

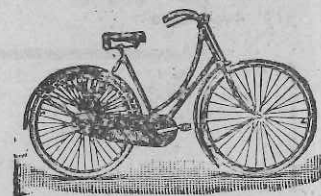
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Vol. III. No. 10

PRICE ONE PENNY.

MAY 25, 1898

THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
FOR . . .
THE PEOPLE...

Contents.

LEADING ARTICLES—

UNION AND UNITY
PREVENTION

CHILDREN'S HOME MISSION FUND

TALKS ON NATURAL HISTORY. No. IX.
By **WOODPECKER**

THE SYNOD

CHURCH SCHOOLS

WHIT SUNDAY

THE ASCENSION

ILLUSTRATION—

GROUP OF TASMANIAN ABORIGINES

COLLEGE OF THEOLOGY

CLERK'S SUPERANNUATION FUND

NOTES

TALE—OUR CHAIR

By **CARRIE**

THE SCOTCH BISHOP AND THE ATHANASIAN
CREED

THE ORIGIN AND USES OF JUBILEES

POETRY—

THE CLERGYMAN

PARISH ECHOES

TO CORRESPONDENTS



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All the Pretty Girls

USE

MARVEL BORAX

SOAP

FOR

Their Complexions.



Forward, eber Forward.

VOL. III. NO. 10.

MAY 25, 1898.

PRICE, ONE PENNY.

UNION AND UNITY.

TAking no note of political, party,
or purely personal considerations,
the momentous question of amalgama-
ting the Australias into an undivided
whole, is one which deeply interests
our Church in very many ways and in
very many directions. And they all
point to far-reaching and extra bene-
ficial results. The undoubted strength
which would be begotten of unity alone
is so strikingly apparent, that no
further arguments need be adduced to
bring home to the minds of all the
untold benefits which would accrue
from a brotherly union. Then would
petty parochialisms and provincial
jealousies quickly fade away like mist
before the rising sun; and then, under
the beneficent sway of a grand hier-
archy, the Church of England in these
Southern seas would be stoutly based
on an adamant pedestal, not easily
shaken. It is enough to make one
shout for very joy when dwelling upon
the happy possibilities which may
eventuate upon a banding together of
these fair colonies. United efforts for
any cause whatsoever would then be-
come so much more easy of prosperous
accomplishment than now. The needier
districts of the vast domain would
readily obtain assistance from the well-
to-do ones, for the interests of one
would be that of the whole; a ready
interchange of intercourse and experi-
ence, friendly aid by willing hands and
devoted hearts, from lay and cleric
alike, all manfully striving for the
common good, is a bright picture indeed
to conjure up for the coming years.

And there is a brighter picture still, in
the clouds, may be, as yet, but only
awaiting the gentle pressure of loving
persuasion and forbearance to bring it
to earth and make it a living presence.
For may it not haply be foretold that
the same generous impulse of reciprocal
self-sacrifice which animated the
counsels of the Convention will, in the
process of time, assert itself in another
direction; and may the day be
hastened. The day when the dear old
mother church joyfully welcomes back
to her fold all her thousands of chil-
dren who went astray in the years gone
by. This would be federation indeed!

PREVENTION.

PURPOSELY, and for fear of
wounding the susceptibilities at
first sight of any possible cavillers who
might take exception to the introduc-
tion of an unsavoury subject into the
columns of the "Messenger," the above
heading is introduced. It is better to
break bad news gently, we all know.
Having gone thus far, curiously will, of
course, be aroused, so we will quietly
and gently open up our theme. It is
one which requires no immediate atten-
tion—possibly? Much in the same way
that there is no absolute necessity for a
man to make his will when in the pos-
session of robust health. But it be-
hoves us to look well into all possible
contingencies, nevertheless, and not-
withstanding. And those that are the
least likely to happen, of course, are
treated with the most indifference. But
there is nothing to prevent them put-
ting in an appearance on any day, in
any week. Why should there be? We

