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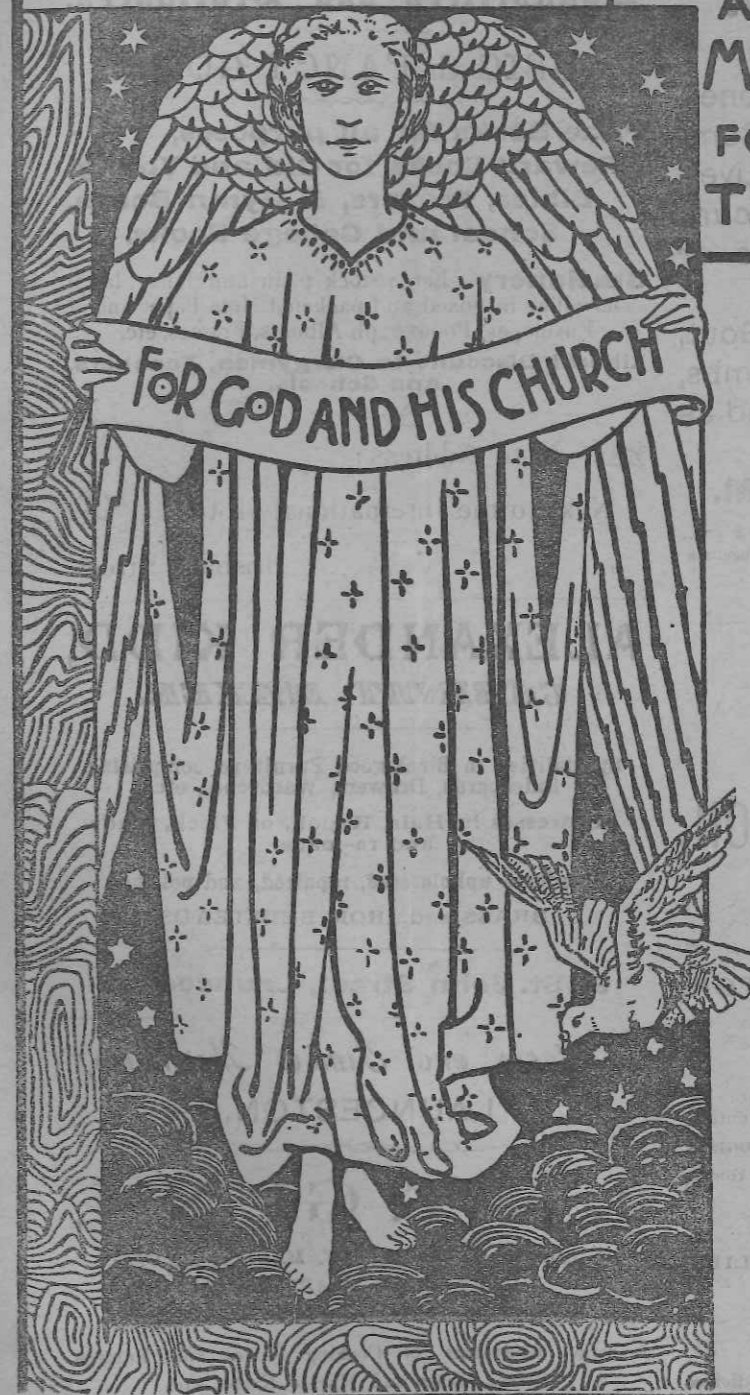
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THE CHURCH MESSENGER

A MONTHLY MAGAZINE

FOR THE PEOPLE . . .



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Church Messenger.

Forward, ever Forward.

VOL. III. No. 4.

NOVEMBER 20, 1897.

PRICE, ONE PENNY.

THE "MESSENGER."

IT will be remembered that, in the August number, a statement was made concerning the cost of publication, which exceeded the income from subscriptions—even if all the latter were paid, which they were not, to an almost incredible extent. No time was therefore lost in forwarding notices throughout all the districts where the *Messenger* circulated, inviting further support, to prevent the good work so long continued from coming to an end. The replies, in the main, were most encouraging and satisfactory, although they were long drawn out, thus preventing the issue of an October number. And even this one for November, and the one to follow next month, must be considered as tentative, pending the construction of a firm foundation whereon to work in the future; for, although, as was stated, the responses to the circulars were generally of a description to warrant a further effort being made to continue publication, still the margin is a very narrow one whereon to balance the ledger. A profit and loss account cannot enter into the calculations. The exchange for value received must be as unerring as that of gold for notes if no loss is to be incurred on the measure of support already promised. A cautious advance is therefore absolutely requisite, and so it comes about that the two next issues must be looked upon as tentative only. Meanwhile much may be done and much may be expected from the many willing canvassers for subscriptions who have taken the work in hand. So there is a hopeful prospect of our little messenger still pursuing its course of far-reaching influence and usefulness. One unhappy incident in connection with the circulars sent out was the unaccountable apathy evident in some

parishes where the greatest encouragement was to be expected, and in a few cases there was silent and discourteous indifference; and this in the face of the acknowledged utility of having a mouthpiece to carry information and counsel far and wide in scattered districts.

In the event of all going well, a clerical committee has already been formed to work and edit the *Messenger* from the commencement of the new year. Several parishes have handsomely guaranteed annual and specified contributions, so that it requires but a little further effort to be made to ensure success for the future.

BISHOP ANDREWES.

BY CANON SHOBRIDGE.

THE history of the Church is the story of its best lives; and this, I suppose, is the reason that the history of the period which is now reviewed is made to centre round the life of Bishop Andrewes.

It is often said that the times produce the men, but in many instances it is rather true that the men produce their times. For instance, the Fitts—father and son—as statesmen, made it possible for such men as Nelson, on the sea, and Wellington, on shore, to live and do the heroic deeds of their lives. And again, the work of Walpole, who foresaw the growing power and influence of the English race, made possible the work of the men of to-day, who celebrate so jubilantly the good life and long reign of our Most Gracious Queen.

The same thing is true in sacred history. The life-work of Moses made possible the heroic deeds of Joshua and the Judges, and these in their turn produced the life of Samuel, and he made the times of the culminating power of Israel under David and Solomon. So also Elijah made possible the times of the poet-prophets, the two Isaiahs and Jeremiah.

Coming to later times, the Apostles made the epoch of the martyrs; later, Augustine, of England, the times of Theodore and Wilfrid and Wycliffe, the period of the English divines under the Tudor and Stuart sovereigns. Bishop Andrewes then is responsible for the strength of the English Ecclesiastical system in the age succeeding his own.

