



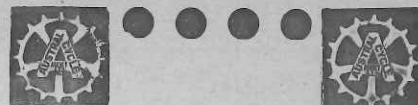
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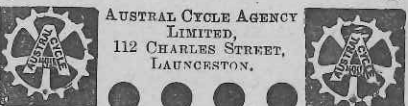
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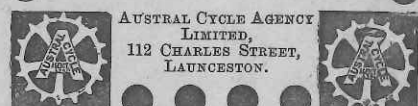
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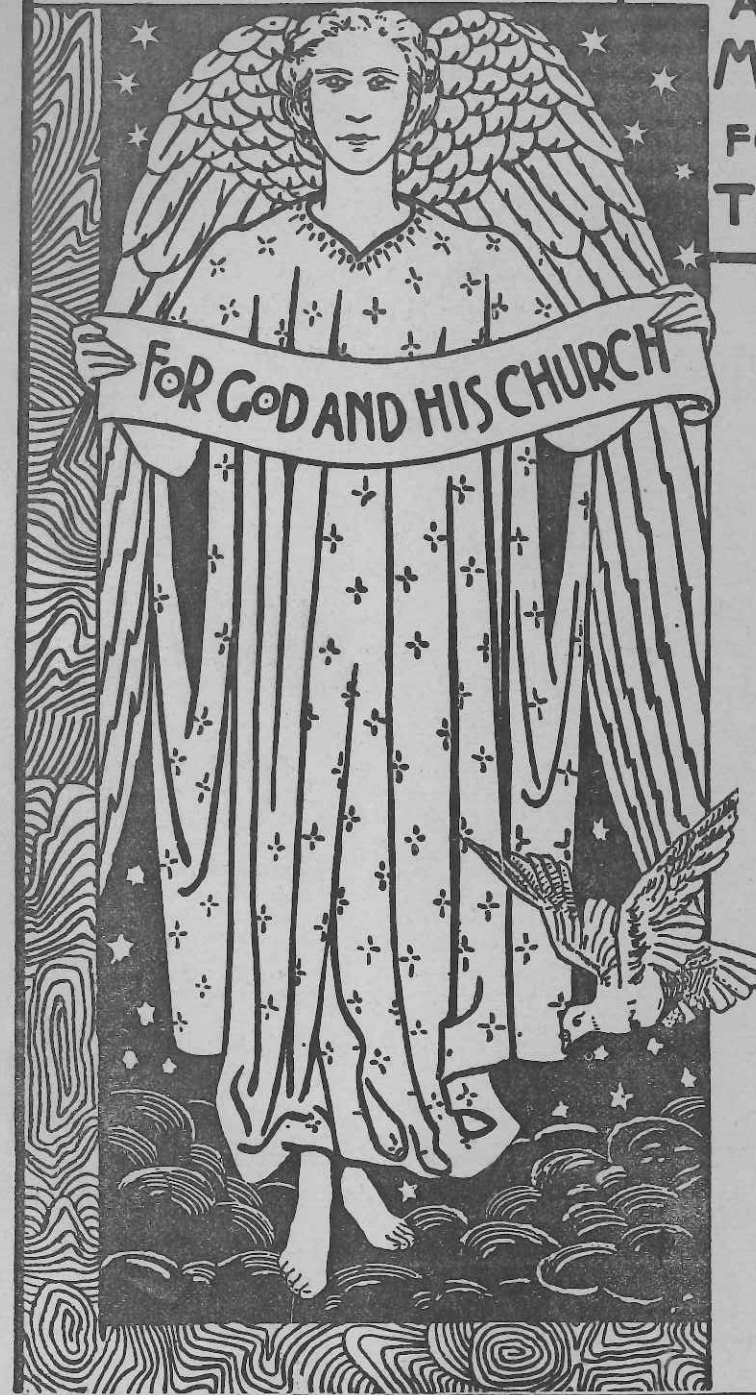
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MONTHLY MAGAZINE  
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THE PEOPLE. . .



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VOL. IV. No. 12.

JULY 21, 1898.

PRICE, ONE PENNY.

**A TASTE FOR READING.**

BY the magic of the printing press the absent are brought into closest association, the distant are brought near, the past is made present, and the dead are made to live. A volume of Shakespeare, and still more strikingly, a volume of Homer, illustrates this. Many are the rights of the children, and amongst them is surely the obligation of parents, guardians, and teachers, to those over whom, in one or other of these relations, they have authority, in regard to the fostering of a taste for reading, and the direction of that taste along true and right lines. Many a lad's love of literature begins with the blood-and-thunder penny-dreadful order, and stops there. Without any bias towards pessimism, we cannot resist the conviction that an appalling proportion of our fellow creatures grow up to manhood and womanhood physically without exhibiting any corresponding growth mentally. The scientific phrase, "arrested development," is more suave and charitable than Carlyle's sage dictum, "mostly fools." Still we cannot but deplore that for each there is some foundation in fact. The taste for reading is as susceptible of cultivation as the taste, say, for tobacco. A good book thoroughly mastered does not end in smoke, but remains an inalienable treasure for life. And how cheap a treasure. All our best books, the books that have stood the test of time, and approved themselves to the criti-

cal genius of the race, are cheap—cheap as bread for the body. And we have good books and cheap books in all the departments of literature: in history, in poetry, in science, in fiction, and in the department of the essay. It is in fiction, of course, that we can most easily move the youthful mind in the stimulating of a taste for reading, but this need not prove a stumbling block; rather it should be used judiciously as a stepping stone. The mind of the young has little affinity with abstractions, but it dearly loves a personal self-interpreting story. Nothing can be more wholesome than the historic romances of our now popular authors, such as Stanley Weyman, Conan Doyle, Max Pemberton, and one or two others. And Marie Corelli? Well, no, decidedly not Marie Corelli, if we wish to cherish and encourage mental virility. If neurosis were the effect desired—and the neurotic temperament is subjective hell to its unfortunate possessor—we should advocate this lady author. As it is not, we say to our young readers, "Instead, go back to Kingsley, and Scott, and Dickens, and, when you are a little older, to Thackeray."

Large but loose;—that is the condition of some people's minds. They do not believe in being tied to the apron-strings of any particular Church-Mother. They "like" one Church just as well as another. Yes, they "like" all Churches, but they do not love a single one—and there's the pity. And so they keep on "liking" all Churches, and are useful in none.—"The Lutheran."

**S. JAMES THE GREAT,  
APOSTLE AND MARTYR.**  
July 25.

WE have been talking of the great Captain of our Salvation, Jesus, the Son of God, and now we are going to talk of some of His faithful soldiers and servants. One of the chiefest is S. James the Great; he is not the writer of the epistle of S. James; that was written by his cousin, S. James the Less. S. James and S. John were brothers. They were also cousins of Jesus, because their mother Salome was sister of the Virgin Mary, who was their aunt, and S. Joseph was their uncle by marriage. You will also see that S. James the Less, Jude, and Simon Zelotes were distantly related by marriage, so that five out of the 12 apostles were more or less connected, according to the flesh, with the Saviour of the world. Zebedee, the father of S. James, was in easy circumstances, for he had fishing smacks and servants of his own. And it was when he was busy mending his nets that he heard the voice of Jesus say, "Follow Me," and from that day he followed his beloved Master. S. James seems at first to have had a very fiery and hasty temper, for when some Samaritans would not give them shelter as they were journeying he wanted the Saviour to call fire down from heaven and burn them up; and, because he was so impetuous and hasty, they called him "The Son of Thunder," for his preaching and teaching were vigorous, and searched the hearts of his hearers. He was one of the Saviour's chosen three. The other two were his brother S. John and S. Peter. They only saw Him raise to life the little daughter of Jairus; they stood on the Mount of Transfiguration, and saw His glory; they only heard His moans and sobs and bitter crying in the Garden of Gethsemane. This is the meaning of the verse in the hymn for S. James's Day:—  
Who stood beside the maiden dead,  
Who climbed the mount with Thee,  
And saw the glory round Thy head,  
One of Thy chosen three,  
Who knelt beneath the olive shade,  
Who drank Thy cup of pain,

After the Lord ascended to heaven we lose sight of S. James for 14 years. Then in the year 44, A.D., he and S. Peter were both seized by the order of the king, Herod Agrippa, and commanded him to be beheaded; and so he became the first apostle that was a martyr. Ten years after S. Stephen was martyred. As he was being led to execution the man who accused him repented of his foul deed, and fell at the apostle's feet, and begged his forgiveness. The holy man raised him up, and said, "Peace be to thee." Then the man said—"I, too, am a Christian; I will die with thee." And both were beheaded, and received the glorious crown of martyrdom, which is brighter than the crown of our gracious Queen Victoria.

So may we learn to drink Thy cup,  
So meek and firm be found,  
When Thou shall come to take us up  
Where Thine elect are crowned.

### A VISIT TO COPENHAGEN

A paper read before the S. John's Literary Society, in Launceston, by the Rev. C. G. Wilkinson, M.A.

ON a certain Tuesday evening at the beginning of July, in the year 1888, and therefore nearly ten years ago, I found myself leaving the port of Kingston-upon-Hull on board the good ship *Romeo*, one of the smartest vessels of the well-known Wilson line of steamers, trading between Hull and the Baltic ports. I was then crossing the North Sea on my way to Sweden to stay with some old friends, Pastor and Mrs. Kelly, Mr. Kelly being then English chaplain in Gothenburg. Whilst with them, a fortnight later, I had the very great pleasure of spending a few days in Copenhagen, the chief city of the kingdom of Denmark. It is a few of the chief incidents of this visit that I now propose to try to describe, in the hope that I may be able to excite your interest to some extent in what at the time I felt to have been one of the most pleasurable and instructive passages of my life. I was spending a quiet, restful time with my kind friends in Gothenburg, amongst scenes and surroundings with which I was then more or less familiar, this being my second visit to the same place. I should therefore have been quite content to remain where I was for the whole of my holiday. Before I left England, however, many friends had strongly urged me to be sure to go to Copenhagen, the great Scandinavian Exhibition being then open there. And when I got to Sweden, I there also found everyone I met in like manner urging me to go and see all that was to be seen. At last, therefore, I resolved to yield, and, taking ship from Gothenburg, passed along the Cattgat,

and, entering the Sound, landed at Copenhagen next day. This is a town of some 300,000 inhabitants, built partly on the mainland of Zealand and partly on a small adjoining island, the channel between forming a splendid harbour sheltered from all winds, opening on the one side into the Sound, and on the other into a wide, deep bay. It is an interesting and beautiful city, full of fine old palaces of the Danish kings, with their parks and gardens, and containing many fine buildings besides, as well as other objects of the greatest possible interest. I went to Denmark, a stranger in a strange land, knowing scarcely one word of the language of the people. I soon found kind friends, however, who took me by the hand and made my visit easy and pleasant. I knew a Swedish lady who was then staying there, and who at once engaged me comfortable lodgings in the centre of the town. The same good friend also, whenever her duties permitted, acted as guide and interpreter, suggesting and helping to carry out various pleasant little excursions, and generally watching over me with a kindly eye. And I also bore several letters of introduction to persons of official standing in the place, to be used as I might wish.

I have said that it was the year of the great exhibition in Copenhagen, and that this in itself furnished a great attraction. Of the exhibition itself, however, I shall say very little, except that, as representative of the whole group of the three Scandinavian nations in Norway, Sweden, and Denmark, it presented many features of special interest above the other great shows of the same sort which it has been my lot to inspect. The pictures, for example, and art generally had a character of their own, and reflected that peculiar charm which all the world has of late found in Norwegian scenery in particular, and in the picturesque costumes, and the simple, kindly ways of these northern people.