cannot, we dare not, take no heed of the
law of averages—that law, that silent
unwritten law of nature's teaching,
which time over and again has so
searchingly, so violently, taught us in
many ways that things which have
been may again recur. Slumbered for
a time, of course, they have. That is
no reason why they should keep on
sleeping, and this brings us to our text,
which, in another word, means "vac-
cination." Sound as a bell on all other
points, too many may be found who are
unsound on this. It is the same with
those who so blindly follow that will
o' the wisp, "protection." Brains
they undoubtedly have in both cases,
but evidently tempered by a bee in the
bonnet. Now, let the following be most
carefully noted and digested:—In
Japan, in 1869, one out of every four
of the population was hideously pitted
from small pox. One out of every four,
mind you. But this was only a super-
ficial phase of the scourge. Tens of
thousands were blind in one eye
through its ravages, and thousands
were bereft of light altogether. In
1870 an edict went forth from the go-
vernment for compulsory vaccination
throughout the length and breadth of
the land of the rising sun, and com-
pulsory it was. For they do the thing
properly in those parts. No Parlia-
mentary ignorami are allowed to
meddle with the public weal there.
Now, what was the result? It was this.
In ten years a whole nation grew up
into manhood and womanhood fair,
and totally unblemished from the
disease which had cursed them for
centuries. The ulterior harmful re-
sults arising from inoculation were
rigidly taken note of, and proved to be
infinitesimal. What more conclusive
proof is wanted of the safeguard

afforded by vaccination than the foregoing? Crass ignorance and downright folly will alone say it nay, in the face of such overwhelming evidence as to its efficacy. One word more. Is it fair to our little children that we should take them away to other centres of population, or even allow them to remain here with their precious lives so open to attack from an insidious and unsuspected enemy, when the remedy for their safety is at our doors?

Perhaps it may not be considered within the province of a Church paper to deal with the foregoing or cognate subjects, but what has been here written is for the good of our fellow men, and what more suitable apology can be made.

CHILDREN'S HOME MISSION FUND.

THIS is the name of a fund to be raised by the church children for the purpose of helping poor mission parishes in this diocese. Mr. Piesse, who conceived and launched the project, hopes thereby to provide an annual income of £500. Nor, in fixing upon such a high figure, is he to be regarded as an extreme optimist. There are about fifty parishes in the island, and surely an average of £10 a year should be got from each, taken as a whole. Much, however, depends on local enthusiasm, and in careful organisation. The first step is to secure some competent person in each parish who will take charge of the whole affair locally. A lady with business tact would do splendidly. Let her select ten of the most promising children from the Sunday-school as collectors. The parish should then be mapped out into ten workable sections, and each child given charge of one. Cards, properly printed and ruled for the purpose, ought to be supplied from the diocesan office free of charge. If each child can collect one pound the dream, as it has been called, will have become a reality, and the half-starved parishes rescued from their sad dilemma. In organising such an effort it would be unwise to extend the collecting over the whole year. Could not the season of Lent be so utilised? Start the collectors on Ash Wednesday, and call in the cards on Easter Monday. A careful list of all moneys received should be kept, and a list published. Of course the matter would need to be fully explained beforehand. Could not this be done by an exchange of pulpits, when the visiting clergy would be asked to deal with the same? There should also be

printed an explanatory letter from Mr. Piesse for wide circulation. We know what a large amount of collecting is done in this way by children on behalf of foreign missions, and we trust to hear soon that each parish has adopted, and is already working the scheme. Bishop Sandford once told a story which is helpful just now. A lifeboat with a number of persons rescued from a wreck had become stranded on a sandbank some distance from shore. A rope had been passed out to the men on the beach. These put their whole strength together in order to bring her ashore, but they failed. Call the women, they shouted! The women came, and helped, too, but the boat moved not. Send the children, they cried, and the children forthwith came, and added their mite of weight, and that turned the scale in favour of success; the boat was brought safely to land. Learn from this not to despise the work of children. The church's ship is aground, and the men and women cannot save her—send for the children.

TALKS ON NATURAL HISTORY.

BY WOODPECKER.

IX.

HAVEN'T we had a hot summer this year?"

"Yes, indeed; I never remember anything like it. The summer of 1888 was a lot more, but nothing like the last one; the thermometer ranged from 90deg. to 100deg. in the shade for weeks, and sometimes it went much higher.

"Do you know of any reason for these hot summers?"

