston and Miss Burgess, the Sanctuary of the Zillmere Church has been greatly improved, by new hangings and other improvements.

The new Schoolroom at Allora was opened on August 12th, when the children of the Sunday School were overjoyed to find themselves in possession of their own building.

The Rev. J. H. Waters, assisted by a band of lay-helpers, is holding service each Sunday evening, in the Mission Room, Grey Street, South Brisbane.



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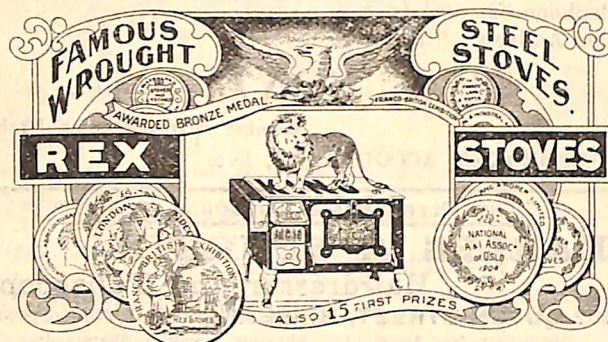
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The Children's Column.

My Dear Children,—

We have been talking for some months on the duties of disciples; and last month, you will remember, it was our duty to have trusting obedience. This month we are going to think of how important it is for us to stop now and again and look at ourselves so that we may make sure that we are really growing more like our dear Master. I heard such a lovely story this week, and I must pass it on to you. "One night a man fell asleep and dreamed that he found himself in a great hall. The hall had no pictures and no furniture in it; only a big looking-glass right across the hall. All the people were just looking at themselves on one side of the mirror and then passing round to see themselves in the mirror at the back. The people's faces were very curious to see. Some were very angry; some so happy; and some dreadfully miserable. The man asked what they were all doing. He was told that, as you looked into the first mirror, you saw yourself as you thought you looked. In the other mirror you saw yourself as you really were. The man followed some of the people as they went up to the mirrors. First he saw a proud-faced man look into the glass. You remember that was the one where people looked as they thought they were. This man saw himself as very handsome and grand, and he felt very happy. But when he got to the other mirror, which showed him as he really was, he saw a selfish, mean face. It made him so angry that the man beside him moved away because he did not wish to be near him. Next he followed a pale-faced girl. The first glass showed her very plain, poor, and simple. But in the next glass the girl had a sweet, lovely face, that was good to look at, so that her poor heart almost stood still for joy."

If you had been in that room what would you have seen in the first mirror and what in the second? Just shut your eyes and picture it. It is very wonderful, isn't it, that we can make our faces what we like—good to look at or unpleasant. Let us pray each day that our faces may become more like our Master's, and show to others His love. I know one lady who, as a child, cried with joy when her handsome brother asked her to go out with him. She thought it was so good of him to want to be seen with her, such a plain little girl. Now she is old and her goodness has so transfigured her face with the "beauty of holiness" that everybody loves to look upon it. I heard two ladies say once that they thought the Virgin Mary must have looked like her because her face was so beautiful and full of love. Always remember how important self-examination is in our spiritual life. To know ourselves as we really are is a Christian duty.

(1) What Apostle bids us examine ourselves, and when?

(2) Where, in the Church Catechism, is the duty laid down?

(3) Where, in the Holy Communion Service, are we told to examine ourselves?

The answers to last month's questions were—

(1) Abraham—(a) when he left his home at God's command; (b) when he offered up Isaac.

(2) The rich man—St. Matt. 19.

(3) St. Peter, when Christ bade him to come on the water.
Your LITTLE MOTHER.

JULY. *Senior*—L. Hart, very good; L. Hughes, good; L. Jamerson, good; H. Marshall, good; D. Ross, good; I. Storey, very good; E. Swickwart, good; J. Tennant, good; L. Tinley, good.

Intermediate—F. Ashcroft, good; V. Bennett, good; J. Exley, good; M. King, good; E. Siggs, good; H. Tinley, good; E. Lupton, good.

Junior—D. Bennett, good; B. Langston, good; A. Tinley, good.

AUGUST. *Senior*—L. Hart, excellent; L. Hughes, good; H. Marshall, very fair; D. Ross, very good; E. Swickwart, very fair; I. Storey, excellent; L. Tinley, good.