I spent in all some four or five days on this visit, and lost no opportunity of seeing all that might be seen in so short a time. That on which the people of Copenhagen pride themselves perhaps more than anything else is the large number of royal parks and palaces in and about the city. These contain beauties of their own, and possess collections of curios and works of art and antiquities of great interest and importance. To these I gave as much time as I could possibly spare, and only wish I had had more time to give. Next after these, if not before them, comes the absolutely unique collection of works of art, all produced by the marvellous genius of one man—the great sculptor Thorwaldsen, who bestowed them all upon his native town. They are placed in a large building arranged

round an extensive courtyard, in the centre of which is the great artist's humble grave, so that he rests among his greatest works. As you enter the building, in the spacious vestibule you see upon the walls some of his best-known work in bas-relief including his touching representation of "Christ blessing little children," his symbolic representation of "Night" and "Day," and the very different but equally charming pieces known as "The Nest of Loves," "Cupid and Psyche," "Ganymede," and the like. Leading away to the right, beside the walls, all round the building, till we again reach the vestibule, are ranged in astonishing number and in great variety pure white marble figures of the Greek gods and goddesses, heroes of antiquity, and other mythological subjects. These all follow the best style of ancient classic art, which they fully equal, even if they do not sometimes surpass. Interspersed with these are most interesting collections made in Italy and elsewhere by Thorwaldsen himself of pictures, plain and engraved gems, coins, and other works of art. The interest of these is of course somewhat overshadowed by the surpassing beauty and attractiveness of the great sculptor's own handiwork, amidst which they are placed; but they all tend to show the wideness and truthfulness of his artistic taste. But the best of all his work has yet to be noticed. In a neighbouring church—one of the principal churches of the city indeed, but yet architecturally a poor building, with nothing attractive in it except the masterpieces it contains—are eighteen colossal figures in marble of sacred subjects. Twelve of these are noble representations of the apostles, carved by the hand of Thorwaldsen himself, or modelled by him and carved by his greatest pupils under his own immediate supervision. These are ranged along both sides of the church, six on each side, and seem to direct the eye to the crowning masterpiece of all. This, placed at the far end of the church behind the altar, in an arched recess, is a touching figure of the Divine Saviour—a figure full of infinite grace and tenderness—better, as I think, than a thousand sermons. No doubt use would in time make it lose its full effect upon the gazer; but to see it, as I did, for the first time, is to experience an emotion more intense than the cold marble itself could alone possibly convey—an emotion to be described not so much as artistic, but truly spiritual, appealing as it does to one's inmost heart and soul. The face and outstretched hands and the whole attitude of the figure strikingly express tender entreaty and lifelike, though mute, appeal, and compel a responsive echo in the breast; while below on the base, from Luther's version of the Gospels, are the simple words, "Kom-

men sie mir"—"Come unto me." In the same church is to be seen a very beautiful baptismal font, representing the form of an angel holding in his hands a shell. This too is Thorwaldsen's work, and has often been copied elsewhere. In one of the first houses I entered here in Launceston (now five or six years ago), I was pleased to see that Thorwaldsen's work was known and valued, copies of several of his best known and most admired pieces finding honoured places there, and being (as I thought) evidently loved as well as admired, though of course no copy can ever convey half the force and delicate grace of the original. Of several of these great works I bring a few photographs for the inspection of such of you as care to look at them.

But, striking and beautiful as the works of Thorwaldsen are, there was something in Copenhagen which struck me even more than they. My Swedish friends had told me to be sure and see the Museum of northern antiquities, and I felt bound to follow their directions. They had not, however, at all prepared me for the surprise and treat which awaited me there. It is a large building, or rather a succession of buildings, open free of charge during certain hours to anyone who may choose to go; and it is stored from end to end with antiquities of every conceivable kind and of surpassing interest to a lover of the past and to the student of history and of the human race. Many of the objects seen there might no doubt easily be matched in any similar collection elsewhere. But in one department it stands out above all others throughout the world. In its collection of the weapons and implements and other objects of prehistoric times it is absolutely untouched and unrivalled anywhere. I was taken there and let loose in the spacious building to find my way about and see what I could, without help from anyone, and knowing, as I have said, scarce one single word of the language of the people round about. It was thus only by degrees that I realised the surprising nature and wonderful variety and extent, and the very great importance, of the objects around me. First came myriads of specimens of the earliest weapons and cutting instruments of mankind, formed of flakes or chips of flint and other hard stone, such as the native races of Tasmania are said to have used. These had been picked up in all manner of places and gathered together from old sea beaches, from primitive burial mounds, from ancient river beds, from gravel pits, from bleak moor lands, from moist and mossy fens and marshes. Wherever, throughout Denmark and the adjoining countries, prehistoric man had lived and wandered in search of food and had fashioned and used these first rough

weapons, there they had been sought out and collected together and brought here to tell their strange weird history of the toils and struggles of those primitive ages, and of the rude forefathers of our race thousands of years ago. Next came the weapons of a later day, the age of which, however, might still be counted by thousands of years, when man had learnt to be no longer content to use for a knife or axe or for spear or arrow-tip the sharp, rough edge or point of the broken flint. He then began to shape his tools and weapons after some preconceived design, and with some degree of skill. Here were to be seen axe and spearhead and arrow points formed and fashioned by infinite labour, and with no little skill and patience, by chipping off, bit by bit, the outer portion of the stone, leaving it shaped as the artificer had planned an axe or other tool, knife, or saw, or chisel, or what not—rough, but shapely in the extreme, and plainly showing for what purpose it had been designed and used. After these came polished weapons and implements of stone, some of them displaying great beauty of form and finish, and manifesting considerable skill on the part of those who had fashioned them in those long past ages. But not only has the finished workmanship been thus discovered and laid bare before the wondering eyes of the men of this later day! There have been found the mines and quarries, from which in those long past days the flint was taken; the workshops in which in the open air these implements were shaped, round which on all sides lay fine chips of flint, struck off in process of manufacture, with weapons and tools flawed and spoilt in making, and cast aside as worthless. Other objects there are which help to tell and make real to us the same strange tale of bygone days; bones of animals crushed and broken to get at the marrow they contained; shells of oysters, cockles, limpets, and other mollusks; bones of birds and fish of different kinds, mingled with fragments of rude pottery, with beads and bodkins, and needles and fish-hooks of bone. With them, too, were found bones of cave lions and cave bears, hyenas and mammoths, beavers and other creatures, long since extinct in those northern parts, and of the existence of which no tradition even remains.

(To be continued.)

In New York a maiden lady has left all her property for the purpose of building a church, on condition that her body and bones shall be made into mortar in which to lay the corner stone.

He who conquers indolence will conquer every other vice in human nature.

### THE HOLY CATHOLIC CHURCH.

#### LECTURE I.—"THE CHURCH, A COVENANTED SPHERE."

"It is the will of Christ to give us in the Church a Covenanted Sphere, in which the love of God should come to us."—Bishop King.

THE Apostles' Creed contains a brief summary of the great truths of the Christian religion. Amongst these great truths "the Holy Catholic Church" finds a place.

There are two main divisions of the Creed; the first part concerning God, the second part concerning man. In the midst of words in which we express our belief in God, and our highest hopes, we find words of belief in the Holy Catholic Church. That "the Holy Catholic Church" is in the Creed at all, is worthy of remark. The position which the words occupy in the Creed is also remarkable.

The first part of the Creed, and by far the largest part, concerns our belief in God. We are taught about God Himself, and what He is to us. We are taught that in the One God are Three Persons,—the Father, the Son, and the Holy Ghost. We are taught to believe in God the Father as Creator, in God the Son as Redeemer, in God the Holy Ghost as Sanctifier. From the opening words, "I believe in God," down to the words, "I believe in the Holy Ghost," the subject of the Creed is God. If we look on to the end of the Creed we come to the words, "the forgiveness of sins, the resurrection of the body, and the life everlasting." These are matters in which man is chiefly concerned. The forgiveness of sins, the resurrection of the body, and the life everlasting, are the three great blessings of the Gospel, for which all men hope.

If the reader will look at the Apostles' Creed in the Prayer Book, he will see that "the Holy Catholic Church" stands between the words concerning God, and those concerning the hopes of man. The three blessings of the Gospel, of which the latter part of the Creed speaks, come to us from the Three Persons of the Holy Trinity.

Now the structure of the Creed teaches that we may not go straight from belief in the Three Persons of the Holy Trinity, to belief in the three main blessings of the Gospel, until we have expressed our belief in the Holy Catholic Church. We do not pass from our belief in the Father, the Son, and the Holy Ghost, to the belief in the three chief blessings of the Gospel until we have said, "I believe in the Holy Catholic Church."

The position of "the Holy Catholic Church" in the Creed teaches an important truth, viz., that it is God's will to bestow the forgiveness of sins, the resurrection of the body, and the life everlasting, in and through the Holy Catholic Church.

From the earliest times it has been the custom on admitting members to the Church by baptism, to demand a belief in the great truths of Christianity. As early as the middle of the third century (A.D. 250) the conclusion of the Baptismal Creed ran—"Dost thou believe in the forgiveness of sins, and everlasting life, through the Holy Church?"

"It is the will of Christ to give us in the Church a covenanted sphere, in which the love of God should come to us."

What do we mean by the Church being a "covenanted sphere?"

The word "sphere" means a circle or circuit. We speak of a person's "sphere of work," meaning the scene of his action.

The word "covenanted" signifies promised, pledged, or guaranteed. The Church, then, is the circle wherein God has pledged Himself to work; the Church is the scene of God's promised action upon souls.

Suppose some wealthy man was desirous of spending money year by year to relieve persons suffering from sickness. He might choose one of two ways of so doing. He might say, "I will make it known that I am ready to relieve every sufferer who comes to my door." Or he might say, "I will fix upon some particular institution in which to carry out my resolve; I will select some hospital, and my help shall go to sufferers through the authorities of that hospital." In the latter case, the hospital would become the place where the rich man's promises would be made good; the hospital would be the place where, without doubt, sufferers might partake of his benevolence. In other words, the hospital would be "the covenanted sphere" of his generosity, and no sensible person would dream of going elsewhere for a share in the rich man's benefaction. If any sufferer applied privately at the rich man's house for help, he would say, "Certainly I will help you, but you must go to the hospital, for that is the place where my help is given to sufferers."

Now let us apply this illustration to the Church. The Church is the sphere in which God has willed to work upon souls; the Church is the sphere in which God has guaranteed to save souls; the Church is the sphere in which God makes good His promises.

It must not be thought that God deserts all those who are outside His Church. Christ is "the true Light, which lighteth every man that cometh into the world." (S. John i. 9.) It is true that God's grace overflows the

Church, yet the fact remains that His grace is pledged to us only within the circle of the Holy Catholic Church. God's grace is not bound, but we are bound to seek it where He has promised it—that is, in the Church. There is no guarantee, no covenanted security, outside the Church. The Church is the circle wherein God chiefly works; to be outside the Church is to be outside that circle.

This important truth is revealed by God in the New Testament, and it is taught by the position which "the Holy Catholic Church" occupies in the Apostles' Creed.

In the Catholic Church we find God's plan of salvation. When God reveals His working, we see that He works according to plan, and not at random. For example, the history of creation is the account of the fulfilment of a well-ordered plan. The six periods of creation follow each other in orderly succession. Higher forms of life follow lower forms of life according to a well-marked plan. In His dealings with His chosen people, the Jews, God unfolded a plan and bade them follow it. When they did so they were blessed; when they forsook the plan they came to misery. To all creatures God says, "This is the way, walk ye in it." In following "the way of the Lord" is safety. So also God's chiefest work, the salvation of souls, is not left to chance. It is not left to every man to take his own line. God has a plan of salvation. It is our plain duty to discover that plan, and to fulfil our part in it; for then alone shall we be safe.