"Ah, that is a question you should ask Mr. Wragge; he is the great authority on all such subjects. Probably they may be due to successive heat waves, of which in this part of the world the Indian Ocean is the great generating station. But I think our Tasmanian climate depends mainly upon the winds. You will have noticed how cold southerly winds are all over the island. This is because they come straight from that vast elevated and glaciated continent at the South Pole, and to reach us they pass over a cool sea without any intervening land. On the other hand, north-west winds are hot, especially in summer, because they come from the super-heated deserts of the great Australian interior, and have not time to cool in their passage across Bass Strait. As a matter of fact, the essentially arid nature of the Australian climate pre-judicially affects other lands besides Tasmania. Wallace has shown that Timor and the adjacent

islands possess no forests like those found in other parts of the Malay Archipelago, but only grow the eucalypti and acacias, and other trees so characteristic of Australian scenery. And the reason of this is that the south-east monsoon, which lasts about two-thirds of the year, blowing over the heated interior of that country, produces great heat and dryness, which assimilate the climate and vegetation of these islands to its own; in fact, this peculiar Australian climate even affects the east end of Java, and the southern peninsula of Celebes. But what made last summer so much hotter and drier than previous summers I am not quite prepared to say."

"Did you notice what a tremendous lot of grasshoppers there were about?"

"Grasshoppers, rather! Why, they ate up everything hereabouts. After finishing off all the vegetables in the gardens they ate the mangolds in the fields, and then they tackled the shrubs and the pine trees, and in one place they ate up a large bush of rue, and this is about the bitterest thing I know—'sour herb of grace,' as Shakespeare calls it."

"What did he mean by giving it that name?"

"Well, 'rue' and 'ruth' are old English words for repentance, which precedes grace, but there were some creatures that rejoiced over these swarms of grasshoppers."

"Who were they?"

"The turkeys, the fowls, and the magpies, as well as other insectivorous birds; they all ought to be pretty fat by this time."

"Had you any other pests?"

"Yes, the little parakeets (Glossopsitta pusilla) were here in thousands; they seem to have congregated about the homesteads from every part of the bush."

"I wonder why; did the bush fires drive them out, think you?"

"No, they were too local; it was no doubt due to the prolonged drought, but I believe the chief reason was the failure this year of their usual food supply—the gum blossom."

"I suppose they raid you a bit?"

"Well, a small detachment of about five hundred came, and quietly took possession of my garden and orchard, and did pretty much as they liked. They began with the Kentish cherries, then the greengages and other plums, then the apples (i.e., the few the codlin moth had left), and finally they tackled the hard winter pears. The cool familiarity and impudence of these birds was astounding. You might shy stones at them, but they only 'ducked' their heads and went on eating; you might stand under the tree they were in, and they would chatter away, showering fragments of fruit on top of you."

"Why didn't you shoot them?"

"Well, you see, being a bit of a naturalist, and somewhat tender-hearted to boot, I did not like the idea of it somehow. But my youngster, who was home for the holidays, and had been making a conscientious study of 'Ned in the Block Horse' and other blood-curdling romances, took a different view of the situation. Probably he thought that tomahawks and scalping knives were inappropriate to the circumstances, so he armed himself with a catapult, and the first intimation I had of his having 'gone on the warpath' was an urgent message to 'come into the garden,' and there I beheld him standing proudly over a pile of 16 parakeets and seven white-eyes, with the instrument of destruction in his hand. When I gave this modern Nimrod the order to 'cease firing' he appeared greatly depressed. 'Why, dad,' he exclaimed, 'they are eating everything in the place!' 'Let them,' said I, 'there is not much left, and they might as well have it. I don't like killing things. You can easily take life, but you cannot restore it.' And so the affair ended. The parakeets quickly demolished the pears, and the white-eyes the figs."

"Where do the parrots build?"

"Chiefly in holes of gum trees though the blue, orange, and grass parakeets nest on the ground. All the parrot family lay white eggs, no doubt because they are well concealed from view. Spots and markings on eggs are for protective purposes. I have found the eggs of swamp parakeets lying on the ground under the banded stalks of a burton grass tussock, where they would never have been detected without lifting up the stalks. Parrots' eggs are difficult to get, although the birds are so common, and the eggs of the black cockatoo are perhaps the rarest of all Tasmanian birds' eggs."

"And what about the white-eye?"

"Ah, I was sorry for the slaughter of these pretty birds, although they may be classed as amongst the 'pests.' Their scientific name, *Zosterops*, is well chosen, for they have a broad white girdle surrounding the eye, which gives them a peculiar and striking appearance. It is true they visit my fig tree every year, and take most of the fruit before it is ripe, and they are very partial to cherries, for which reason they are commonly known as 'cherry peckers.' Their nest is a simple, shallow, cup-shaped affair made of green moss, with a few hairs at the bottom; it is a frail structure for you can see through the bottom of it. It is usually hung to the drooping branch of a tree or shrub, and contains two or three eggs of a pale blue colour. The *Zosterops* has a wide distribution, different species occur-

ring in Australia, Borneo, Celebes, the Moluccas, Japan, and Madagascar."