That we may understand the meaning of an Ecclesiastical system such as the Church of England professes to be, I shall compare it to a railway system, consisting of (1) The permanent way; (2) The rolling stock; (3) The traffic management.

During the Tudor period there were three great parties ready to break out into open dissension at any moment, but kept in check by the strong will and absolute power possessed by the reigning Sovereigns. There were the Presbyterians, who objected to the Church's "permanent way," and asserted the rigid doctrines of Calvinism; the Separatists, consisting of Brownists, or Independents, who objected to the Church's "rolling stock," and were ready to start a fresh form of Church government and a stricter cast-iron code of morals; and, lastly, the men of the old learning, who would preserve the Church's "traffic department" as it had always been, centering their attention on the mass, representing the devotional instinct of the nation. When James I. ascended the English throne these fires of party strife, long suppressed, broke out. One man, at this time, rose above the hurly-burly of this wordy warfare, and that man was Andrewes. In the previous reign Archbishop Whitgift drew up his celebrated nine Articles of Calvinism, known afterwards as the Lambeth Articles. Peter Barrow attacked them, and for this he was cited before the Chancellor of his Diocese for heresy. The Queen, hearing of the charge, interfered, and condemned utterly and completely the Articles in question. It was at this time that Lancelot Andrewes became Whitgift's chaplain. He was the son of a London merchant, and was educated at the Merchant Tailors' School; he was ordained Priest in the year 1580.

Andrewes was noted for his great power in devotion and meditation, as a great scholar of Christian antiquities; and, for what is remarkable in conjunction with the above characteristics, he was also noted as a clever casuist. Like many of our English divines, he brought over to our way of thinking many English Roman Catholics. One of his sayings is worthy of note in these days of much preaching: it is this—"If a man preaches more than once on a Sunday he prates once." Andrewes was an ascetic; he spent five hours every day in prayer and meditation; he would see no one before noon. No man of his day was better versed than he in patriotic literature.

On the accession of James I. he became Dean of Westminster, and in 1603 was a member of the Hampton Court Conference for the revision of the Prayer Book, and it was, no doubt, owing to his learning and decision of character that that Conference held its own against the Puritans. In 1604 Dr. Andrewes was made one of the revisers of the Great

Bible, having as his portion for re-translation Genesis to 1 Chronicles. He became in succession Bishop of Chichester and Westminster. As an example of his shrewdness in dealing with the King as his spiritual adviser, the following story is related:—James, a rigid Calvinist, overlooked the good Bishop's opposition to that doctrine on account of his belief in the Divine right of kings. Presuming on this belief, he called Bishops Neile and Andrewes to advise him on the knotty point of how to get money from his subjects independently of Parliamentary votes. "Is it right to take at will my subjects' money?" asked the King. "You, sire, are the very breath of our nostrils," replied Bishop Neile, "and all we have is yours."

When pressed for his opinion, Bishop Andrewes answered, "I think it right for your Majesty to take brother Neile's money, because he offers it."

Bishop Andrewes was definite in his views and thorough in his scholarship. He is said to have been proficient in no less than fifteen languages. On this point the witty Fuller observes, "The world wanted learning to know how learned this man was;" so skilled in all (especially Oriental) languages that some conceive he might, if then living, almost have served as an Interpreter-General at the "Confusion of tongues."

He was a bachelor all his life, and so free to indulge in a charity so large and wide that it would certainly be termed indiscriminate and mischievous by our friend and brother, Canon Howell. He was a professed enemy to usury, simony, and bribery.

The great and remarkable life-works of Laud, for English Catholicism; Corin, for Church education; Fuller, for Church history, were the direct result of Bishop Andrewes' labours.

He was no bigot; for, while insisting on Episcopacy as of Divine institution, he would never say that there could be no salvation outside of an Episcopal system. He delighted in an ornate ritual in the Divine worship of his private chapel; but, as Fuller says, "he was content with the enjoying without the enjoining of these private practices on others." His breadth of mind is shown by his being consulted by Bacon on the one hand and Milton on the other.

With regard to his preaching, his sermons were full of Latin and Greek quotations, and he was fond of making a play upon words. While principally noted for his sermons, he is better known to the Church-people of our own day for his books of devotion.

He died in 1626, and was buried in the Collegiate Church of S. Saviour, Southwark—known to us to-day by the fact of its late restoration. He lived to see his pupil, Laud, rising into prominence and accentuating his master's teaching. His death came at a critical moment, just when his great learning and remarkable prudence seemed to be most needed.

"He who does not provide for his own house," says S. Paul, "is worse than an infidel," and I think he who only provides for his own house is just equal with an infidel.—*Swift*.

MISSION NOTES.

ONE of the most important parts of the work of the Universities' Mission to Central Africa lies in the training of hundreds of African children to ideas and degrees of intelligence which are quite different to, and completely at variance with, the old customs and superstitions of the homes from which they have been either torn, or which they have left to put themselves under the care of the Mission.

Over one thousand boys and girls of all ages are now being taught at various schools. These children come to the schools in various ways. Many are taken direct from the slave-ship; some are sent down from the mainland stations; others are waifs and strays deserted by their parents; a few are found being hawked about for sale in the streets of Zanzibar. The boy Kathbeti, for instance, came all the way from Lake Nyassa. One day, if he does well while he remains in Zanzibar, he may go back to the lake and be a teacher of his people. By so doing he will be able to return good for evil, for they treated him badly enough—sold his mother into slavery, and would have sold him, only at that time he was of no value.

Nearly every afternoon, between four and six o'clock, on the road which leads out of the town to Mbwani, you may see these boys, neatly dressed in their white jackets (kisibaus), and with blue coloured cloths underneath, coming half way down their legs, and with little red caps on their heads. As you come up to them, off will go the caps, and they will cry out, "Jambo, jambo, bwana?" (how do you do, sir?) and they smile, as only African boys can smile, with their beautifully white teeth flashing between their lips, so that no one can say an African boy is really ugly. They will stay out until six o'clock, playing at football, or it may be running about on the shore, where they have great games in the sea. Now and then, as a special treat, there will be a picnic and a row to an island not far off, or a walk out to a shamba (plantation) in the neighbourhood; but such treats only take place on high days and holidays.

All the same, African boys, and girls too, have a way of disfiguring themselves by shaving their heads completely bare. Before a festival like Easter or Christmas (called by them siku-kun) they like to do this either with an old knife sharpened up for the purpose, or, if that is not to hand, with a piece of glass from a broken bottle. Their skulls must be very hard, don't you think? when, without any cap or covering at all, they will sit or play about in the very hot sun for hours. Of course for a great part of the day the boys are in school, and they have to be very particular about this, because they must try to take a good place when examination time comes round at Kiungani; and when the lists come out, nothing gives their "bibi," Miss Mills, greater pleasure than to see that her boys have done well.