There are many scores of religious bodies in the world, each claiming to have the best, if not the only, plan of salvation. They cannot equally be right, for they differ from each other in important points. If a man be taken ill, and one neighbour says, "you must stay in bed and keep yourself warm," and another says, "you must go out into the cold air," both these advisers cannot be right. Their advice is so contrary that one must be wrong. Thus all the rival sects cannot be equally right, for they contradict one another on important points of faith and practice. If we take the teaching of these competing religions in pairs, we must admit, "If this be right, then that must be wrong." And yet we hear people say, "It does not matter to what sect we belong, for we are all aiming at the same place." They think that differences in belief and practice are of no consequence so long as "we are aiming at the same place." Let us examine this common saying, and see whether it is really wise to use it, or safe to act upon it.

We never have a task put before us, however small, but there are two ways of doing it—the right way and the wrong way. When God sets before us

our greatest task, the salvation of the soul, there is no exception to the rule. There is a right way, and there is a wrong way of setting about it.

There is such a thing as a right mode of aiming, and a wrong mode of aiming. Let us suppose the case of two men shooting at a target. One has been trained to shoot; he knows how to use the sights on the rifle; he knows what allowances to make for the force of the wind and the fall of the bullet; he knows by rule how to take a steady aim. The other man perhaps has never been trained; he does not know how to use the sights; he does not know what allowances to make for the force of the wind or the fall of the bullet; perhaps at the critical moment of pulling the trigger he shuts his eye. Now which of the two is the most likely to hit the mark? The man who takes the random aim may hit the bull's eye; the chances are that he will miss the target altogether. He may be just as anxious to hit the mark as the man who takes the steady aim. There is also a right mode and a wrong mode of aiming at Heaven. It is quite possible to be earnestly aiming at Heaven, and yet to be aiming in a wrong or imperfect manner.

In walking from one place to another, there is generally a right path and a wrong path. No one walking, say from Oxford to London, would be so silly as to stand at a point where four ways meet and say, "It does not matter which of these four roads I take, I am trying to get to London." Neither would anyone be so foolish as to think that the road he liked best must be the right one. Sometimes a traveller comes to a place where the road divides; may be he draws lots as to which of the two ways to take. If he take the wrong road he may suffer perhaps nothing more than inconvenience. But we cannot act in this random manner about the way to Heaven. The possibility of taking the wrong way and never getting there, or of taking a way so far round that it is only by the greatest chance we do arrive there, is too great a risk to run. We need certainty that we are on the safest and most direct road. The right way to Heaven is both long enough and hard enough, without going roundabout. It is a pity to take an uncertain, roundabout path, when the sure, straight path lies open before us.

What is the right way of aiming at Heaven? The right way of aiming at Heaven is to keep to God's plan.

Where do we find God's plan for reaching Heaven? We find it in the Holy Catholic Church.

Let no one, then, who reads these pages ever again use or listen to words about "aiming at the same place," by which people mean that it does not matter to what sect or religion a man belongs.

No such idea can be found in the Bible. In Old Testament times God chose one nation, and only one, out of all mankind to be His peculiar people. If persons in other nations wished to serve and worship God, it was not enough that they should take from the Jewish religion what they liked, and leave the rest. They had no such liberty.

In the New Testament we find the same principle on a larger scale, for the Holy Catholic Church is the continuation and development of the Church of the Jews. Jesus Christ came not only to die for the sin of the world, but also to found a kingdom, the Church. He willed this Church to be a vast, worldwide society, with members, officers, and rules,—to be the keeper and teacher of His Truth, and the dispenser of His Grace. In the times of the Apostles, it was unlawful for men to select such parts of the teaching and practices of the Church as suited their fancy, and to reject the rest; it was unlawful to set up new societies and to appoint such ministers as men liked. Some persons tried to do these unlawful things, and this is the sentence which the Apostle S. Paul pronounced upon them: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. xvi. 17, 18.)

Thus we see how important it is to know what and where the Holy Catholic Church is,—lest we be deceived by spurious imitations of the Church, in which God has nowhere pledged Himself to save souls,—that we may be in the covenanted sphere of the true Church where God works, and in which His help is guaranteed to man.—Staley.

## TALKS ON NATURAL HISTORY.

BY WOODPECKER.

X.

"I SAW a pair of Allied harriers on the 30th of January, and this is the earliest date on which I have ever known these birds appear in Tasmania."

"Why are they called 'allied?'"

"Because they very closely resemble the English harrier, without being exactly the same, although they are alike in their habits; their common name is swamp hawk, because they are usually found near swamps and lagoons, and, as a rule, breed in such places. Their scientific name is *Circus assimilis*."

"Where did you see those you speak of?"

"They were sailing over the flats along the borders of the Rose Rivulet, below 'Harland Rise.' I have seen a pair of these birds there every year, and they breed in a pond at the bottom of the hill, but their early appearance this year is quite unexpected."

"Does this indicate an early spring, think you?"

"Probably it does, but birds make mistakes sometimes in predicting the weather as well as Mr. Wragge."

"What do the harriers feed on?"

"Any kind of animal food, such as field mice, lizards, snakes, and young birds, of which they destroy large quantities; but they will not touch carrion. The harrier is a splendid flier, sailing gracefully over the ground in wide circles, and in every direction, and nothing moving on the ground escapes their keen vision. They rarely flap their wings, like most other birds; but seem to utilise the wind in some way—of which there is plenty in spring and summer—by the poise and slant of their wings, rising and falling in the most graceful and beautiful manner, so that it is a pleasure to watch them. If there happens to be no wind at all, or if the magpies are chasing him away from their nests, the harrier will exert himself in the ordinary way, but not otherwise. Indeed, I have watched them for a long time, remaining apparently quite motionless, at a great height. I have carefully observed them with a glass, and they did not appear to be exerting themselves at all, but seemed as if fixed in the air by some invisible support; no doubt all the time they were watching some stray mouse or lizard amongst the grass, and waiting for a good opportunity to pounce down upon it, for they descend to the ground more like a stone than anything else, and their keenness of vision is astonishing. Indeed, it is said of the Peregrine falcon that it can see a mouse on the ground from so great a height that it is itself invisible to the human eye."

"You say they kill snakes. How do they manage to do this?"

"They pounce down upon them when they are extended on the ground, and, seizing them just behind the head, bear them aloft, and then drop them to the ground; the fall breaks the snake's back, and then the harrier eats him at leisure."

"And they eat young birds?"

"Yes, very great numbers of them. I was once riding over the Montagu Plain on a beautiful spring day. The pink and white Epacris, and many other flowers were all in full bloom; and the young of the birds, which breed in these places, were trying their waver- ing flight in all directions. There were numbers of the fulvous-fronted honey-eater, a very pretty bird, fitting about; meanwhile, high up in the air, were a pair of allied harriers watching their opportunity. Presently a young honey-

eater made an effort to try his wings, and in an instant down came a harrier with the speed of a projectile. I galloped up to cut him off, yelling like a Red Indian, but I saw that he would beat me, so I shied my hat at him, and this seemed to disconcert him, for he swerved a little to one side, and, not being able to stop, he hit me full on the boot with a force enough to kill him. When I was able to pull up I went back and tried to find him, but, if not dead, he must have crawled into the thick heath, and, as the place swarmed with snakes, I did not care to dismount and follow him."

"I suppose you have taken the harrier's eggs?"

"Yes, several times; but the first time I found a nest of them I am not likely to forget it in a hurry."

"Indeed! Please tell us all about it."

"Well, it happened on the N.W. Coast, and, at the time, I did not know anything about the nesting habits of these birds. But there was a large lagoon near one of the roads I frequently had to travel on, and it was surrounded by a thick belt of tea-tree scrub. Now, as I frequently saw a pair of harriers flying in and out of this lagoon, I came to the conclusion that there must be a nest somewhere about it, and determined to find out. But how to get through the scrub with a horse, that was the question. Anyway, I determined to ride round it if possible and see if there was any opening. This, after a number of vain attempts, I at length succeeded in doing; and then I found the lagoon was at least half a mile across, and how deep remained to be seen. I had a very good horse, but, unfortunately, he was very shy, and was always trying to 'make a bolt' for the open country; but, after some trouble, I made him go in, and found that the water was not much more than three feet deep, and the bottom quite hard. So by degrees we went plodding on, I inspecting the bushes, thinking the nest would be there, and my horse sending the water over me in showers. Well, to make a long story short, we had got somewhere about the middle of the lagoon when, like a flash, something arose in front of us like a spread-blanket, and at the same instant the horse swerved and bolted as hard as he could. I was very nearly unseated, but managed to hold on somehow, and pulled up at last, wet through to the skin. However, I was determined to go back, and after a good deal of coaxing got the frightened horse to move in the right direction, and, sure enough, we found the nest between us, but such a nest I never saw before. Measured from the ground it must have been fully 6ft. high, and at least 3ft. wide on the top. There was a good cart load of sticks in it, mixed with rushes and grasses, and all plastered over with mud. There

were seven eggs in the nest, four of which I managed to get after a vast amount of coaxing and patience with my four-footed companion. I left the other three eggs, and made the best of my way home to a cup of hot tea, and dry clothes. This seemed a laughable business at the time, but I have thought since that, had I been thrown, with a foot entangled in the stirrup, the affair might have had a tragic ending."

"But you secured the four eggs?"

"Yes, and I was surprised to find them quite white, and not coloured like any of the other hawks' eggs, and, on blowing them I found the inside of the shell was of pale green colour. I do not know of any other bird's egg which has this peculiarity."

"And you say the Allied harrier always breeds in swamps?"

"Well, not always, for I find here, in the Midlands, it often breeds in wheat fields, and the eggs are found by the reapers, sometimes as late as January; but the exact date of my memorable excursion was November 4, 1837."

"I wonder these birds do not find out their mistake in making their nests in wheat fields."

"No doubt they will in time, but I believe all birds are given to making experiments, and, much like ourselves, only learn wisdom by experience. In fact, I heard of a curious experiment some magpies had been making, from a friend, as we came up together from Hobart in the train."

"What was that?"

"Well, it appears the magpies—which naturally belong to the open districts of the Midlands—are seeking for themselves 'fresh fields and pastures new,' by gradually following the axe and the plough, as these open up the forest lands; thus some of these birds have taken possession of the country about the Scottsdale line, and, as the trees there are inconveniently lofty for nesting purposes, they have made use of the crowns of the tree ferns (*Dicksonia antarctica*), and in doing this they have made a mistake, for as the warm spring days come on the young crosier-like fronds unroll themselves quite suddenly, and the result has been, in several instances, that the magpies' nests and eggs have been thrown out and destroyed. So you see magpies, and men are alike after all, for the old proverb 'experientia docet' applies to both."

July 11.

A clergyman, observing a poor man by the wayside breaking stones, and kneeling to get at his work better, made the remark—"Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking these stones." "Perhaps, master, you do not work on your knees," was the reply.

## AUSTRALIA'S PIONEER CLERGYMEN.

(By E.W.)

No. 1.

CAPTAIN COOK, the famous navigator, in the year 1770, discovered the eastern coast of New Holland, or what is now known as Australia, and somewhere about the thirty-fourth degree of south latitude came upon a spacious inlet, to which, from the profusion of curious plants upon its borders, he gave the name of Botany Bay, and which he spoke of as a place well calculated for a settlement. Sir Joseph Banks, the botanist, and Captain Cook's scientific companion, likewise spoke of it as "a series of beautiful meadows, abounding in the richest pastures."