"But don't you think it a mistake to let these creatures eat up all your fruit?"

"Perhaps it may be, but if so it is a mistake that does not cause regret afterwards, as so many mistakes of conduct do. If I lived by the sale of fruit perhaps the question would assume another aspect, but I don't. And let me also ask you a question. Is it not a good principle to live and let live? This appears to have special force in such a season as the last, when there must have been a scarcity of food everywhere in the bush, and really I have little sympathy with some of the modern principles of utility, through which so many 'things of beauty' in the animal and vegetable worlds are destroyed to make room for man and his works, or to minister to his appetites and luxuries. Think of the extermination of rare and beautiful humming birds to provide ladies with hat ornaments. Ah, my friend, it is a sad business!"

"Then I suppose you would discontinue the bounty on the destruction of Tasmanian tigers?"

"Certainly I would: the *Thalycinus cynocephalus* is a most interesting creature; it is found on no other spot of the earth's surface except here in Tasmania; it used to occur in New South Wales, but is now extinct there. You don't know what an instructive animal it is to the comparative anatomist and zoologist; no, I would let *Thalycinus* have a sleep now and then if he wanted it."

"What, if you were a sheep farmer yourself?"

"Yes."

May 13, 1898.

CHURCH SCHOOLS.

IT was pleasing to notice the deep interest with which the laymen in synod entered into the consideration of the scheme submitted for the establishment of distinctively church schools in those localities in the diocese where such were needed and practicable. During the debate high tribute was paid to the present facilities granted for religious instruction in State-schools, and of the invariable kindness and urbanity of the teachers in charge. Before the debate was closed the Bishop desired to record his deepest thanks to the heads and subalterns in the Educational Department in this specific matter. Notwithstanding these concessions, for a long time it has been felt that in certain parishes the church has lost much ground, from the simple fact that many of our children do not attend the State-schools, but others into which

the clergy have no right of entry. The splendid success of the two already established in Hobart shows what might be done in this direction. The creation of a "Board of Education" was left in the hands of the Bishop, who is already moving in the matter. We commend the venture to the most serious consideration of the lay folk throughout the colony. If it is to be a success, it means money with which to pay teachers—much or little—to carry on the work in view, and also that sympathetic loyalty to the cause which, over and above money, will do so much to help the matter along. No doubt their growth will be slow at first, but we are confident the time will come when in every parish in the diocese such a school will be found.

THE ASCENSION.

See the Conqueror mounts in triumph;
See the King in royal state,
Riding on the clouds, His chariot,
To His heavenly palace gate.

LAST month we spoke of the Great Forty Days which the Lord Jesus spent on earth with His disciples after He rose from the dead, before He went back to Heaven, where He came from. And He went back to His Father's home on Holy Thursday, just six weeks to a day from the time He ate the Passover with His disciples, on the night in which He was betrayed. This Thursday is the Thursday before Good Friday, and is called Maundy Thursday. Maundy in the old time was spelt Maundee, and that means "a command," because on that day Jesus said, "a New Commandment I give unto you," so Christian people called it "Commandment" Thursday, or Maundy Thursday. Well, it was just six weeks after this Thursday that Jesus ascended to Heaven, and that day is called Holy Thursday, or Ascension Day. On that day our Lord took His last walk with His disciples. He, the Good Shepherd, goeth before His sheep. He leads them out of the city of Jerusalem for the last time; leads them past the Garden of Gethsemane, where six weeks before He shed great drops of blood for us sinners; leads them up the Mount of Olives, where He had wept over Jerusalem; then down the hill to a little village called Bethany, where He had raised Lazarus from the dead. It was from this little village—about two miles from Jerusalem—that He had set out on His triumphal entry into Jerusalem, about seven weeks before this. And now from the same village He is about to make His triumphal entry into the New Jerusalem which is above. "He led them out as far as to Bethany, and lifted up His hands and blessed them." Those dear hands, with the

marks and scars of the nails upon them. "And it came to pass while He blessed them, He was parted from them and carried up into Heaven." It is very sweet to think this was the last act of our dear Lord. When He came into the world on Christmas Day, the angels said, He was come to bring "peace" and "goodwill," and now when He leaves the world and goes back to His Father He raises His hand—just as the priest raises his hand at the close of the service—and gives it His parting blessing. A good man named Francis was dying, and he begged that he might die in the town where he was born. So they made a litter and carried him gently along, till they came within sight of the place. Then they put down the litter, and the dying man lifted up his hands and blessed the town that gave him birth, and had treated him so kindly. The world belongs to the Saviour. He made it. He redeemed it. He will judge it. But it did not treat Him kindly. They cast Him out; they beat Him, and called Him mad; they laughed Him to scorn; they killed Him! And what is His answer to all this? "He lifts His hands and blesses them."