Besides having their school duties, the boys have also their church duties, which begin at six in the morning, for some of them are in the choir. The

house they live in is right opposite the Slave Market Church: between them and it lies only a garden, bright with flowers and pretty creepers. At the back of the house there is the playground, and outside the playground is the sea, or rather an arm of the sea which is called the creek.

TALKS ON NATURAL HISTORY

BY WOODPECKER.

VI.

GEOBASILEUS CHRYSORRHOS: what do you think of that for a name?"

"What ever does it mean, and what is it the name of?"

"Two questions at once, eh! Well, to answer them in inverse order, it is a curious compound of Greek words, which mean 'King of the earth streaming with gold;' and it is the name of a bird."

"A bird! Then I suppose it must be one of the birds of paradise, from New Guinea, or perhaps one of those gorgeous parrots, or kingfishers, I have read about, from the Moluccas."

"Yes, you might well think that, but it is not; it is only the name of one of our own Tasmanian birds—an inconspicuous little fellow—in fact, one of our smallest birds, and one that probably half the people in the country do not know the existence of."

"And pray, who gave it the name?"

"I do not know, but probably it was Gould, the ornithologist, for he was the first to make a systematic study of the birds of Australia."

"But I cannot imagine what he gave it such a name as that for."

"Well, it is customary for naturalists to turn to the Greek and Latin languages for the names of different genera and species, because these, being dead languages, do not change; and also in order that educated people in all parts of the world may understand them. If naturalists in different countries named things in their own languages, there would be nothing but confusion. All the same, I agree with you that this is a preposterous name for our little friend. People in the bush simply call him the 'yellow-tail;' and he is always recognised as such, that is, by those who recognise him at all."

"I don't think I know him, for one; anyway, I never remember having seen a bird with a yellow tail."

"Well, no, but the term is somewhat misleading, for in reality he has not got a yellow tail, but there is a patch of dullish yellow on the back, just above the roots of the tail feathers, and there are faint streaks of the same colour elsewhere. But his prevailing colour is a harmonious mixture of faint greys and yellows, and he is certainly a pretty little fellow, and I am very fond of him."

"What do you like him for?"

"I like him, for one thing, because he does not fly away just when he feels a little frost in the autumn air, as many birds do. In winter the yellow-tails

assemble in flocks, and flit before you along the hedgerows; then you can always recognise them by the yellow patch, which is well exposed when the wings are extended in flight. They belong to the genus *Malurus*, and so are related to the Blue Wren, the Emu Wren, and the Reed Lark. They begin to pair early in spring, and a couple of them are hard at work nest building in my garden. Probably they are the same birds that had a brood there last year. Woe to any destructive urchin or predatory cat that wanders near their sanctuary!

"You seem to be very fond of them."

"I am. Have you not noticed that we seem to be naturally drawn to the protection of defenceless things, especially when they appear to put some confidence in us? Besides, these yellow-tails in my garden are really useful little beasties: they keep all the rose-bushes and cabbages clear of those troublesome *aphidæ*; and then, no doubt for the sake of a change of diet, they diligently pick off all the ripe grass seeds in the garden paths which happen to have escaped the hoe; and then it is very pleasant to have such pretty little companions near when you are at work."

"Are these birds found all over Tasmania?"

"No. I never saw any on the North-West Coast or anywhere about the Huon district, and it is very unlikely that they occur anywhere at the West Coast. Probably they are confined to the more open country of the Midland districts."

"What kind of nests do they make?"

"The nests are dome-shaped, with a small hole at the side near the top. The materials are a well-made framework of interwoven grass, well lined with wool or rabbits' fur and feathers. They are usually placed in bushes: the eggs are white, oval-shaped, and four in number. The breeding time is during September. I must now mention something that has interested me very much. During my walks abroad, in the last two seasons, I have noticed that my little friends have made a new departure in regard to their nest building which seems to show evidence of design and forethought on their part."

"What is that?"

"Simply that the yellow-tails have taken to building in trees, in exposed situations, and in close proximity to the nests of the Tasmanian magpie. The first time I observed this was quite by accident. Walking under a tall banksia one day, I saw a magpie fly from her nest, and just about a foot below it was what appeared to be either an old miner's nest or a tuft of wool. But one must always make sure, so up I went, and lo and behold, this tuft of wool was a nest of our friend the yellow-tail, with its full complement of four eggs. Now, the fact of two birds, of widely different habits and species, building in such close proximity could not be accidental; so I continued to look out, and sure enough I found at least a dozen other instances of the same thing."

"And pray, what do you infer from this?"

"Simply that the yellow-tails are associating with the magpies for the sake of protection."

"What from?"

"From the hawks, of course; they are very common hereabouts, especially the brown hawk and the allied harrier, and they are very destructive to young birds. The old birds know these dreaded enemies, and so keep a sharp look out; besides, they can dodge them by flying into the bushes. But the young birds, when they are trying their early wavering flights, are killed in great numbers by these rapacious birds."

"But are the magpies able to defend them?"

"Rather! Let a hawk dare to show himself within a mile of a pair of magpies, in the breeding season, and he will soon find out what they can do. They will attack him instantly: one bird makes a dart at him from the side, and gives him a cuff with its wing; and before the hawk can turn, the other bird cuffs him on the opposite side, and so on until the hawk is driven away out of sight. In fact, numbers of magpies frequently combine to attack their common enemy, and 'chivey' him (is not that the word?) clean away from their neighbourhood; and here we have an instance of co-operation."

"What makes the magpies so bold?"

"Partly the fact that it is their breeding season, when the weakest things will defend their young; but the chief reason of the magpies' courage is due to their numbers. Being protected by law, they are very numerous. A farmer told me he had counted over two hundred in one of his paddocks. Now, on the North-West Coast this state of things is reversed. The Tasmanian magpie does not occur there, and some of the farmers have gone to much trouble and expense in trying to introduce them, because of their musical warbling, and also because they are great eaters of grubs and all insect *larvæ*; but hitherto all the young birds brought from the Midland districts have succumbed to the hawks."

"Really this is very interesting, and I am glad you have told me; but do you think the little yellow-tail can have sense enough to know the magpie will protect him, and so has changed some of his habits in consequence?"