Naturally the publication of the narratives of Cook's voyages created very great interest in England, and when after the American War of Independence in 1776, she was no longer allowed to ship her convicts to the plantations of that country, and her gaols had become crowded, those in power turned their attention to the finding of a fresh asylum, and no spot in the world seemed to them so suitable as the shores of that bay on the eastern coast of Australia, of which Cook had given so favourable an account. There it was accordingly determined to form a settlement; but it was not till 1786 that anything was done in the matter, when an expedition was fitted out under Captain Arthur Phillip, consisting of two ships, six transports, and three store ships. The number of people who embarked was 1044, made up as follows, namely:—348 free people, and 696 prisoners.

This expedition left the shores of old England on May 13, 1787, and arrived at Botany Bay January 18, 1788, thus taking over eight months to make the voyage. Upon examination, the bay was found not to afford sufficient shelter for the ships; it was therefore decided to explore Port Jackson, and here Captain Phillip determined to form a settlement. He honoured the place with the name of Sydney after Viscount Sydney, the then head of the Colonial Office. The following day, January 26, the disembarkation took place at Sydney Cove. A savage wilderness, which from the beginning of the world had never heard the stroke of an axe, now resounded with all the bustle of art and civilised life. The new inhabitants literally leaped from their boats into a forest. As fast as the ground could be cleared tents were pitched and huts constructed. "Here," to use the words of Mr. Tench, "you might see one party felling timber, a second setting up a blacksmith's forge, a third dragging along a load of stores or provisions; here an officer pitching his marquee, with a detachment of

troops on one side, and a cook's fire blazing up on the other. Through the unwearied diligence, however," continues he, "of those at the head of the different departments regularity was soon introduced, and as far as the unsettled state of matters would allow, confusion gave place to system."

I have written thus far by way of introduction: let me now take my readers back once more to old England, and to the final fitting out of this expedition, and to the special object of this paper. It will scarcely be credited then that when almost ready for sea it was found that no arrangement had been made for a chaplain to the fleet. As Mr. Bonwick says, "nearly a thousand prisoners were to be carried from Christian Britain to raise a gaol in New Holland, and no provision was thought of respecting the morals of these outcasts: soldiers, chains, seeds, gunpowder, were all remembered; but no one in authority heeded the question of Bibles and clergymen." Bishop Nixon, the first Bishop of Tasmania, thus referred to this neglect—"There were constables, military guards, and a Governor on board—everything to coerce the wretched exile, every secular means, perhaps, for his improvement, but not one thought was bestowed upon the exile's soul." Had it not been for the Society for the Propagation of the Gospel (a private religious institution), no missionary would have been sent out. The Minister of the Crown laughed at the idea of such desperate characters being converted; considered the whole thing absurd, and a useless expenditure of public funds. It is hard, indeed, to conceive such an amount of religious indifference as there must have been in England at this time.

At the eleventh hour, however, permission was granted for the appointment and passage of a clergyman, but the Society for the Propagation of the Gospel had to supplement the meagre Government grant. The gentleman selected was the Rev. Richard Johnson, who was highly recommended by Bishop Porteus and Sir Joseph Banks. Little is known of him now, indeed his name has almost been forgotten in the land of his early labours. Mr. Bonwick has brought to light lately a few early records, and amongst them some relating to our first clergyman. Scarcely anything is known of his early years, except that he was born at Stalham, in Norfolk, and that just prior to leaving England he was on terms of warm friendship with the Rev. John Newton, the companion of Cowper. His greatest friends, however, did not envy him his appointment. The Rev. John Newton wrote of his scheme thus—"It filled me with a thousand thanks that the Lord did not call me to that cross"; and then, again, writing to the departing chaplain himself, he addresses him thus—"If Jesus should honour you with the crown of martyrdom it will not be

strange. He did the same for Paul and Peter before you were born. But it will be madness in you to risk your health by going down into the hold of a ship, where the air must be always putrid from the breath of a crowd of passengers in chains. If they are sick, and want you, let them be brought up on the deck. It will be equal folly to venture your life among the savage natives on shore, before their confidence is obtained by the mutual good offices of others. Remember your business is religion; mind that, and that only. Be careful of your health. Be careful of your life. Be careful of your conversation." About the same time the Rev. Henry Venn wrote—"He (Johnson) is appointed chaplain to Botany Bay with a salary of £150 per annum. I trust he will prove a blessing to these lost creatures. Those that stole will steal no more, for having no receivers of stolen goods, no ale houses, they will be under no such temptation."

The last ship of the fleet to be fitted out was the *Golden Grove*; it contained principally provisions and tools. Upon this vessel was embarked the chaplain of the colony, with his newly-married wife, and having a charge under hatches, who, in the surgeon's opinion, "are not to be equalled among a set of villains in any other part of the globe, both men and women." A chaplain was evidently not wanted by the leaders of this expedition, or better accommodation and more congenial company would have been allotted to him. The different vessels of the fleet were never very distant from one another throughout the voyage, and Mr. Johnson held services whenever weather permitted, and also at the different ports that were called at on the route. At Rio de Janeiro he was struck with the idea that Botany Bay might possibly grow orange groves like those of Brazil. He therefore procured seeds, which he afterwards planted at Port Jackson, and thus laid the foundation for one of the most important exports of New South Wales.

One would have thought that, upon arriving at their destination after a long and tedious voyage of eight months, over unknown seas, the clergyman's presence amongst them would have been recognised, and that a prayer of thanksgiving would have been offered up to Almighty God; but no, no prayer was offered up—no thanksgiving sung. The clergyman was completely ignored, he was plainly shown he was not wanted, religion indeed was forgotten; from the words of Captain Phillip himself we have what really did take place—"The whole colony was assembled, the military drawn out, and under arms; the convicts stationed apart, and near the Governor those who were to hold the principal offices under him. The Royal Commission was read by the judge advocate, D. Collins. His Majesty's ships *Sirius* and *Supply* fired

three royal salutes, each soldier had a pint of porter, every convict under displeasure was pardoned, each man had a pint of rum, and each woman half a pint; and, wood being plenty, they made bonfires in the evening."  
(To be continued.)

## NOTES.

MAY we again beseech certain of our valued correspondents to write in a legible hand, and not to send us MS. which has to be re-copied before going to the printer. Each of the past three months an extra cost of seven shillings and sixpence has been occasioned by necessary "authors' corrections." A little care in this direction will save us much wearisome labour and not a little expense. May we also remind our rural clergy to send us some few notes, even about the weather if nothing better can be thought of, each month.

The Rev. Robert Penty, rector of Stanley, is staying for a few days in our northern capital. Mr. Penty has been delighting the S. John's people by his able sermons during the past two Sundays.

It is rumoured that the Rev. E. C. Spink, the popular curate of S. John's, Launceston, is to succeed the Rev. J. Auchinlek-Ross at George Town, though this report has not yet been confirmed. Mr. Spink was offered the pastorate of Port Cygnet, but declined it.

From the "Parish Echoes" in this issue come a few notes from an old northern vicar—the Rev. F. B. Sharland. All Mr. Sharland's friends will be delighted to know things are already showing signs of revival here and there in his extensive southern cure, and that his health has benefited largely by the change.

The Rev. Mr. Collison has gone into residence at Carrick in succession to Mr. Christie, and expresses himself much pleased with the outlook, paying at the same time a high tribute to the work and efforts of his predecessor. Mr. Collison preached at S. John's, Launceston, on July 3, and highly delighted those present by his fine sermon.

We are truly sorry to know the Rev. S. H. Hughes, the newly-appointed rector of Brighton, has been rather seriously indisposed during the past few weeks. The enormous extent of his present parish, embodying as it does no less than four original cures, is utterly beyond the powers of one man. An assistant is to be had as soon as the stipends permit it, but meanwhile the terrible strain is making itself felt in the prostration of its one worker.

We are not surprised to hear that the Rev. Mr. Hutchinson, curate-in-charge of Westbury, is becoming, as he deserves to be, very popular amongst his people. Mr. Hutchinson has had much to overcome. We are ready to believe this rather violent opposition was not personal, and that it was based upon strong, conscientious objections. Yet we are conscious the very parishioners who offered this opposition are Christian gentlemen—men of honour—and as a man is always safe in the hands of a gentleman, we feel sure the outcome will be mutual forgiveness and a life-long friendship.

We are requested to notify that an examination for the certificate of associate in theology (Th. A.) will take place in October next. The examination is open to all members of the Church of England in the dioceses of Australia and Tasmania. Three months' notice being required, candidates should send their names (in full), addresses, and fees (£1 1s) to the hon. registrar (Rev. Canon Sharp), S. Paul's College, Sydney, during July.

We were pleased to notice the Rev. Henningham Root, rector of Oatlands, in our northern capital for a few days last month, and to learn from him that our beloved church was well to the fore in that parish. Mr. Root delivered a splendid address to the communicants at S. John's during his short visit. His daughter, Miss Root, has gone to Melbourne to study for her B.A. degree, and it was to see her safely embarked from Launceston that Mr. Root had come so far.

A rumour has been widely circulated to the effect that an exchange for six months had been arranged between the Rev. Dr. Craig, of Waratah, and the Rev. J. E. M. Roach, of St. Leonards. This arrangement, it is said, was suggested by the Bishop, in the hope that Mr. Roach, being physically stronger than Dr. Craig, might minister frequently to the hundreds of navvies at present working between Zeehan and Waratah, where the new railway is to be constructed. It is a bleak, wet, uninviting part of the country, and ought really to have a special priest set aside for the work. We are informed the negotiations as to the said exchange have proved abortive.

A respected country correspondent takes great exception to the "angel" gracing our cover. He believes it to be too angular and ascetic for such a post of honour. We can only say its form and feature have grown upon us as an old friend. Certainly if it had to subsist upon the literary pabula furnished by some of our rural parishes it would have "grown small by degrees and beautifully less," as "Punch" would say. There is usually some kind of connection supposed to exist be-

tween our Greek "Angelos" and its English correlative "Messenger," and let its angularity suggest both speed and patience often greatly overstrained.

Canon Shoobridge, accompanied by the Rev. S. H. Hughes, paid a visit last month to Colebrook, or as many still prefer to call it, Jerusalem, for the purpose of creating some interest in the appointment of a curate to assist Mr. Hughes. During their short stay the Canon lectured and exhibited views illustrative of his subject. We understand a sum of about £50 has been promised in various small amounts as an annual subscription towards the object in view from Colebrook. This is an excellent beginning, and if Campania and Richmond respond in like fashion the " Gordian knot " will have been cut, and things may then be expected to right themselves once more.

Welcome news re our little monthly reaches us from Sorell, where the good rector is making his influence quietly, but very certainly, felt. Believing, as he does, that every house should have its own church paper, the Rev. W. A. M. Cockerill has ordered eighty copies each month for certain of his parishioners. We are constantly being thanked for the interest begotten of a perusal of our publication. Wherever it is circulated an increased anxiety about church matters is at once apparent among our people. From its pages they are not only taught many things "which a Christian ought to know and believe to his soul's health," but, further, they discover they are members of a "real live church," whose one aim is the welfare, both spiritually and physically, of all who accept her teaching. We are not at all surprised to know things are terribly dead in those parishes where no church paper is widely read.