Intermediate—F. Ashcroft, good; E. Butler, very good; V. Bennett, very fair; J. Exley, good; M. Moore, very fair; E. Siggs, good; H. Tinley, very good; R. Tinley, good.

Junior—D. Bennett, good; I. Hinton, good; H. James, very fair; B. Langston, very good; R. Moore, very fair; M. Moore, good; A. Tinley, very good.

PRIZE SYSTEM.

The answers to the questions should be addressed to "Little Mother," c/o Diocesan Registry, Ann St., Brisbane, and should be posted so as to reach the Diocesan Registry not later than the 15th of the month.

Prizes will be awarded twice a year—June and December.

Three prizes will be awarded to those who answer every question and who seem to be trying hardest.

At the end of the year we want to have a Sale of Work. We Church children should do something for Missions, and this would be a way of raising money to help. It will also give us a chance of meeting each other. Three prizes will be given to the children who send in the best and largest number of articles suitable for the sale. Get a big box to-day and begin to collect and make things. If you want suggestions, write to me. Paint your box red if you can, and call it your glory box, because it is one little way of showing that you are trying to glorify God.

A word to Sunday School and M.C.L. teachers: Encourage your children to read the Children's Page.

MOTHERS' UNION.

A welcome was given to Miss Whitaker, on August 24th at 3 o'clock, in the Gymnasium. She will give addresses to all the Branches. Those in September are:—

Sept. 1—Clayfield.	Sept. 7) Maryborough.
" 4—Sherwood.	" 8)
" 5—South Brisbane.	" 11—Kangaroo Point.
" 6—Milton.	" 12—Cathedral, 3 p.m., and Valley, 8 p.m.

It is hoped as many members and others, as possible, will attend these meetings.

Mr. Reginald Roe will give an address on "Education," in the Cathedral Vestry, on Thursday afternoon, September 21st, at 3 p.m. All members are invited.

MINISTERING CHILDREN'S LEAGUE.—The Annual Festival of the League will be held in the Cathedral on Saturday, September 23rd, at 3 o'clock. The Rev. Cyril Mayhew will address the children.

Intercessions and Thanksgivings for September, 1911.

That it may please Thee—

1. To bless the meetings for women and girls to be held this month in the Diocese.

(Miss Whitaker, a delegate from England, will be addressing meetings of women and girls in various parts of the Diocese during the present month.)

2. To use Miss Whitaker's visit to stimulate greatly the work of the Mothers' Union and the Girls' Friendly Society in Queensland

3. To grant that those societies may serve to develop in their members a sense of the seriousness and purpose of life and to preserve them from worldliness and levity.

4. To grant especially that the mothers of Queensland may come to realise their great responsibility in helping their children to determine their profession in life.

(Everyone is called of God to do some particular work in the world, and can only be truly happy if he is doing it. The choice of a profession ought therefore to be regarded as an essentially religious act, and to be approached in a spirit of prayer.)

5. To grant that through the influence of the mothers many more of Queensland's sons and daughters may be brought to consecrate their lives in the service of religion.

(The permanent outstanding needs of the Church in Queensland are (a) a greatly reinforced native ministry and (b) recruits for the Sisterhood of the Sacred Advent.)

6. To send us in Thine own good time recruits for the Bush Brotherhood, to meet the urgent need in the West.

7. To guide and overrule all our plans for the establishment of a College in connection with the University.

8. To bless the work of the newly-formed Old Brisbane Clergy Association, and to use it to further the interests of Thy Church in this Diocese.

(See Editorial Notes.)

We thank Thee—

1. For the good work done by the Mothers' Union and the Girls' Friendly Society in the past, and for the prospects of future development.

2. For the rains which have recently fallen in Queensland and for the hopes of continued prosperity.

3. For the formation of the Brisbane Clergy Association in England.

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Branch Collections.

Brisbane—St. John's Cathedral	3	6
All Saints'	5	18 11
St. Michael's, New Farm	3	3 11
St. Andrew's, S. Brisbane	15	0
Holland Park	9	2
Beaudesert—Glenapp	11	11
Bundaberg, Christ Church	2	18 6
Indooroopilly, St. Andrew's	10	0
Lutwyche, St. Andrew's	1	12 1
Maryborough—St. John's, Pinalba	13	6
Pittsworth, St. Andrew's	4	7 8
Toowoomba, St. James'	13	0 0
Killarney—Farm Creek	1	9 3

Whitsun Day Collections.