See! He lifts His hands above;
See! He shows the prints of love;
Hark! His gracious lips bestow
Blessings on His Church below.

Who would not love such a Saviour!

We may call Ascension Day the Coronation Day of our King; and the Coronation Hymn you will find in Psalm xxiv. On that day the golden streets of Heaven were thronged with hosts of shining angels, waiting to welcome the Conquering King Jesus. They met Him on His return, as they came with Him to His birth. "They thronged His chariot to the skies. They bore Him to His throne. Clapped their triumphant wings, and cried, The glorious work is done." And there He now sits. "He sitteth at the right hand of God." He is at rest: He has finished His earthly work. But He is still carrying on His heavenly work. He is exalted to the highest place in Heaven, far above cherubim and seraphim, and every name that is named, even to the Throne of God itself. And, remember, He is exalted as a man. And there in Heaven, in the highest place in Heaven, He is carrying on His work of salvation. He is making intercession for us. Let me explain this. In the olden time, on the day of Atonement a victim was sacrificed outside the temple. Then the high priest took the blood and went into the holy of holies where no one could see him, and offered the blood before the mercy seat as an atonement for the sins of the people. He made intercession for them. So our High Priest is Jesus Christ. He was offered outside Heaven on Calvary, but on Ascension Day He went into the Holy

of Holies; that is, into Heaven, and there before the Mercy Seat of God's Throne He pleads for us. The Body that hung on the Cross with the prints of the nails and the spear and the thorns, is now in Heaven; and through this sacrifice and this intercession He obtains for us pardon, and peace, and all the blessings of salvation. So when you think of Jesus, don't think of Him dying on Calvary, but think of Him living in Heaven, and working for you. As you read this think of Him ever living to make intercession for you. Do not think so much of Christ suffering on the Cross, but of Christ reigning in Heaven. We are saved not only by what He did on Calvary, but by what He is now doing in Heaven. God hears our prayers, because Christ presents them. God does not see us as we see ourselves, but He sees us as members of Christ. Think of that! Are you in Christ, then God does not see you, but He sees Christ. And then remember He is preparing a place for us. A dying young man was asked, "Why are you so cheerful at the thought of dying?" "Well," he replied, "The Saviour said, in my Father's house are many mansions, and I am going to prepare a place for you, that where I am ye may be also; and I am going where Jesus has been preparing a place for me, and so I am happy." How comforting to remember that Jesus thinks of us now He is in Heaven, not only interceding for us, but preparing a place for us.

WHIT SUNDAY.

WHEN speaking of the Ascension of our Lord, I said He was preparing a place for us. But suppose we should not be fit for the place! We should be very unhappy in that case. There is nothing so uncomfortable as the feeling that we are out of place. Well, the Saviour has taken steps to prevent this. He knew that it would be useless for Him to prepare a place for His children above, unless they were being prepared for it below. And so He sent the Holy Ghost from Heaven to prepare them. Whilst He was on earth, Jesus was preparing His Disciples. But He could only be at one place at a time. He could not be in Jerusalem and Samaria both at once. So He went away and sent the Holy Ghost, Who can prepare people all over the world at the same time. And so it was necessary for CHRIST to go away to Heaven, in order that the Holy Ghost should come. And just as Jesus is in Heaven preparing a place, so the Holy Ghost is in God's faithful children, preparing them for the place. But you will scarcely believe it when I tell you there are some who are trying to prevent the Spirit making them fit. They resist the Spirit, and some of

them even go so far as to quench the Spirit, and so destroy the last hope of ever being fit for Heaven.