The Rev. J. Auchinlek-Ross, rector of George Town, has resolved to retire from that cure as soon as certain negotiations, which are pending, can be suitably arranged. We understand Mr. Ross has had the offer of an important sphere of work in one of the neighbouring dioceses, where his splendid musical and social gifts will have a wider and more congenial scope for their exercise than is possible in any one of our country parishes, however nice the people and salubrious the climate may be. Clergy, like other human beings, have their especial gifts, their likes and longings. Mr. Ross is, without doubt, more fitted to deal with large, urban populations that with scattered and informal rural ones. His going from us will again rob the diocese of a highly cultured, deeply devoted priest, whose rare and especial cast of mind is seldom, unfortunately, met with.

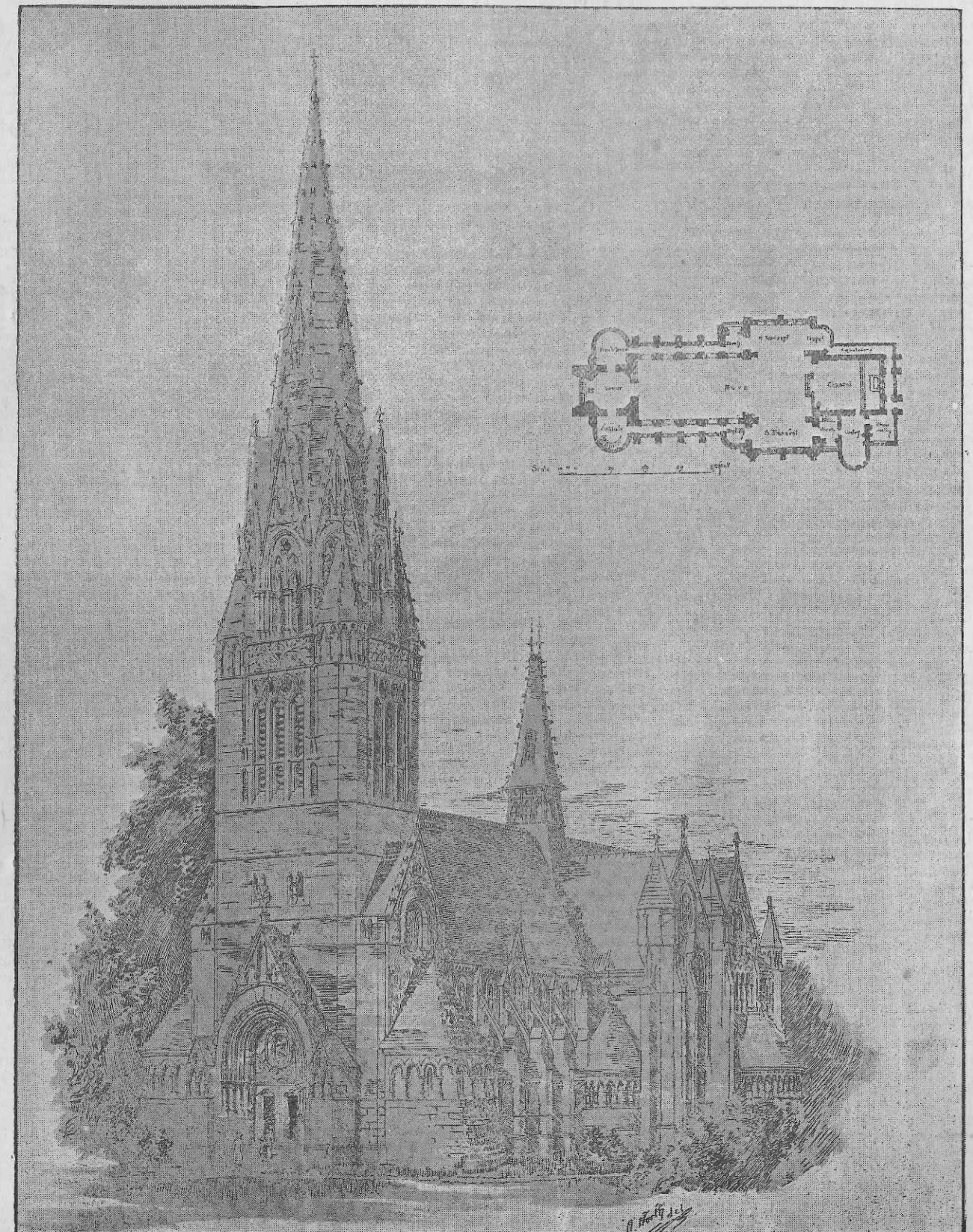
The Ven. Archdeacon Whittington returned to Tasmania on July 2, after an absence of about three weeks. He had gone to Bendigo upon the invitation of the Australian Union of the Native-born to lecture on behalf of Federation. The lecture, as that in Launceston, was an entire success, being marked throughout with distinct power, and interspersed with splendid sallies of wit. From Bendigo the Archdeacon made his way to Adelaide, whither his family had preceded him. Upon arrival, he was very greatly distressed to find Miss Whittington stricken down with typhoid, though the case has not, thus far, proved to be a very serious one. Only a day or two after his arrival Mrs. Whittington's mother, at whose house they were staying, took ill and died of pneumonia. Thus the little trip, undertaken partly as a holiday, has proved quite otherwise, and, instead of being refreshed and rested, the Archdeacon came back evidently worn out and dispirited. It was hardly wise for him to return so soon, and we are quite certain that had the facts above related been known the parishioners of New Town would have insisted upon his making a more lengthened stay.

During the few days spent in Bendigo the Archdeacon was the guest of our ever valued friend, Canon Nugent Kelly, and we were pleased to hear everything there was moving steadily forward, as indeed things must ever tend in that direction if the Canon has hold of the " tiller," as the sailors would say. We were hoping to have heard that the annuity of £150 lately reverting by the recent death of an old incumbent, to the All Saints' parish, had been placed at the rector's disposal, but so far it seems nothing definite has yet been done with that sum. We can hardly believe any parishioners will be so blind to their own interests as to refuse aid towards the development of such a huge parish as that in question. We were sorry to know Mrs. Kelly had again been very ill, and a rumour has just reached us to the effect that the Canon was seriously indisposed also, which we trust is not true.

His Lordship the Bishop has been away in the "Wild West" for some weeks past. He seems to have visited each of the chief centres, and to have held many services. This we expected to know had been the case, but we were hardly prepared to hear he had, knapsack on back, trudged from camp to camp in all the wet, over those fearful tracks—roads they are not—lying between Zeehan and Waratah, where the new railway will shortly be laid. The whole distance can hardly be short of sixty miles. Some hundreds of navvies are at

work clearing the way. Amongst these the good Bishop, like some great missionary spirit of the second century, camped and preached, and took what was going, and then moved on to the next station. This kind of work needs not only a single-hearted love for souls, but a good, strong active body as well, and we are glad to know our beloved chief pastor has both. Surely such an evidence of true interest in the welfare of these rough, hardy men can hardly pass unblest. Occasionally, perhaps we ought to say frequently, applications for work are received here from clergy of a Sybarite turn of mind in England, who are careful to say they require a snug vicarage, £300 a year at least, only one church, and no distracting, tiring journeys, as they cannot ride, and are easily upset by much exertion, and so on. Perhaps the Bishop might get out a score of these dilettante exotics and trot them across such a country as that just described on the West Coast as a test of their suitability for colonial work, or, better, send them for six months to share the lot of Mr. Copeland, who undergoes more real hardship in one year than many of them experience in a lifetime, and that, too, on less than half pay. It is well indeed for our church that we have such a Bishop and a few such devoted priests.

The Rev. R. W. H. Christie and family have just left the diocese to take up their future abode at Malvern, near Melbourne, where Mr. Christie will assist Canon Godby in the work of his parish. The occasion of their departure was marked by many evidences of real sorrow on the part of the parishioners. Mrs. Christie's splendid efforts on behalf of the choir and Sunday-school have had the effect of raising both those bodies to a high degree of excellence. To show their appreciation of these labours of love the choir attended at the Sunday-school on the afternoon of June 26, and presented Mrs. Christie with a highly laudatory address, which was read by Mr. Churchwarden Dineen. Miss Dineen, in the name of the choir, then presented her with a somewhat costly case containing a carving knife, fork, and steel. Miss Frost, in the name of the Sunday-school, also presented a lovely volume of the complete works of Tennyson. Mrs. Christie sincerely thanked her many adult and juvenile friends for their thoughtfulness for her, and at the farewell service the same evening, in the church, Mr. Christie again touchingly referred to the presentations, and thanked all for their invariable kindness during his residence amongst them. The right goodwill of many hundreds of Tasmanians go with our departing friends. May their future be full of sunshine, prosperity, and blessing.



THE NEW CHURCH OF HOLY TRINITY, LAUNCESTON.

## PARISH ECHOES.

## S. JOHN'S, LAUNCESTON.

HERE is little of moment to record this month. The cold, foggy Sundays have somewhat marred our usual congregations, although every effort has been made to warm S. John's and S. Aidan's by means of gas stoves. People are terribly delicate when they like. It is noticeable that it is the strong, healthy people who make most ado in this direction. Would they mind reading the brief article in our last entitled, "Morbus Sabbaticus"?

During the month the Rev. Mr. Col-lison and the Rev. R. Penty have preached for us. The sermons in each case were far above the average heard in our churches.

Our confirmation classes, which have been going with a swing during the past four months, are being really very well attended. Close on 150 are to be seen week by week in their places at the several hours. The clergy, however, are feeling the heavy strain. The confirmation will take place about the end of August, thus giving the candidates a full six months preparation.

We are glad to know that after the end of this month the old edition of the hymn book at present in use will be discontinued. Such an arrangement as that hitherto existing has precluded the use of all hymns not appearing in both the old and the new books.

The resignation of R. Freiboth as verger at S. John's has enabled the wardens to reward the loyalty of our old Mission House sexton, W. Barton, by promoting him to the larger place and better income. We may say his services at the former place for the past six years have been gratuitous. Freiboth has taken a farm at S. Leonards, and the goodwill of all of us go with him and his.

We need a good Cabinet organ for use at the various classes and occasional services at S. John's. The large organ needs a skilled player and a strong person in addition to blow it. These are not usually available. For months past the classes for confirmation would have been greatly enhanced by some music. The service also on Thursday evening would be ever so much warmer if the choir could sit in the chancel rather than in that weird, ghostly loft, where they are not seen. We purpose starting a subscription list unless someone will give us either a new or a second-hand instrument. Should more than one be presented, we have other places needing such, so there need be no fear of any rejection.

Choir.—The annual meeting of the choir was held at the rectory on the 1st inst., when the reports of the secretary and treasurer were considered eminently satisfactory. The appoint-

ments for the ensuing term were—Mr. Rule, secretary; Mr. Whitaker, treasurer; and Miss Goldsmith, librarian; Mrs. M. Genders, who occupied the latter position for some considerable time, resigned during the year, and a special vote of thanks was passed for her services. It may not be generally known that S. John's choir is really an independent body from a financial point of view, the churchwardens' responsibility ending with the organist. The offertory from the choir is added to by the holding of an occasional choral service on a week night, and, with this, new music is obtained, and all the expenses of the choir are paid. Special reference was made at the meeting to the value of the newly-formed choir of boys, especially in connection with the Thursday evening services, which are now musical ones. To show their appreciation of the boys' efforts, the choir voted a sum of money for the purchase of books for presentation to them.

Organ.—It is to be hoped that none of the congregation of S. John's have that "savage breast" which the poet says can be soothed by music's charms; if so, we feel sorry for them, as there is some doubt as to its being calmed while the organ is in its present state. That monotonous ciphering directly some of the stops are pulled out must be excruciating to some, especially those whose ears are delicately formed. In the midst of suffering, however, it is a bit pleasant to reflect on the fact that a fund for the re-building of the organ is at last in existence. The net result of the cantata, "Red Riding Hood," was a sum of £34, which has been handed over to the churchwardens solely for a new organ, and now that such a start has been made, we look forward to the time when a modern instrument will replace the one which has done good service in the past, but which sadly wants replacing.