"I am quite certain of it, and it is only our ignorance of what we call the 'lower orders' of creation that blinds us to their intelligence, their resource, and power of adapting means to definite ends. But mind, I do not say the magpie would go out of his way to defend the yellow-tail; that would be to credit him with a feeling of altruism which I do not think he possesses. The fact is, the magpie defends his *own* young, and by driving away the hawks he indirectly defends those of the yellow-tail. Yet, believe me, all birds are a great deal cleverer than we imagine, and are by no means *automata*, acting solely according to some inherited instinct, as is generally supposed. The more we know of Nature and her varied productions, the more wonderful and beautiful they are seen to be; the more they speak to us of Him who upholds them all, and, as the Psalmist said, finds 'food convenient' for them. But I must write no more, or the C. M. will grumble. The spring is coming, so look out for fresh arrivals. The

summer-bird is here from George's Bay, and the allied harrier and the fan-tailed cuckoo, both from Victoria; and as I write, the jolly little diamond-bird, with his 'pick-it-up,' 'pick-it-up,' is hopping amongst the gum-tree branches. Adieu, or shall we say au revoir?"

A MÆDIAEVAL PRAYER BOOK.

(CONTINUED.)

RUBRIC after offertory sentences: "Then shall the Churchwardens, or some other by them appointed, gather the donations of the people and put the same into the *poore* man's *boxe*, and upon the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings." There is no direction as to placing the bread and wine. The exhortations are different from those now used, but are too long to be given here. Rubric before prayer of humble access: "God's Board" instead of "the Lord's Table." No direction as to position before Prayer of Consecration, nor as to consecrating more bread or wine if required. Office of Baptism of such as are of riper years omitted. The Catechism is included in the office of Confirmation. The Preface is given as a rubric, which, however, is much fuller, *vide* Barry's Prayer Book. There is no question or acknowledgment of baptismal obligation. The Office commences with the versicals, and the laying on of hands is followed immediately by the Collect and the Benediction.

Solemnization of Matrimony: after the final blessing there is this rubric: "Then shall begin the Communion, and after the Gospel shall be said a sermon," etc.

Churching of Women: Psalm 121 instead of 116 and 127. After the Psalter a number of Godly Prayers.

It is impossible to give an adequate idea of the Genealogies, which occupy thirty pages. Then follows a "Briefe Concordance" and description and map of the Holy Land. Then the "Whole Book of *Psalmes*, collected into English *meeter* by Thomas Sternhold and John Hopkins, with apt notes to sing them *withall*," and preceded and followed by a number of hymns, the first verse of the last one being:—

"Preserve us, Lord, by thy *deare* Word,
From *Turke* and Pope defend us, Lord,
Which both would thrust out of His throne
Our Lord Jesus Christ Thy *deare* Sonne."

The volume concludes with "A godly prayer to be said at all times," and "A confession for all estates and times."

"Be good,
And let who will be clever,
Do noble deeds, not dream them all day long;
So make life, death, and that vast forever
One grand sweet song."

—Kingsley.

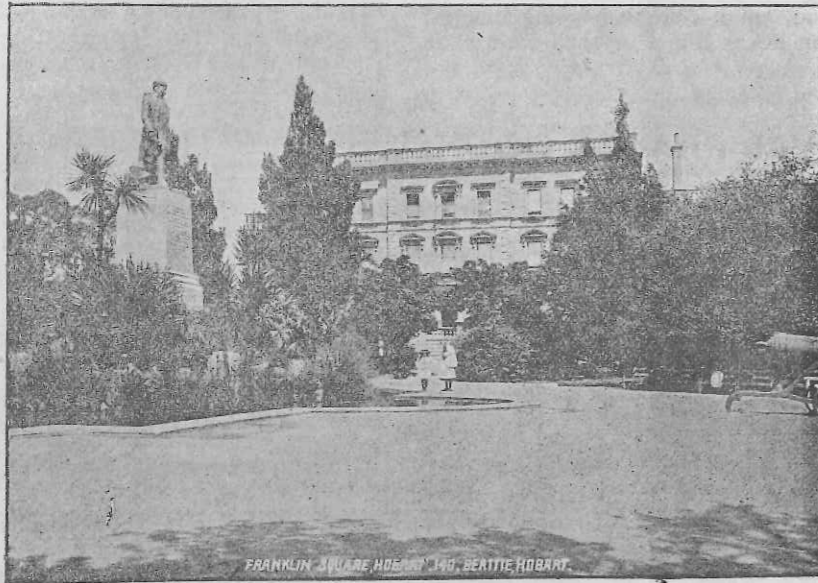
S. ANDREW'S BROTHERHOOD.

THIS organisation is making steady progress in Hobart. Holy Trinity Chapter has done a quiet unobtrusive work for years past. S. John's has started under promising auspices; while that of All Saints', though not yet fully constituted, will probably in a little while take a leading position. We learn from the *Church Times*, of August 27, that it was the intention of the Bishop of Rochester to sail for America by s.s. Campania on September 4 to attend by invitation the Convention of the brotherhood at Buffalo. His lordship is to celebrate at the great corporate Communion of the Convention, and to give two addresses. The gathering will consist of from 1500 to 1800 churchmen, mostly laymen, of all ranks, occupations, and ages, though the majority will be near an average age of 30. The accounts of former conventions show signs, not only of keen interest and enthusiasm, but of very strong and high spiritual tone. The good Bishop regards his invitation as no slight responsibility; and asks for the help of the prayers of his diocese that he may have grace to rightly make use of the opportunities of the convention. We regret very much to hear that the Australian Chapter have not felt themselves able, principally on account of the expense, to accept the invitation offered to attend the Convention.

MISSIONARY OR COLONIAL.

WHY do English clergy prefer work among the heathen to work among English colonists? This is a question often asked by laymen. Their answer would probably be on this line: They see better results from their labour, their own spiritual life suffers less risk, while they are more certain of the bare necessities of existence. A lapsed Christian, a lukewarm communicant, is harder to deal with than most pagans. This is the experience of most experts in dealing with the inner life of men.

A Missionary of the Society for Propagation of the Gospel gets paid on the regular scale of from 150 to 300 rupees per month in gradual increase. The cost of their passage, outfit, etc., to the mission field is paid by the society. There are allowances made for house rent, furniture, and travelling, he is allowed six weeks holiday every year, and after seven years residence and service he is allowed a furlough of eighteen months with salary continued at the rate of from £75 to £100 per annum. There is a pension provided for missionaries' widows and orphans, and a probability of superannuation for disabled workers. There is also a provision for the education of the missionary's children at the rate of £30 per annum for each girl, and £40 for each boy. The payments are small, but they are always forthcoming, and are made monthly. There is none of that "cadging for myself" which is so hateful and destructive of all high tone in priestly life.