Well this Holy Ghost came down from Heaven on Whit Sunday, 10 days after the Saviour ascended to Heaven, and 50 days after He rose from the dead on Easter Sunday. After the Disciples had seen Him go into Heaven they returned to Jerusalem with great joy praising and blessing God. They joined in the public worship of the Temple, and also met for private worship in an upper room. No doubt the same room where our Blessed Lord instituted the Holy Eucharist, and where He appeared to His Disciples several times after His resurrection. They would not go away from Jerusalem, for Jesus had commanded them to wait there for the promise of the Father which they had heard from Him. Before His death He had promised to send them the Holy Ghost, and now, after His resurrection, He said "Ye shall be baptized with the Holy Ghost not many days hence," . . . and "ye shall receive power when the Holy Ghost is come upon you." So you see they were expecting the Holy Ghost to come. They knew their dear Lord would keep His promise, but they did not know when, or how, or where. They were like a family of which the father had gone away, and who had said "I will be sure and send you a letter." So like the family waiting for the letter, they waited for the Holy Ghost. They had been waiting, and longing, and talking, and wondering when the promised One would come, who was to be the Comforter, and lead them into all truth, and abide with them for ever. On the tenth day, a Sunday, after He departed, they had assembled together early, 9 o'clock, no doubt, to celebrate Holy Communion, when suddenly there came from Heaven a sound as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire. It marked the word "It," not they—sat on each of them. It was the Holy Ghost, come at last. Jesus had kept His word; and they were all filled with the Holy Spirit.

This was the birthday of the Church. We are told in the Creed that Jesus was conceived by the Holy Ghost. Now Jesus is the Head of the Church, and the Church is "His body," so it is only natural that the body—the Church—should be conceived of the Holy Ghost, as well as the Head, which is CHRIST. Now there are three things, out of the many things arising from this event, that I want to notice specially:

1. The Apostles were all with one accord in one place. They had met with one object in view, and for one purpose, namely, to worship God and to wait for the Holy Ghost. So

Christians meet now with one accord to worship Jesus as God and Lord. But they were all in one place. Now this cannot be said of Christians in this day. They meet in many places. Suppose it were possible for one of the Apostles to be in one of our cities on a Sunday. He would hear bells clanging from different buildings, and see people going into them. Suppose He were to ask "What are these buildings, and who are these people?" He would be told: "This is the English Church, this is the Presbyterian, that is the Wesleyan, yonder is the Independent and the Baptist, and the people going into them call themselves by these names." "But do they worship different Gods, then?" "Oh, no; they all worship the same God, the same Saviour, and believe in the same Holy Ghost." "Dear me," we can imagine Him saying, "if we had done like that, I don't know if there would be a Church of God at all now. There were only 120 of us, and if we had broken up into different parties, and some worshipped with me, and some with John, and some with James, and some with each of the other Apostles, on the day of Pentecost, I don't know to which party the Holy Ghost would have come, and perhaps He would not have come at all!"

* * * *

2. And the other thing that I want to mention is that this same Holy Ghost is in the Church now. He sanctifieth the elect people of God. The very same that came at Pentecost and filled the Apostles with Divine Power is with us now. He dwells in every Christian. Jesus once took a little child, and set him in the midst of the people, and laid His hands upon him and blessed him. This little child grew up, it is said, to be a Holy Bishop and Martyr named Ignatius, and he used to call himself "Theophorus." The Emperor Trajan asked him what his name meant, and the good Bishop said it meant one "that carried Christ in his heart." Trajan said "Dost thou then carry Him that was crucified in thy heart?" Ignatius replied, "yes, for it is written, that I will dwell in them and walk in them." And St. Paul says, "Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have from God" (1 Cor. vi. 19). Think of that! Glorify God, therefore, in your bodies. How careful we ought to be with our bodies, and never use them for sinful or unholy purposes. If we thought of this more, we should present our bodies a living sacrifice to God, holy and acceptable.

3. Just one more thought, if you want peace and joy you must be filled with the Holy Ghost. If you want to do successful work for Christ you must be filled with the Holy Ghost. St. Stephen was a good man because he

was full of the Holy Ghost. If you want to see the radiant face of the Dear Redeemer, and hear Him say "Well done, good and faithful servant, enter thou into the joy of the Lord," you must be filled with the Holy Ghost. As you love your own soul, as you hope for everlasting salvation, do not grieve the Spirit by indifference, nor resist Him by disobedience, nor quench Him by sin, and so at last be cast away.

He fills the Church of God; He fills
The sinful world around;
Only in stubborn hearts and wills
No place for Him is found.

Come, Lord, come wisdom, love, and
power,
Open our ears to hear;
Let us not miss the accepted hour:
Save, Lord, by love or fear.

THE SYNOD.