Baptisms.—June—Mervyn Joshua Hardy, Rachel Amelia Prior, Blanche May Lawrence, Charles Roy Marvell, Clive Douglas Mason, Mabel Florence Hall, Isabella Cora Lucas, Ruth Edith Mavis Lord, Herbert Howard Bennett, Thomas Bennett, Eileen Eliza Sing.

Burials.—June—Margaret Higgins, Mary Jane Gibbons, George Muckridge, Sarah Prosser, Mary Elizabeth Birch Austen, James Jarman.

## BOTHWELL.

The Rectory, July 7, 1898.

MY Dear Friends,—After a good rest we are about to start raising our annual contribution to the extinction of the "debt on our church," but, alas, our parish is empty, and money scarce, and what is still worse, the appetite for concerts, etc., is jaded. Please someone give us a good receipt for raising money for a parish debt, it must be efficacious, painless, and within reach of all.

Some of the congregation—a few—responded to my appeal for the odd pennies for the "Church Messenger" to bring their subscriptions up to December, 1898. I am sorry I find it hard to remember to ask for these little sums, but I hereby pledge myself that all tiny outstanding debts to the "C.M." shall be collected and paid in before the year expires. I did not again send the young ladies (to whom my sincere thanks are due) round with their collecting books for Foreign Missions; first, because the response was so very partial that the donors of small sums seemed to dislike being the only ones to give to missions, and gradually dropped off; second, because missions, both home and foreign, will be added to the schedules issued by the Parish Council, and they will reach further than our collecting books. I regret that missions do not find support here; I have been appealed to for local secretaries to work up New Guinea and Melanesia, and I, in turn, appealed to you, meeting with no response.

The little Rural Deanery of Brighton has been broken up, and its three parishes distributed as follows:—Brighton to Clarence, Oatlands to Evandale, Bothwell to New Norfolk.

Mr. Chamberlen, for whom I have asked your prayers, seems little bettered by what he has undergone in Hobart.

Another link with the early days of Tasmania, in the person of George Willoughby, has left us for a better land.

On July 9 a very successful concert was given in the Assembly-room on behalf of the Sunday-school funds. Mrs. Allan White got it up, and, besides obtaining the services of those ladies and gentlemen who kindly sang or played, trained a number of young ladies to perform floral, scarf, and fan dances, which gave great pleasure.

Space, and the lateness of this report, prevent any details or names being mentioned, unless it be of those most likely to be forgotten, I mean the ladies who kindly contributed the refreshments, and served them out. Miss Evans took, I think, the bulk of the work, and Miss E. Allen, Mrs. North, and Mrs. Moyes were good enough to help behind the table.

I believe that the proceeds totalled £5 0s 5d, of which £1 5s was taken at the refreshment table. Out of this a bill of £3 3s 2d has been paid to the book depot, and, thanks to the exertions of our kind friends, we have a balance to the good.—Your affectionate pastor,

WILLIAM H. WEBSTER.

Baptism.—Dudley John Allison.

Marriage.—Charles Edgar Denholm—Alice Ann Craig.

Death.—George Willoughby.

## DELORAINE.

THE rector (now rural dean) and his wife returned from their month's wedding tour of over 2000 miles by land and sea on May 28, and were warmly welcomed at a social given by the parishioners on June 9. Mr. R. G. Horne expressed the pleasure it gave them all to have Mrs. Tarleton living amongst them again in the old home, after an absence of 20 years. Handsome offerings were then made by those who worshipped at S. Mark's and Holy Cross Churches, and those who attended the Holy Cross Church at Elizabeth Town also gave a fine marble clock, with the striking motto, "May the stroke of time re-echo nought but happiness."

The rector, in returning thanks for these generous gifts, said he was pleased at the kindly feeling which existed between the people and himself which prompted such beautiful offerings. The exterior of the rectory was also painted and paid for by offerings at the harvest festival.

The S. Mark's choir is being re-organised, and several new members have joined it, and it is hoped the singing will steadily improve. Mission hymns are now regularly used once a month, and a special address delivered.

It is intended to have a tea for the Sunday-school children next month, and the children (40) attending the church day-school will give a pretty cantata, on Friday, July 29, and there ought to be a large attendance. Mrs. Jas. Bennett is very kindly helping as well as Mr. L. W. Hart.

We are sorry to hear of the illness of Miss F. Harris, a member of S. Mark's choir, and daughter of the minister's warden. We trust she may soon be about again. Our kind friend, Miss Lindsay, has been at death's door for weeks, and all wish that she may live to continue her many works of mercy and love.

The curate, Rev. A. E. Hutchinson, has settled, with his wife and family, at Westbury, and he will soon be as popular here as he is there, where things progress very well. The beautiful Church of S. Saviour, Meander has now a debt of only £30 upon it, the altar being given by the churchwardens of All Saints, Hobart, and it is hoped 10 seats will be given by local residents.

The Sunday-school prizes were given on July 10 at the Church of the Good Shepherd, Chudleigh. This building has lately been re-lined, and looks very well after years of shabbiness. A gift concert is proposed to pay for the Sunday-school prizes. It is generally agreed that another show must be held on or about November 23 and 24. Last year £45 was cleared, and it is to be hoped the same may be raised in November, as funds are again getting low.

The country districts are expected to more generously help the churchwardens of S. Mark's to provide the stipend regularly; £210 per annum is now required, the parish only receiving £40 from the G.C.F. The Elizabeth Town folk send £32 per annum, and Chudleigh, etc., ought to send £20; Red Hills, £15; Meander, £15; leaving £128 for Deloraine and neighbourhood. The children of the church day-school, which improves steadily, added pretty offerings to the long list of presents to the rectory, the drawing-room of which was almost furnished by kind friends.

## CLARENCE.

OUR new rector, the Rev. F. B. Sharland, and his family have now settled down at "Rosslyn," the residence of the late Mr. P. J. Simclair. The house, which is rather too small to answer the purpose of a rectory, is, however, conveniently near the site on which it is intended that the new church shall be built. It is also easy of access to any of the parishioners in Bellerive, being in a central position.

Our attention has lately been turned to Sunday-school matters. On June 1, a successful fair, opened by his Lordship the Bishop, was held at the institute, in aid of Sunday-school funds, and in order to liquidate a few parochial debts. After the accounts had been made up, it was found that a sum of about £10 was available for the above-named purposes.

On Wednesday, July 6, a social in connection with the Sunday-school was held in the institute. There was a good attendance of parents, teachers, and children. The rector addressed those present, and announced that, in future, the Sunday-school would be held at the institute on Sunday mornings instead of in the church. He also gave away the annual prizes. Mr. H. Westbrook, the acting superintendent, also spoke, and took leave of the Sunday scholars, amongst whom he had been working most kindly and assiduously for some years. Messrs. H. Westbrook and Hood then entertained the children with lantern views, which were much appreciated. The proceedings terminated with the singing of the National Anthem; the children giving three cheers for their late superintendent, Mr. Babington has now been appointed as superintendent, and several new teachers are, we believe, about to take up work in the school. Last Sunday morning the attendance was almost double what it has been for the last few months, but there is still room for further improvement. Last Sunday morning Mr. H. Westbrook, at the request of the rector, collected the children for Sunday-school at Beltana, and also held services in the State-school. We hope to be able to hold a weekly service at Beltana for the benefit of the

church people living there. A strong working association of ladies has been formed, and working parties are being held at "Rosslyn" every Tuesday afternoon. Mrs. F. B. Sharland has been appointed treasurer, and Mrs. C. Westbrook as secretary. A fair in aid of the new church building fund will be held in the summer, when the useful and fancy articles made by the ladies during the winter months will be sold. To these it is hoped that some general produce will be added, and that a good substantial sum may be realised.

## S. JOHN'S, NEW TOWN.

THE RECTOR'S RETURN.—The Archdeacon got back from his visit to Adelaide in time for Sunday duty on July 2, having been detained a week by domestic sorrows. He has felt keenly the sympathy which the parishioners have shown to Mrs. Whittington and himself. To the Lord Bishop, the Dean, and the Revs. J. B. Woolnough and C. R. Pollock, who took part in the services of S. John's while the Archdeacon was absent, he feels greatly indebted; and also to the Revs. A. Wayne and J. S. Babington for so carefully keeping up the regular machinery of the parish. The Bishop is now asking the Archdeacon to spend at least a month on the West Coast (probably August) in organising the Church's work in the important centre of Queenstown. The matter has been placed before the churchwardens of S. John's, and they desire to meet the Bishop's wishes, but satisfactory arrangements for the parish of New Town will, of course, be made. It is probable that the clergyman who is ultimately to be placed at Queenstown, and who comes with a high reputation from Australia, will be in charge of S. John's while the Archdeacon is on the West Coast.

Branch Sunday School.—It has been found desirable to move our Sunday School in the town from Cross-street (where Mrs. Brookes has so kindly lent us her school-room) to Mrs. Hind's, on the main road, at the corner of Stoke-street. A capital room has been offered us, and the position is more central. Mesdames Mason and Lamb are at present in charge of this little school.

Sickness.—Quite a cloud of sorrow has rested on the parish. The dreadful accident to little Margery Taylor was a shock to us all, and everyone is full of sympathy for the sufferer and her parents. She is going on well. Then the serious sickness of Mr. Arthur Stephens and his niece from typhoid, with another patient in the same home (Mr. W. F. Stephens), critically ill from eating poisoned food, made, indeed, a house of affliction. It is good news, indeed, to hear that the two adult patients are convalescent, and we

hope the little niece, too, may soon take a decided turn towards recovery. Typhoid has also invaded the home of Mr. Boyes, though the patient is reported as doing well. Miss Gracie Jillett is passing through a sharp attack of pleurisy, and there are other, but less serious, cases, which combine to make the present a time of anxiety in the parish. May God write on all our hearts the solemn lessons of sickness.

**The Sixpenny Association.**—This society, designed to encourage the regular contribution of small sums to the parish funds, is now being actively put into operation by our active churchwarden, Mr. T. L. Collier. We hope he will be encouraged by finding many ready to act as collectors, and a goodly number of our people prepared to become subscribers. We remind all that the payment of any regular sum, irrespective of the amount, entitles the contributor to choose as many sittings as the subscriber requires in the parish church.

**Bible Teaching.**—Instead of the ordinary sermon at the late evensong on Fridays, a Bible class is now held immediately after the service in the vestry, the subject for instruction being the Book of Psalms. And on the Sunday evenings of July the Archdeacon is preaching a course of sermons on the Book of Job.

#### S. JOHN THE BAPTIST, HOBART

**T**HE Parish Council, having decided that the fence round the school-room must be repaired or replaced, and having left the matter in the hands of the wardens, the work has been done without delay; a new fence with 6ft. railings having been erected. As a special expense, this will not be charged to current account, but paid for in due time by special effort; it being impossible to find funds for any such work out of the ordinary revenue of the Church. This, indeed, is barely sufficient for regular and unavoidable expenses, and, therefore, a double offertory was asked for on July 3 to reduce the deficiency. This was cheerfully given, and we are thankful for the ready response. At the same time it is to be hoped that the congregation will each slightly increase the usual weekly offering, so as to obviate the creation of any deficiency. Were each attendant to add one penny each Sunday to his or her contribution the result would be most satisfactory. The acting Rector recently sent a circular to each parent whose children attend the Lansdowne Crescent Sunday School, asking that 2d or at least 1d might be brought by each family to pay the rent of the room. It does seem that this might fairly be asked. The wardens have to pay 2s 6d each week for rent, and on one Sunday in each

month the children's pence go to the Melanesian Mission Fund. Hence unless we can get 3s or more on each Sunday on which their offerings go for school expenses, the school will not be self-supporting. Now there are about 25 families from which the children come, and about 1½d each week from each family, as an average, would approximately meet our needs. Some of course may give less, some more, but the amount we hope will not seem too much for us to hope for. Will parents try to make it up?