FRANKLIN SQUARE, HOBART.



MURRAY STREET, HOBART, FROM NORTH-WEST.

SHIP ON FIRE.

By TOJIN.

ONE summer evening in 1871, the fire bells in Yokohama and the native town rang out a vigorous warning that there was trouble somewhere in the neighbourhood. We had just finished dinner on the Bluff at the time, and looking skyward to catch the direction of the fire from the glow, it was thought to be on the Bund—the harbour being hidden from view. Hastening down to the settlement, great was our surprise to see the Pacific Mail Company's steamer, the *America*, in from San Francisco in the morning, burning furiously. Hailing a sampan, two or three of us were sculled out into the bay, getting as close as possible to the evidently doomed vessel. The furnaces had been banked up and there was no head of steam to speak of to effectively work the hose, so the conflagration had all its own way from the very start. The *America* was wooden throughout, even to the coal bunkers, we therefore anticipated a sight-stirring spectacle, and so it proved to be. Very few of the Chinese passengers were on shore, the great majority being on board, who quickly blocked up all the gangways in their frantic terror to escape, even scrambling into the boats on the davits, and thus preventing their being lowered. As many as were able to swarmed on to the main ladder, which soon gave way beneath their weight, some dozens being precipitated into the sea. Some hundreds were rescued by boats so long as the fierce heat did not prevent their coming alongside; many jumped into the harbour and were drowned, and some had to be shot down for the safety of many more. The captain of the ship nearly lost his life, and was only rescued as he was sinking for the third time. Many scores of Chinamen were lost but no Europeans. Some land engines mounted on barges spurted away at the flaming mass, but their weak attempts were as ludicrously futile as were those of an Italian man-of-war, whose commander took it upon himself to endeavour to sink the vessel in the hope of preventing her from drifting amongst the shipping. We remembered afterwards hearing some loud reports on the side of the ship away from us, but put them down to explosions of the boilers, or among the coal or other fiery combustibles in the hold, little thinking the poor wreck was being cannonaded. If we had known this was the case, we should have cleared out, in case of a cannon-ball coming straight through. But there was no fear of this, for in the daylight next morning we saw the Italian's shot sticking out in relief all along the sides of the *America*, like almonds on a cake. It was a terribly grand sight when the great ship was all ablaze from stem to stern. The giant walking beam on the hurricane deck and the smoke stack all in a red heat, the iron framework of the lofty paddles like huge catherine wheels, the numerous portholes and other openings brilliantly illuminated from the seething mass of fire within, the hissing and roar of the flames, the bay and the country around brought into view by the lurid glare, and the shouting of thousands of natives on the water and all along the shore, all combined to fill in a picture grand

and unique. She burned fiercely all that night, and was towed over to the Kanagawa side of the bay next morning, but the fire was not quite subdued for two days, and then she did not sink after all, as her hull was over three feet in thickness. What remained of her was put up to auction and bought by a firm of shipwrights for a mere song, who cleared forty thousand dollars by their speculation, such an immense amount of copper and brass having been used in her fastenings and engines.

The Chinese on these voyages always carry their money in belts round their waists. Some days after the fire, the bodies of the drowned began to come to the surface, proving rich loot to the European loafers and beechcombers, who were on the lookout for this particular kind of booty, and on the occasion of a salute from the warships ten days later on, many dozens of bodies came to the surface at once.

Now, all the officers of the Pacific Mail, and the Americans in Japan, said that if the fire had broken out at sea, or if there had been a full head of steam on when in port, the mischief would have been nipped in the bud, so varied and ingenious were the means at hand to cope with an incipient outbreak. But two years after the *America* was lost, a sister ship, the *Japan*, caught on fire when within twenty-four hours steam of Hongkong, and despite the varied contrivances to fight the flames, they very soon gained the mastery, and the steamer was destroyed with a still greater sacrifice of life amongst the Chinese passengers, than occurred in Yokohama Bay, but all the Europeans were saved.

BOYS' BRIGADE.

WE are glad to learn that the Company of the Boys Brigade connected with the Patterson Street and Margaret Street Wesleyan Sunday Schools, Launceston, is proving a great success. Col. Martin inspected the members on the 1st inst., and was very pleased with their appearance and drill.

A few weeks ago Canon Beresford gave the boys a capital address.

The Ambulance Class, under Surgeon-Captain Holmes, L.A., is to start in a few days, and several instruments for the Drum and Fife Band are on the way out from England.

The Company have secured a good cement wicket and a first-class cricketing outfit.

The movement has evidently thoroughly caught on with the boys.

We hope to see many of our churches take this matter up, as we are convinced it is one of the best modern institutions for training boys to become sterling Christian men.

We are sorry the excellent paper on "Church Schools" cannot be inserted in this issue, though we hope to find room for it in the next.

S. JOHN'S, LAUNCESTON.

SINCE our last appearance in print there have been a good many items of interest in things parochial.

In order to start a fund for the purchase of our Mission House, which from the first has been rented, a Cake and Apron Fair was held in the Albert Hall in October under the kindly patronage of our popular Mayor and Mayoress. We will not attempt to give the names of all our many friends, who either presided at the stalls or helped forward the movement by generous gifts either in coin or kind, but the result reflected credit on all concerned, and when the indefatigable secretary reported a clear £50 profit we were pleasantly surprised. Our best thanks are hereby recorded to each in the band of willing helpers, and to Major Walsh and others who so ably planned the evening's entertainment.

The Sunday-School Anniversaries were held in S. John's, S. Aidan's, and at the Mission House last month. The report of the secretary was full of hope. He stated that the numbers on the rolls were gradually increasing, whilst the general efficiency of all the schools was on a high level. Certainly S. John's on such occasions has proved utterly inadequate for our wants, and on all sides a very earnest hope was expressed that the wardens would at an early date take such steps as seem best to carry out Mr. North's splendid designs for its extension. The total amount taken up at the various services was about £35, which was higher than that given on similar occasions for some years past.

On the last Sunday in October the offertories were devoted to the General Church Fund, when it was discovered, with feelings of the deepest thankfulness, that £100 were forthcoming. We can only express our deepest gratitude to all who gave so freely. May God return it to them a hundred-fold. We desire also to thank the good Rector of Ulverstone for his magnificent and impassioned sermons on the occasion, and to assure him of a hearty welcome amongst us from time to time, and we hope that these visits may not be at long intervals.