THE proceedings of Synod were opened on Tuesday, April 19, by the solemn service of Holy Communion at 10.30 a.m. in the Cathedral, after which the Bishop read his address, which occupied more than an hour in its delivery. Though simple in diction, it was probably one of the ablest Synodical addresses ever delivered in an Australian diocese. We regret we are unable, from want of space, to print it "in extenso." The portions given are those bearing directly upon the immediate needs of churchmen in the diocese, and one or two other salient points.

The business part began at 2.30 the same afternoon in the Synod Hall. The attendance of both clergy and laymen was excellent, and, we say it with pride, was possibly one of the most representative gatherings common to the colony. Laymen holding prominent appointments in the civil, professional, and commercial world all the island over were present, and entered heartily into the debates and general proceedings; and if, occasionally, there was a little fire shown, when contending for some concession or principle, it was all the more enjoyable as an evidence of deep interest in the church's work. Perhaps, on the whole, the speeches were not so good as on previous occasions, and yet the session was one of the most important held for years past.

In the late afternoon (4.30) of Tuesday Mrs. Montgomery gave an "at home" at Bishop's Court, which was so largely attended that the ample dimensions of that fine residence were taxed to their utmost limits. It was a most enjoyable gathering, and the heartiness of the welcome given at "headquarters" soon put everyone at ease, and made those present linger

longer than is usual on such occasions. It was a pleasant and helpful introduction to the somewhat wearying hours spent in the Synod Hall during the week.

In the evening came the annual meeting to advocate the claims of the "General Church Fund." Dean Parkyn, of Ballarat, was to have been the chief speaker. He came not, however! The cause of his delay is recorded in an extract from the "Church News," given elsewhere in our columns. It was a real disappointment, but, happily, it was not the Dean's fault. The fame of his great gift as an orator had preceded him, and it took all the best powers of those filling his place to "cover the retreat." Emergency tries a man's powers. If he be a strong man, his strength at once asserts itself, and he often steps at once, by such compulsion, into a sphere of prominence which others believed him unable to occupy. Such at any rate was the impression created in favour of several of the speakers "forced" to come forward on this occasion. They did "splendidly." We will refrain from naming them. Though the meeting was a long one, yet the hours slipped pleasantly and rapidly by. The "drift" of the speeches was a relation of the church's struggles and of her heroic efforts to cover the diocese with a network of organisations for the welfare of our people. It made one feel proud to see such missionary zeal—with such evident self-denial—in our little island diocese.

The mornings of the remaining portion of the week were devoted to special meetings of "the Dean and his chapter," "the rural deans," "the beneficed clergy," "the lay representatives of Synod," "the Sunday-school Association," and some others; all of which showed his Lordship believed in "organisation" of the most varied and elaborate type, covering, as it does, almost every phase of church work.

The general proceedings of Synod, with a few exceptions, call for little comment. They were mostly of a local character, and were composed largely of resolutions moved by the various representatives in favour of certain parochial matters. The exceptions referred to were the creation of a "Diocesan Board of Education" for the foundation of church schools; the adoption of a bill for "the superannuation of old and incapacitated clergy;" and the inauguration of a "Children's Home Mission Fund." All of these were of great importance, and were exhaustively debated, and in the end adopted. We shall refer to each of these in separate paragraphs later on.

It was unfortunate that the work of Synod could not have been completed by Friday night. As it was, a large number of members had to return to their homes by Sunday, and were un-

able to get back on the following Monday. There is some irritation occasioned in this matter. Notices of motion of an unimportant nature are permitted to occupy a place on the "notice paper," and take precedence of matters of a vastly deeper nature, merely because such notices were handed in at an earlier date. These comparatively lighter and less weighty affairs often block and hamper the best part of the week. Surely some kind of "sifting" should be applied, and the "chaff" left until the last. Could not the power to arrange these notices in some workable order be delegated by Synod to a small committee of three? Then the important debates would be held during a full house.

The Synod closed on Wednesday, April 27, and the Bishop left almost immediately after for his annual visit to the islands in Bass Straits, an account of which we look for at an early date.

THE BISHOP'S ADDRESS.