S. John's Association opened its session this year with a social gathering on June 21, which, though not largely attended, passed off pleasantly; and on July 5 was followed by the first dramatic reading, "She Stoops to Conquer." The cast was as follows:—Mrs. Hardcastle, Mrs. C. Pitman; Miss Hardcastle, Miss C. Harrex; Miss Neville, Miss Reid; Sir Charles Marlow, Mr. Albert Reid; Hardcastle, Mr. Alex. Reid; Young Marlow, Mr. C. Pitman; Hastings, Mr. F. Lodge; Tony Lumpkin, Mr. J. M. Clarke. The parts were well taken, and the audience was well satisfied; but the play itself does not, we think, quite warrant its reputation, and one wonders how it made its mark. Probably it hit the taste of the day, a very different day from ours.

There will be eight entertainments in all, concerts, alternating with dramatic pieces. The next reading will be "Money," August 2, when we hope to see a large attendance.

The clergy of Hobart, having been greatly inconvenienced by the action of undertakers in settling the day and hour of funerals, or allowing them to be settled, without any consultation with the clergy, are issuing a notice to the undertakers, pointing out the extreme necessity of early communication with the clergyman whom the relatives wish to officiate, in order to arrange a time which will be convenient to all parties. The acting Rector hopes that all the S. John's congregation will take special notice of this. It will prevent much disappointment on all sides.

The S. John's Chapter of the Brotherhood of S. Andrew meets fortnightly in the vestry on Thursday evenings; part of the time being devoted to a systematic study of the Acts of the Apostles. It has been arranged that the Trinity Chapter shall come to the S. John's meeting, and vice versa, for mutual help and encouragement. There is always a danger in a small community such as Hobart of subdividing societies till they lose vitality. We have seen this in more than one department.

The usual monthly meeting of the Parish Council was held on Tuesday evening, 12th July. Present—The Acting Rector (in the chair), Messrs. Albert and Alexander Reid (wardens), Chambers (hon. secretary), Johnstone

(hon. treasurer), Chatterton, Lewis, C. B. and F. A. Pitman. The returns for the social in connection with S. John's Association showed a loss of a few shillings, and the revenue for the past quarter a falling off. It was resolved to make some special effort to avoid any deficit during the current quarter. The wardens reported that in accordance with a resolution of the Council at its June meeting, the ground on which the school-room stood had been enclosed with a good new fence. The rubbish which had accumulated for years in the space between the retaining wall and the wall of the school-room was also being thoroughly cleared out. The spouting would be made good, and probably in due time when funds were available, the end of the building facing New-street would be cemented, so as to keep out the damp. It was stated, however, that there is a solution of rubber, which, applied to the inside of damp walls, makes them waterproof. A special vote of sympathy with Mr. Newman on his late illness, with an expression of pleasure at his recovery, and a hope that he would soon be able to resume all his duties, was passed unanimously.

**Scripture Answers.**—Marks for July—Seniors, Minnie McAlister, 8; Minnie Russell, 8; Elizabeth Williams, 7; Edith Andrew, 7. Juniors—Lenna Creese, 10; Florrie Miller, 9; Willie Hallam, 8; Olive Collier, 8; Olive Coulson, 7. The papers show very great industry, and are very praiseworthy, but the answers are not quite what is desired. What should be given is not merely a string of quotations, but an explanation of the subject. About soldiers, for instance, some reference should have been made to their good character, and the conduct of the three centurions mentioned as examples, and their faults, as shown by what John Baptist said to them. Those who explain best in their own words what Scripture teaches them, and quote short passages of the Scripture in proof, get highest marks. To set down all the places where the word "soldier" occurs is not such an answer to the question as is desired. Questions for August—Seniors—"Who showed kindness to S. Paul, and in what way?" Juniors—"How did Jesus show His care for the poor? and what does He teach us about poverty?"

**Baptisms.**—June 1, Clara Minnie Haywood; 3rd, Albert Joseph Patterson; 10th, Donald Buckley Trotman; 15th, Joan Linda Buchanan.

**Burial.**—June 14, William Dracus.

**Offertories.**—June 5th, £4 13s 5d; 12th, £3 17s 1½d; 19th, £3 19s 5d; 26th, £3 11s 10d. Total for church expenses, £16 1s 9½d. June 3rd, for the Guild, 7s 4½d; June 19th, Sunday School, for Melanesian Mission, £2 5s 6d.

#### SHEFFIELD.

**T**HE topic of most absorbing interest in the parish just now is the new vicarage. A suitable site has been acquired, and tenders will soon be called for the building. In order to raise money for this object subscription lists have been started, and will be widely circulated. It is to be hoped that all who are interested in the work of the church will respond liberally to the appeal. If Sheffield rises to the occasion, as it should do, there is every hope of our having before long a suitable residence for our vicar, with sufficient land round it. Then, as one of our Wardens remarked, "If we can't pay his wages, he can grow his own tucker."

The attendance at the services has been encouraging, and we hope it will continue to increase. The communicants are very much fewer, however, than should be the case, though those who do communicate are very regular. Would there were more!

Wilmot district has been annexed to Sheffield, though really in the Forth and Leven. Thanks to the exertions of the clergy of the latter parish, a building for church and school has been erected, and services are held once a fortnight. The Wilmot people are going to make a plunge and hold a tea, sports, and concert, on August 3, in order to complete their building. Given a fine day it ought to be a success.

Fortnightly services have also been begun at Beulah, and are held in the State-school on the second and fourth Sundays in the month. Shortly we hope to resume regular services at Nook, and later on at other centres.

Sheffield figures at the head of the list of defaulters, whose capacity for the "Messenger" is on the wane. It is to be hoped our appetite in this direction will increase shortly.

#### KINGSTON.

**I**N the winter season everything is very quiet in this little seaside place. The Sunday morning congregations are very poor, although in the evening the numbers vary from 50 to 80, and even more. This is not as it should be. We fear it is indicative of the place worship occupies in the minds of many who could with a little energy and self-sacrifice attend the morning services. May their hearts and minds be stirred up to seek the Lord early, especially at the Lord's own service.

**Summerleas.**—Advantage is taken of the temporary cessation of the Longley services to hold more frequent services in this little hamlet. The monthly services at Mr. Cooper's are well attended and very hearty.

**Longley.**—The church at last is being re-erected, the roof being on this week. In two months' time we hope to re-

open and resume our regular Sunday evensongs; Mr. Marsden rendering ready and efficient help here and elsewhere in the parish when desired.

**Barnes Bay.**—Inaccessibility and bad weather hinder the regularity of the Rector's monthly visits to Bruny Island, but, thanks to our reader, Mr. R. Pybus, services are held as usual. Indeed, we are blessed now with fortnightly services instead of monthly as in former years.

**Death.**—Vale—On the 27th June ult., at Westbury-street, St. Kilda, Melbourne, John Vale, in his 69th year. Father of the Rev. H. H. Vale, Rector of Kingston. Requiescat in pace.

#### SORELL.

**T**HE incumbent's usual visit to the Peninsula was made a fortnight ago. How desolate Carnarvon looks! Everywhere in the township the eye rests upon heaps of bricks and mortar, the debris of the fire at the close of last year. Some day, perhaps, the rubbish may be all cleared away, and some money found to make this prettiest of watering-places artificially as well as naturally attractive. It would be a good speculation, I think, if someone knocked up here, as well as at Eagle Hawk Neck, a few three-roomed cottages, furnished them plainly, and let them at a weekly rental in the summer months. This is found to answer in England. There are scores of families who cannot afford to board and lodge themselves away from home for a lengthy period who can spare a five-pound note for a month's rent of a small cottage by the sea-side. They are willing to rough it a little indoors, most of their time being spent in the fresh air and sunshine. This, by the way, however. We have not chronicled in the "Messenger" the receipt at Koonya, through a ship carpenter, of a gift from a Miss Whitaker, of Croydon, England. It consists of a complete set of communion linen, nicely worked, with offertory bag; also six large prayer books, and six hymn books. Not long ago Miss Gray, of Hobart, daughter of the late member for this district, presented the church at Forcett with a set of communion linen (the "fair linen cloth" excepted). Gifts of this character are a protest against the idea that the cheapest and commonest things will do for God's House and His service. Some time ago Mr. W. Ward, of Belterive, added a seat to our new building at Forcett, and Mrs. Tunbridge, of Coppington, a handsome Bible. We hear, also, of a very handsome prayer desk shortly to be presented to the parish by Mr. T. Westbrook, of Hobart. Most of these gifts, it will be observed, come from persons outside the parish. Many articles are wanted at our ten centres for the due and reverent performance of Divine worship.

At Cherry Tree Opening further progress has been made in the repairs of our little service-room. The money raised some time ago has been expended in new windows, and in painting the building. Mr. Robert Wright is generously doing this work for nothing. Last year the building was reroofed, and the fireplace rebuilt. The next, and only thing, now to be done (next summer we hope) is to enclose it with a neat fence. Our week-night service there is now held under very comfortable conditions; the room being well lit, and a good fire burning.

During the next month the first yearly offertories in connection with the new Superannuation Act will be made in the parish. For the information of readers and parishioners generally, we may state that this important act was only passed at the last Synod. Every clergyman in care of a parish must belong to it. The sum of £13 yearly is paid on behalf of every member. This is made up as follows:—The clergyman himself pays £5; in every church a collection once a year is made towards the fund. The balance is made up by certain church funds available for this purpose. Parishes have the privilege of initiating proceedings for the superannuation of their ministers. Until a clergyman has belonged to the fund ten years he cannot be superannuated. When, at last, old age or infirmity compel his retirement from active work, he will receive a superannuation allowance of £75 per annum.

The welfare of the body is connected with the welfare of the soul. So it is not out of place to mention that an effort is being made to secure a resident doctor for Sorell. It is proposed to guarantee £250 per annum. Residents will be invited to promise what they can afford, to make up any deficiency short of this amount. It is most unlikely to be required, and the guarantee committee ought to feel quite easy if they secure promises amounting to, say, £100.

We have still in Sorell a Juvenile Branch of the Women's Christian Temperance Union. It is unsectarian in character, and is under the charge of Mrs. Lindley. Most of its members are our own young people. We heartily hope that the good seed sown may take root, "Out of the mouths of babes and sucklings hast Thou ordained strength." Even children raise their voices against the prevalent intemperance. It is something to have such an actual protest.

On the 28th ult. Mrs. Andrew Wiggins, of Wattle Hill, passed away at the early age of 25. Consumption was the cause. She leaves a young family, including a baby only a few months' old. Our sympathies are much with the bereaved household.