On the evening of All Saints' Day the first Choral Festival by the united choirs of Holy Trinity, S. Paul's, and S. John's was held in the last named church. The Rev. J. C. Wilkinson faultlessly intoned the service, and the sermon was preached by the Rev. C. R. Pollock, and was a fine piece of extemporaneous oratory on the subject of the day. The offertory, which was in aid of the choir fund, amounted to £8 8s. The Rector and Wardens of S. John's desire to thank the officers and members of the visiting choirs for their valued help on the occasion, which will be reciprocated when the opportunity offers.

Our Sunday School Picnic came off on the 8th inst. The helpers were numerous, the provisions plentiful, and the day well-nigh perfect, and as a consequence the children were delighted from first to last. The Rector and Superintendents desire to convey their warmest thanks to all, and they were many, who gave money or sent cakes and otherwise helped to make the outing a like success with all our great functions this year. *Laus Deo!*

RURAL DEANERY OF BRIGHTON.

MEETINGS of the Chapter and Conference will be held (d.v.) at Jericho on Wednesday, the 27th October. The proceedings will commence with a celebration of the Holy Communion in the parish church at 11 a.m., the Rev. W. H. Root being the celebrant, and the preacher it is expected will be the Rev. W. H. Webster. Mr. Thos. G. Bisdee, of Sandhill, has kindly invited the members of the Conference to dinner. Mr. W. M. Bisdee has given notice of two resolutions he intends moving at the Conference. We give the substance of the notices. 1. "That parishes failing to raise the minimum stipend be reduced to mission districts." 2. "That some definite system be decided upon for collecting stipend funds." And the working of the "Parish Council Regulations, 1897," will be brought forward by the Rev. J. K. Wilmer, R.D.; and we hope other subjects such as Sunday schools will be discussed.

CLARENCE.

S. MARK'S, BELLERIVE.—We are sorry not to be able to report much progress with the proposed new church at Bellerive. Matters are simply at a standstill owing to the contractor, to whom the building committee decided to place the contract, having obtained another large job at Queens-town, and cannot take up ours, until he has finished there. In May last the Ladies' Committee organised and carried through a very successful bazaar, realising over £55 after all the expenses were paid. We are anxiously waiting for a reply from the S.P.C.K. asking them to help us, and should this be favourable, there will be no difficulty in having the contract carried out at once.

The parish has suffered a loss in the removal of Colonel Cruickshank and family to Hobart. Mrs., Miss, and Mr. Ernest W. Cruickshank have worked unceasingly in the Sunday school, the two former also doing good service in superintending and working a branch of the Ministering Children's League. We miss them all very much. The Sunday school is still without a permanent superintendent, but the work of the M.C.L. has been taken up by Mrs. Holden and Mrs. Gerald Bailey and Mrs. Geo. Bailey. By way of giving a fresh impetus to the work a social evening was lately given to the children in the Bellerive Institute. Games were indulged in. A short address explaining the object of the League was given by the rector, after which tea, coffee, and cakes, kindly given by sympathisers, were dispensed to the members. The opportunity was taken of this gathering to present Mr. Ernest W. Cruickshank with a small token of the appreciation of his and his family's work in Bellerive. The children, with their teachers and friends, subscribed and bought a brown leather travelling bag and had his initials painted on it, and during the evening the Rector presented it to him and thanked him for the help generously given by him and his family, and wished them God speed in their new parish.

SANDFORD.—We are happy to say that the services here continue to be well attended. Also that the old harmonium, which has been in use for years, and which was sadly out of tune, has been replaced by a new American organ. We are much indebted to the Misses Morrisby (Hilda and Edith), Miss Halstead, and Miss Proctor for the energy they displayed in collecting the money, which has resulted in a very sweet instrument being obtained, and is such a help and comfort in the services. We also thank Miss Halstead for making a neat cover for the organ.

give up in order to be confirmed. Is any one born free from their influence? Proof?

CORRESPONDENCE.

VIVAT!

To the Editor of the "Church Messenger"

SIR,—May I, unofficially and quite spontaneously, express the hope that the *Church Messenger* may not be allowed to die from lack of financial sustenance while it is showing such vigorous signs of literary life. I am sure it will be a distinct loss, particularly to the North, if your bright little magazine has the extinguisher put to it. If we cannot yet have—as I have always advocated—one Diocesan paper combining the distinctive features of the *Church News* and the *Messenger*, let us keep both alive, each to do the good work it is now accomplishing. I hope, sir, clergy and laity (especially the latter) will rally round you in this your hour of necessity.

I am, Sir, etc.,

FRED T. WHITINGTON.

New Town Parsonage,
October 21.

DELORAINE.

THE arrival of Mr. R. B. Farley and the opening of a Church day school in the Sunday School is something to be thankful for. Mr. Farley has good testimonials as a teacher, being a good disciplinarian and a good churchman. It is expected there will be 25 boys and girls shortly, and 50 after Christmas, the fee being 1s. a week.

Canon Beresford laid the corner stone of S. Saviour's, Meander, on 22nd September. The Rev. Mr. Christie and the Rector were also present and took part in the service, which was very bright. It is hoped the church may be opened before Christmas. £15 was raised, making a total of £97 in hand, thanks to the kindness of many friends outside the parish. £50 are still needed.

The annual choral festival was held on Tuesday, 2nd November, at S. Mark's, at 7.30, the S.S. festival on 17th October, and Red Hills tea on 20th October.

Our Flower and Produce Show and Exhibition will be on the 17th and 18th November in the Town Hall. We hope every parishioner will help to raise at least £45. There will be many attractions. All parcels up to 28 lbs. to be sold for the benefit of the show will go free on the railway, and single fares will be charged on the 17th. All handwriting, etc., must be at the Rectory by 11 a.m. on the 16th, all other things must be in Town Hall by 10 a.m. on 17th.

The fair at Chudleigh was a great success, thanks chiefly to the energies of Mesdames Carter, J. C. Ritchie, and Gloster Pickett, but so many helped by sending beautiful things, which sold readily, the fish pond being a great source of amusement. Though the day was very wet, over £10 was taken, besides many things given to the Deloraine show on November 17. £18 are now available, and the Church of the Good Shepherd will soon look well again. Will any one give us matting or altar cloth? Canon Beresford will preach at Chudleigh on the 14th November, when the church ought to be full after repairs are finished. Mrs. J. Cubit has given an alms-dish for that church, and we hope to see it better filled, and the attendance larger. Two elders have just passed away, Wm. Belchambers (78) and Wm. Lee (68).