Gin Gin, St. Mary's	1	4 7
Gympie—Pomona	11	0
Inglewood, St. John's	2	17 0
Lutwyche, St. Andrew's	7	11 10
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Nanango—St. Anne's	2	9 9
St. Michael's, Kingaroy	5	0
Rosewood—St. James', Lo-wood	1	8 4
Southport, St. Peter's	4	1 6

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Beaudesert, St. Thomas'	3	9
Drayton—All Saint's, Cambooya	2	2
Gayndah—St. Mark's, Eidsvold	5	3
Gin Gin, St. Mary's	6	0
Inglewood—Lagoon Flat and Silverspur	3	6
Maryborough—St. Matthew's, Howard	2	6
St. John's, Pinalba	2	4
Southport, St. Peter's	13	10

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General Fund.

Church of England Girls' High School, 3rd class	1	1 0
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Maryborough—St. Matthew's, Howard	17	1
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A B.M.—New Guinea Mission.		
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Miss A. Fortescue	5	0
Miss C. Frances	1	1 0
Mr J. H. Stanley	20	0 0
"Two Friends"	1	1 0

Mr Jas. Waterson (£2 General; £1 each Health Fd., Exhausted Workers Fd., and Clergy Premium Fd.)	5	0 0
Brisbane—St. John's Cathedral	8	3
Christ Church, Milton, S.S. (for child)	8	0
Public Meeting	2	0 0
Kilcoy, St. Mary's	1	9 4
Lutwyche, St. Andrew's	5	19 6
Groveley, Cedar Creek	10	2
Nundah, St. Francis' College	1	5 4
Pittsworth, St. Andrew's S.S. (for child)	1	5 0
Rosewood, St. Luke's	8	9
Toowoomba, St. James' S.S. (for child)	5	0 0
Warwick, St. Mark's S.S. (for child)	2	10 0

Yarrabah Mission.		
Per Courier Newspaper	4	9 6
Brisbane, Christ Church, Milton M.C.L.	3	0 0
Mitchell River Mission.		
Brisbane, Christ Church, Milton M.C.L.	4	0 0
Trubanam Mission.		
Brisbane, Holy Trinity, Woolloongabba	1	1 3

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WOMEN'S SHELTER.

Miss Collins	£2	2 0
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Church Chronicle

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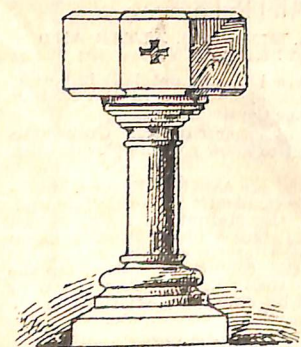
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THE BISHOP-ELECT OF BATHURST.

The appointment of Canon C. Merrick Long to the vacant Bishopric of Bathurst is a fresh proof of the growing capacity of the Australian Church to find within the ranks of her own clergy men qualified for her highest posts. The new Bishop is Australian by birth and education, and has served entirely in the ministry of the Australian Church. He was ordained deacon in Melbourne in 1899, and since then has held two parochial cures—at Foster from 1899-1902, and at Kew from 1902-4—and his present important post as head master of the Kew Grammar School. The Bishop-elect, when consecrated, will be the youngest Bishop on the Australian Bench, as he is only thirty-six. He is said to be a man of strong personality and influence. With regard to his Church views a correspondent informs us: "From a party point of view it is difficult to place him. He enjoys the respect of both parties in Melbourne without being closely associated with either. On the whole he may be classed as a 'broad Churchman' without the indefiniteness which that term too often connotes." We congratulate our fellow-Churchmen in the Bathurst diocese on having secured an appointment of such promise. The new Bishop-elect will not be consecrated before Christmas.



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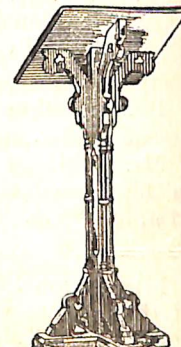
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