**Baptisms.**—Vere Athol Reardon, Ernest Edward Liddall, Ernest Rowland Wagner.



**STANLEY.**

**T**HE quaintly picturesque township of Stanley had the reputation, once upon a time, of being "the Athens of the North-West Coast." As an old resident, who remembered its departed literary glory, once said, it was noted for poetry and potatoes. The potatoes are still extant, but the poetry is extinct. There are now, however, we are happy to report, signs of a literary revival—a revival which takes the form, if not of the writing of poetry, at any rate, that of the reading of prose. S. Paul's Library began with a few books selected for the Sunday-school children; a year or so afterwards another lot of the same character was added; then a number suitable for the reading of adults followed; and now, thanks to the generous response made to an appeal for funds, a further addition of fifty-odd well-selected volumes has been made. To say that the library was rushed the first Sunday afternoon on which the new books were come-at-able, is to express the fact in tame phrase. That the children may cultivate a taste for wholesome, improving books, is a wish in which all the readers of this magazine will join. Matters parochial go on in this the Ultima Thule of the diocese, pretty much as they do in the other country parishes: a concert or cantata sometimes; a tea meeting or coffee supper by the way, when the tables groan till they are relieved by the ample justice done by all present to the good things provided by the ladies; the stereotyped adventures bravely undergone by the stipend collectors; and the ever recurring query whether the Parish Councils are, or are not, a success. It is not, however, every parish that can chronicle this month the demise of a hen nineteen years old.

**LYMINGTON.**

**W**E have much pleasure in recording that our friends in the southern half of the district have organised and successfully carried out an evening's entertainment in connection with church work, which some of us regret that we were unable to be present at, owing to the fact that the entertainment happened to be on a Saturday, and the weather was unfortunately wet. The object aimed at in this instance was a good one, namely, to provide a more suitable bell for S. Peter's Church, the existing one being adapted more for the neck of some wandering cow than for any object connected with the services of the church. S. Peter's is a very pretty building, and the inside furniture is equal, if not superior, to that of any church in the diocese; but with regard to the bell (which, by the way, was an old school bell 50 years ago) the less said the better; and seeing that this church has been rebuilt,

and handsomely fitted up, and the ground fenced, without the cost of a single penny to the inhabitants, it is only right and fitting that they who worship there from Sunday to Sunday should exert themselves a little in order to provide a bell worthy to be hung in the church tower; and we are very glad to find that this is being recognised by members of the congregation.

On Sunday last, the Rector being indisposed, the afternoon service at S. Peter's was conducted by Mr. H. B. Atkinson, who has recently been licensed by the Bishop as lay-reader in the parish of Morven.

July 12.

**EVANDALE.**

**O**N Wednesday evening, July 6th, we had a very pleasant and successful "social" in the Council Chambers. The entertainments provided were of a varied description, consisting of tableaux, interspersed with music and singing, the whole concluding by an exhibition of the celebrated waxworks by our old friend, the famous Mrs. Jarley. There was a large attendance, the room being as full as was consistent with comfort. Many lady members of S. Andrew's Church provided refreshments, which were partaken of at intervals, and all admitted that the gathering was in all respects most pleasant and satisfactory. These "socials," when well conducted, are no doubt productive of many advantages. They promote harmony and kind feeling, by bringing people together, and they relieve the monotony of the winter evenings in country places. A good working recipe for a social, and one which may be recommended with confidence, is the following:—

Three or four good organisers.

Ditto ditto cooks.

One dozen good workers (girls preferred).

A plentiful seasoning of good humour.

A pinch of discretion.

And plenty of common sense.

July 12.

**BRIGHTON AND KEMPTON.**

**A**T the last session of Synod the parish of Brighton, which had been increased about eighteen months before by the addition of the Kempton parish, was still further increased by the addition of the Richmond parish. It was understood that a clergyman would be appointed to take charge of the Richmond end of the enormous tract of country embraced by the boundaries of the combined parish, but up to the present the clergyman has not been forthcoming. The Rev. A. Pollar comes from Hobart to take Sunday services, but whatever work comes during the week must be done by the

rector, Rev. S. H. Hughes. However, a visit paid to Colebrook and district by Canon Shoobridge and Rev. S. H. Hughes to see what promises could be obtained for the support of a clergyman at Richmond, was so successful that we trust soon to hear that a clergyman has been obtained for Richmond. In connection with this we are glad to chronicle the fact that Richmond people are moving in the direction of obtaining a parsonage, and, with the influential committee appointed, we have no doubt success will crown their efforts.

On Wednesday, June 15, his Lordship the Bishop journeyed to Brighton for the purpose of inducting the Rev. S. H. Hughes into his new parish. The day was very wet, and rain continued to fall steadily during the evening, but, notwithstanding this, there was a very fair congregation present at a service which had not been held at Brighton for some twenty years.

A few changes have been made in the services in the Brighton-cum-Kempton end of the parish. By the help of lay readers, the rector is enabled to keep St. Mark's Church, Pontville, open morning and evening every Sunday except the second Sunday, when there is no morning service. Kempton and Bagdad have a service every Sunday, instead of every other Sunday. Tea-Tree has morning service on the 2nd Sunday, as well as the usual services on the fourth and fifth Sundays, while Dysart has once again a Sunday service on the fifth Sunday in the month. We now want a lay reader to keep the Broadmarsh service going every Sunday.

The children at Brighton are practising assiduously the cantata, "Queen Revel," which it is hoped will be produced in about three weeks' time. The object is to add a room to the present rectory.

**OATLANDS.**

**W**E have had a visit from the Bishop since the last issue of the "Messenger." He came to induct the Rev. W. Henningham Root into the parish. This ought to have been done long ago, but has been delayed by unavoidable circumstances. The Rev. W. H. Root met him at Parattah, and, with Messrs. Croft and Bohmann, took him to see the new hall, built for the Church, with which he expressed his satisfaction. He then paid a visit to the State-school, and was received by the courteous and active schoolmaster, Mr. Pyemell, who, with his good wife, are working under great difficulties and with many disadvantages. After dining at Mr. Croft's (the energetic general secretary and treasurer for the parish), he was driven to the Rectory, Oatlands, and his first act was to perform the solemn rite of confirmation upon the

**BUSINESS COLUMN.**

As the half-year is closed we should be glad if those who have not yet paid their subscriptions would do so at an early date, as we settle up with our publishers quarterly.

All subscriptions should be paid up to December, 1898, and not beyond that date, in order to avoid confusion.

Subscriptions received for 1898, per Mrs. Hutton:—Mrs. Payne, Mrs. Atherton, Mrs. Needham, Mrs. Leaming, Mrs. Hutton. Per Mrs. Wetton—Miss Wigmore, Mrs. Robins, Mr. Cowle, Mr. Thomas, Mr. Arthur, Mr. Butland. Per Rev. F. C. Copeland—Mrs. Aloms, Mrs. Sly, Mrs. Goddard, Mr. Giblin, Mr. Mossitor. Per Mrs. Pratt—Mrs. Whitechurch, Mrs. Proud, Mrs. Machea, Mrs. Summers, Mrs. Hyde, Mrs. C. Jackson, Mrs. Murphy, Miss Green, Mrs. Chugg, Miss Gardiner, Mr. Pratt, Mrs. Evans, Miss Johnson, Miss Horne. Per Rev. H. H. Vale—Mrs. Reeves, Miss Green, Mr. Boutchard, Miss E. Flrth, Miss M. Lucas (2), Mrs. Stutterd (2), Mrs. Duniam, Mrs. Stone, Mrs. Archer, Mr. Haines, Miss Field, 1s each.

Rev. J. L. Roche, £1; Miss Barnard, 3s; Mrs. Shepherd, 4s; Mrs. Savage, Mr. Hudson, Miss Broad, 7d each; Mrs. Lakin, Mrs. Tabart, Miss Winter, Mr. Jenkins, Mr. Fray, Mr. Dobson, Mr. Wells, 6d each.

Arrears received—Miss Aloms, 1s; Mr. Thomas, 1s; Rev. J. E. M. Roche, 3s 4d.

Donations:—Dr. Craig, 5s; Miss Winter, 6d.

The following prayer is taken from an old prayer book, dated 1638.

**A PRAYER AGAINST WORLDLY CAREFULNESSE.**

O most dear and tender Father, our defender and nourisher, endue us with thy grace, that we may cast off the great blindness of our minds, and carefulnesse of worldly things, and may put our whole study and care in keeping of thy holy Law, and that we may labour and travell for our necessities in this life, like the birds of the air, and the lillies of the field, without care. For thou has promised to be careful for us, and hast commanded that we should cast all our care upon thee, which livest and reignest, world without end. Amen.

The late Bishop of Derry used to be very hard upon sceptics. "Young men," he once said to a congregation of undergraduates at Oxford, "are very proud to call themselves Agnostics. It is a Greek word. I don't think you are equally fond of its Latin equivalent, 'Ignoramus.'"

Rector's daughter, Miss Monica, who is proceeding to Melbourne to complete her studies. At three o'clock the induction service was held. The day was cold and dark and dreary; the wind it blew and was never weary; but, nevertheless, a very fair congregation was present, not only from the township, but from Jericho and other places. The churchwardens were:—Messrs. R. Harrison, T. Burbury, T. Barwick, and S. Barwick. The Rev. W. H. Root read the evensong, after which His Lordship proceeded to induct him into the parish after the form and manner prescribed for this diocese. Mr. R. Harrison, as senior warden, presented the keys of the churches. The ceremony over, an "at home" to meet their Bishop had been arranged by the parishioners at the Rechabite Hall, under the management of the Sunday School teachers, who gave universal satisfaction by their excellent arrangements. At the same place, in the evening, the Bishop gave one of his most interesting missionary addresses, illustrated by the magic lantern. The hall was crowded, a large number being obliged to stand. The next day, Friday, June 17th, began with a celebration of the Holy Communion at 8 a.m. There was a good number of communicants present, and His Lordship, who was celebrant, asked for prayer on behalf of the new Rector, and the Melanesian and New Guinea Missions. It was a happy and cheering service, and we all could feel

Sweet the moments rich in blessing,  
Which before the Cross we spend.

After the Bishop had received and answered the most important of his letters, he departed for Jericho, and visited Sandhill (Mr. T. Bisdee), where he dined; and Tedmath (Mr. T. Bisdee). He was the guest of R. Harrison, Esq., Grove House. In the evening he gave, in the church, a missionary address, illustrated as usual by the lantern. The church was full, and the conduct of the congregation was, as the Bishop said, "splendid." The next day (Saturday) he returned to Hobart via Melton. It will be seen we kept His Lordship pretty busy, and if in all the parishes his clergy keep him so much on "the go," then a Bishop's lot is by no means an easy one. As a memorial of the induction, a Missionary Society has been started, of which Mr. T. Bisdee, Sandhill, is general treasurer and secretary, than whom a better could not be found in the parish. Under her fostering care the Society is bound to do good work for the Master.

Baptism.—Fanny Mary Clark, Elvey Gladys Glover, Claude Thomas Dew Freeman.

Next month will appear a list of subscribers to the stipend fund for the last six months. Look out for it.

**SAVINGS BANK.**

(Established 1835.)

OFFICE—19 PATTERSON-STREET,  
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Amount to credit of depositors on 28th Feb., 1898 ..	£233,872 10 1
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Profit and Loss Account ..	£4,942 7 8
Number of accounts open, 12,472.	

This Bank is open daily for Receipt and Repayment of Deposits from 10 to 3 o'clock. SATURDAYS—10 to 12, and from 7 to 9 in the evening for DEPOSITORS ONLY. Sums as small as One Shilling received.

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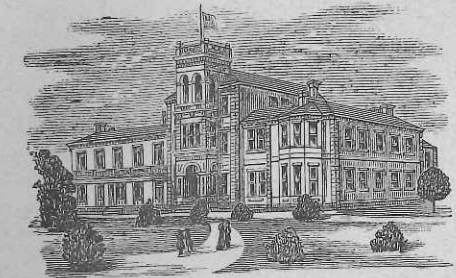
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