S. JOHN BAPTIST, HOBART.

ON September 14th Mr. J. B. Walker gave his lecture entitled "Hobart from 1837 to 1897." Starting with a description of Hobart at the time of the Queen's accession, the lecturer gave an account of the various changes that had taken place in the city, detailing the improvements in its architecture and government, and then gave an epitome of the history of the colony during that period. The lecture was illustrated by a number of lantern pictures shown by Mr. F. J. Patterson. On September 28th a dramatic reading of Shakespeare's comedy, "Much Ado About Nothing," was given by three ladies and nine gentlemen, all of whom rendered their parts exceedingly well. Mr. Murray Burgess' delineation of the character of "Dogberry" and "Friar Francis" deserves special mention, so also does Mr. F. P. Bowden's singing of "Sigh no more, ladies."

The Rector of S. John's has obtained twelve months leave of absence from the Administrator. He gives as his reason for taking this step—1. Increasing danger of drifting into debt on account of irregularity of stipend payments. 2. Need of change for his wife and family.

The parish is both spiritually and financially in a better state than it has been at many times in its previous history. It is one of the few parishes without a debt on its land or buildings. A very little determination and energy combined with real business capacity, undoubtedly possessed by some of the lay workers, with a competent spiritual lead, will lift matters out of the rut into which they have fallen. It was announced at the Parochial Council meeting held on November 9 that the Rector had informed the Churchwardens he had accepted the offer of *locum tenens* at S. Andrew's, Brighton, in the diocese of Melbourne, for twelve months from January 21st, and that he had made arrangements for Canon Howell to take charge of S. John's during his absence.

The two Sunday special collections realised about £20, and the regular canvassing, initiated at the ladies' meeting of the 27th October, has shown a like spirit of real devotion to the Church.

The Young Men's Club had a well attended and amusing concert and nigger farce during the month of October, and have handed in a proportion of their proceeds to the treasury of the Church. The exact amount will appear in the monthly statement on the church doors.

The S. John's Association had two successful entertainments lately advertised for the 12th and 26th. The dramatic readings were well done, and the Strauss orchestra was a very great attraction to the second of their entertainments. A vote of thanks was given to these musicians for their much appreciated assistance.

The offertories and collections for September were as follows:—Week ending the 5th, £5 3s. 0d.; 12th, £4 2s. 5d.; 19th, £5 17s. 3d. (includes £1 8s. 1d. for Melanesian Mission); 26th, £4 5s. 10d.

The offertories and collections for October were as follows:—3rd, £4 11s. 2d.; 10th, £4 0s. 10d.; 17th, £4 7s. 8d.; 24th, £5 2s. 10d.; 28th, £12 18s. 5d., after special appeal to make up arrears.

BAPTISMS.—September 15th, Matilda Iris McGuire; September 15th, Jessie Marshall; September 22nd, Carrie Lena Clara Maria Grubb.

MARRIAGE.—September 9th, Frederick Hardinge to Laura Matilda Davies.

BURIALS.—September 24th, Cornelius Stocks, aged 30 years.

BAPTISMS.—October 6th, John Thomas Longey Kelly; October 6th, Eleanor Lucy Crabtree; October 20th, Leslie Thomas Andrews; October 29th, Amelia Davies.

MARRIAGES.—October 8th, William Arundel Orchard to May Sharp; October 23rd, Alfred Daniel Davies to Sarah Jane Polley.

S. JOHN'S, NEW TOWN.

THE fair which took place in the schoolroom on September 30, with the object of paying the outlay recently incurred in repairing the plaster and cleaning the interior of the church, was in every way successful. The success has put fresh vigour into the movement for a still more ambitious effort in January next on behalf of the Parsonage Renovation Fund. It will be remembered that considerable cost was entailed in the legal proceedings connected with getting a title to the parsonage property, and also in re-roofing and otherwise repairing the house. A mortgage of £200 was therefore sanctioned by Synod, and for this £20 a year is wanted to pay interest and a small portion annually of the capital, of which we can also discharge a substantial amount at any time that we have the money. In January of this year our garden fête produced sufficient to meet the year's interest, but next January we want to raise something towards the capital, as well as provide for the interest. We are most fortunate in securing the use, through the kindness of Mr. H. R. Brent, for the fête, of the pretty corner paddock of "Beaulieu," at the junction of the Main and Augusta Roads, and within walking distance of the centre of the city. Mrs. Malcolm Harrison ("The Tower," New Town) is our fête secretary, and has secured the following stock:—Natural Llama, Cashmere, and Merino, at all prices to

VESTS AND UNDER SHIRTS

Natural Llama, Cashmere, and Merino, in all sizes and prices
Gents' pyjama sleeping suits, from 6s 6d to 12s 6d
Tennis shirts, 3s 6d, 4s 6d, 4s 11d, 5s 6d
Cricketing shirts, white flannel, 4s 6d, with collar and pocket
Gentlemen who like sterling value for their money should see our goods before purchasing elsewhere; fully 20 per cent. under ordinary prices.

ID PERRIN,
PORTERS,
53 BANE STREET

Communicants' Meetings.—After Evensong on Sunday, October 3, there was held what it is hoped will only be the first of regular quarterly devotional meetings for communicants. The Rector in a brief address explained that he desired to bind the communicants together as the centre force of the life of the parish. He trusted in time to get those who were connected with special branches of work to come as a body to one of the celebrations for united intercession on behalf of the particular work they were doing, and he suggested the early celebration on the 1st Sunday in the month for District Visitors; 2nd Sunday, S.S. Teachers; and 4th Sunday, the Choir. He also wished to get the communicants to send to him the dates on which they could be present at the week day celebrations, so that he might always be sure of a sufficient number. The meeting closed with the saying of the Litany of the Blessed Sacrament from the A. and M. Hymnal.

Sunday School.—There is an evident increase of interest in the work of the Sunday School at S. John's, and the new superintendent and teachers are settling down to their duties. Miss E. Alomes, who has been our morning organist since the marriage of her sister, is retiring from the post, and will carry with her the gratitude of the Rector and teachers. She still continues as organist of the Kangaroo Valley Mission Church. Mr. Eric Pearce becomes school organist for S. John's, and as he can undertake both morning and afternoon, the new school choir ought soon to make progress. We are glad to welcome Mr. Bonniwell back to his place in the school.

DEVONPORT.

WE have not troubled the columns of the *Messenger* with many items of news lately, though several matters sad and otherwise have occurred. Under the first heading we have to record with deep regret the death in Melbourne of Mr. A. Grevis-James. For many years the deceased gentleman worked most energetically as lay-reader to the parish, taking two, and sometimes three, services on the Sunday. His reading was always warmly appreciated by the parishioners. Some months ago he was forced to discontinue reading, and in hope that a change would benefit him he left for Melbourne. There he gradually grew weaker, and at last the sad news reached his many friends that he had passed away. It will be many a long day before the services he rendered to the Church in Devonport will be forgotten.

On Friday, October 15, we laid to rest in the churchyard at S. Paul's Church, East Devonport, the mortal remains of one who will be sadly missed from amongst us. Mr. John Powell, who died at East Devonport on Wednesday, October 13, has been identified with Church work on the coast for some years. For many years he was treasurer of the Church funds in the parish of Forth and Leven, and since his arrival in Devonport three years ago, he has acted as treasurer for East Devonport, and also as churchwarden, lay reader, and Sunday-school superintendent. These two deaths will leave a blank in our parish that will be hard to fill, but we trust that their examples will help to influence others to do their share in the Church work.

MEETINGS of the Chapter and Conference will be held (D.V.) at Jericho on Wednesday, the 27th October. The proceedings will commence with a celebration of the Holy Communion in the parish church at 11 a.m., the Rev. W. H. Root being the celebrant, and the preacher it is expected will be the Rev. W. H. Webster. Mr. Thos. G. Bisdee, of Sandhill, has kindly invited the members of the Conference to dinner. Mr. W. M. Bisdee has given notice of two resolutions he intends moving at the Conference. We give the substance of the notices. 1. "That parishes failing to raise the minimum stipend be reduced to mission districts." 2. "That some definite system be decided upon for collecting stipend funds." And the working of the "Parish Council Regulations, 1897," will be brought forward by the Rev. J. R. Wilmer, R.D.; and we hope other subjects such as Sunday schools will be discussed.

At the Don, although there are only a few Church people still the members are not inactive. A little while ago a concert and coffee supper was organised and proved most successful. A very pleasant evening was spent, and the financial result was so good that a new carpet has been bought for the chancel, and also a new surplice obtained. One young lady kindly prepared a text for placing above the altar, and the result has been to make the interior of the church, with the exception of the ceiling, look very nice. The grounds around the church have been improved by a lady member of the congregation planting some shrubs.

FORTH AND LEVEN.

THE sports at Sprent in aid of the Church, which were held in September, were most successful, quite £25 being taken during the day, and S. Andrew's Church is now entirely out of debt, which is a matter for sincere congratulation. A similar effort next year will enable us to have the church painted. The good people at Sprent have indeed worked with a will. North Motton is coming to the front with sports and general festivities next month, and we wish them hearty support and all success.

Our long-looked-forward-to Ulverstone Exhibition was held on September 15th and 16th, and was successful beyond our highest anticipations. The gross receipts amounted to £74, and expenses to rather over £20. Much of this success is due to the most energetic and hardworking secretary, Miss Lodder, who was well backed up by the ladies' and gentlemen's committees. Canon and Mrs. Beresford received a most hearty welcome from their former parishioners and friends, and very large congregations gathered at Ulverstone and Abbotsham on Sunday, September 19th, to hear their former Rector again. We promise the Canon a similar welcome when he can spare us another Sunday. It is much to be hoped that next year a great effort may be made, by means perhaps of another exhibition, to pay off the debt upon the Ulverstone Church. We have now about £40 in hand for this purpose, and need £110 more. We learn that there is a chance of obtaining a thoroughly suitable clergyman in the place of the Rev. J. S. Roper before long, and he will receive a real welcome.

Great preparations are already being made at Penguin for a grand bazaar, which is to be held in January, and which will, we trust, free the pretty Penguin Church from debt. It is indeed good to know that the various parish debts are rapidly being worked off. An acre of land has been very kindly given to the church at Gunn's Plains, and a church school will be erected there in due time.

A good friend has kindly lent £30 towards the Abbotsham Church extension, and we have another £30 available, so that the work will commence very shortly.

A little girl, after hearing a conversation on the leader on "Wills" in the last issue, suggested the following quotation from her birthday book:—"When a man dies, they who survive him ask what property he has left behind; the angel who bends over the dying man asks what good deeds he has sent on before."

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Children's stout ribbed Hose, all sizes, 6d per pair
Girls' fast dye black cotton Hose, all sizes, 6d per pair
Ladies' full fashioned Hose, double toes and heels, fast dye, black cotton, at 6d per pair
This is the most wonderful value ever seen. It is the result of our superior buying facilities that we are able to give such good value
6 pairs of the hose will be sent to any station on the railway line for 3s 3d, carriage paid
Ladies' sanitary cotton Hose, in all qualities, from 1s to 2s 6d per pair
Ladies' superior Hose, treble spliced feet, heels, and ankles
Ladies' sanitary Lisle thread Hose
Ladies' black Balbriggan Hose, with fancy worked fronts
Ladies' silk finish cotton Hose, from 1s per pair, quite new
Coloured Lisle thread Hose, 1s per pair, worth 2s
Ladies' black summer cashmere Hose, from 1s 2d to 3s 6d per pair

STERLING VALUE FOR MONEY

Hard wear Cashmere Hose, for boys, 8 fold knees, from 1s to 2s per pair
Cashmere Socks and $\frac{1}{4}$ Hose, in all sizes

JOB LOT COLOURED HOSE AT ONE THIRD OF THE VALUE

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NOTICE.

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Children's Hose, navy, brown, and other colours, size from 2 to 5; all at 6d per pair. These goods are nearly all marked at 1s 6d to 2s per pair
Job line children's Socks, fancy stripes, etc., reduced from 9d and 1s, selling now for 3d; 4 pairs for 1s

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Merino $\frac{1}{4}$ hose, 6d to 1s 6d per pair
Striped cotton $\frac{1}{4}$ hose, extra stout, 10 $\frac{1}{2}$ d per pair
Summer Cashmere $\frac{1}{4}$ hose, 9d per pair; reduced from 1s 3d
Summer Merino $\frac{1}{4}$ hose, 1s per pair
Natural Llama $\frac{1}{4}$ hose, from 1s
Black and navy Cashmere $\frac{1}{4}$ hose
Job line fancy stripe cotton $\frac{1}{4}$ hose, 3 pairs for 1s, very cheap

GENTLEMEN'S VESTS AND PANTS

Brown cotton pants, from 1s 11d
Shetland Merino pants, from 2s 6d
Natural Llama, Cashmere, and Merino, at all prices

VESTS AND UNDER SHIRTS

Natural Llama, Cashmere, and Merino, in all sizes and prices
Gents' pyjama sleeping suits, from 6s 6d to 12s 6d
Tennis shirts, 3s 6d, 4s 6d, 4s 11d, 5s 6d
Cricketing shirts, white flannel, 4s 6d, with collar and pocket
Gentlemen who like sterling value for their money should see our goods before purchasing elsewhere; fully 20 per cent. under ordinary prices.