The Bishop's address commenced by a lengthy exposition of his twelve-months' experiences at home, and deductions therefrom. The jubilee Commemoration, Lambeth Conference, and the Church at Home were the main heads, from which he drew general lessons for ourselves. He then went on to speak of Federation, saying:—"Do not suppose that I am about to make a political speech. Indeed, I shall not keep you above a minute on this actual question. Not as a politician, but as a Christian and a churchman I beg you to realise that this is in a very true sense a religious question, one in which we, as Christians, have a direct concern. Especially in this the case with those who daily recite words in our Creeds which testify to our belief in brotherhood under one Heavenly Father. Words, such as 'the Holy Catholic Church,' and 'the Communion of Saints,' have no meaning if they do not help us steadily to enlarge our ideas of family relationship and mutual helpfulness. It is obvious that in this most imperfect world progress in this direction is sure to be slow. It is obvious, also, that we must begin by Federation, more and more complete, with our own race everywhere. One outcome of our Christian training is that we are predisposed for Federation of any kind, and are opposed to selfish isolation. And I should like to believe that you who hear me, and all whom you represent, are of one mind in this matter. You will need no urging to vote for Federation when the details of any scheme presented you have been proved practicable to you. Upon this point I ought not, and I do not, give you any opinion: obviously it is outside my province. I can only repeat, what you all have realised, that, under any scheme proposed to us, Tas-

mania must be able to live, to pay her just debts, and develop her resources. When it is made clear to us that the Constitution now presented to us for adoption enables us to satisfy these elementary needs, then I am proud to believe that members of the ancient English Church, without aid from any others, not only can, but will, accept for Tasmania the principles of a Federal Commonwealth."

The name of the Almighty in the preamble of the Commonwealth Bill was then lengthily referred to by his Lordship, and after defining our position as regards moral and politics, he passed on to the subject of the Diocese, saying:—"I beg to thank Archdeacon Whittington, the Administrator in my absence, from the bottom of my heart for his unremitting watchfulness over all Diocesan concerns, and his unwearied labours. It was a joy to me to return and find the wheels of our machinery moving so noiselessly. I came back, however, to discover that times of drought, sickness, and conflagration had dealt hardly with you. It made one all the more eager to be here, to bear the common burdens. Two honoured and venerated names have had to be expunged from the list of Synod. Mr. James Barnard, whose long life of simple Christian faith has been a lesson to us all, whilst his loyalty to the Church, and to his Bishop, has been one of the facts which has touched me deeply. His death breaks one of the links we possessed with the distant past. May his long and consistent career be a holy memory to us. Sir Lambert Dobson, Chief Justice of Tasmania.—There has passed from among us one who seemed to be still in the full possession of all his highest powers. He, too, has left behind him the record of a long and consistent career—a righteous judge, and upright in all his ways. In a new country, where the grooves of high principle and lofty tradition cannot be very deep, he has left behind him an unstained reputation for private and public virtues, and if we turn to his work as a churchman, I do not think any of our generation realise how much we owe him. It is only by private conversations with him on many occasions that I have come to see how overwhelming is our indebtedness to him in those times (more than 40 years ago), when we were passing from the old order into the freer and more modern position of an independent Australasian branch of the Catholic Church of England. We, probably, owe all our endowments to his sense of justice and his statesmanship, coupled of course with the names of other churchmen, such as Sir Richard Dry and Mr. T. D. Chapman. I trust we may have somehow and somewhere an adequate memorial of one of whom the Church is justly proud, her gift, I

love to consider it, to the public life of Australasia and to the Colonial Judicial Bench."

Statistics were then dealt with, and then came the Bishop's views with regard to exchanges and amalgamation of parishes, which were thus expressed:—"I am more convinced every day that we have two points in our system to watch closely. The first is the continuance of our clergy in one spot for too long a period. It is good neither for the clergy nor for the flock. No clergyman appeals to every section of his people. Nor are any of us without our faults; and most of us can do better when we have learnt experience and can start afresh. These are quite general remarks applicable for all time. I believe in no hard and fast system of change, but I think it can seldom be for the good of a parish (where no curate is kept) that a rector should stay in it more than 10 years. If in due time exchanges can be made it will benefit the Diocese and clergy and people. I rejoice to know that quite loyally the clergy are ready to obey my direction in this respect, as a call from one who acts for the good of the whole Church. It often means uprooting oneself painfully. Of late it has meant, in the case of the Rev. S. H. Hughes, retirement from a parish just when he seems to have brought it out of its early struggle into a stable position. Yet he has exchanged with one who has done excellent work elsewhere, and ought to have fresh ground to work. I shall gratefully remember Mr. Hughes' act. I propose, so far as I can, to promote exchanges between clergymen to a greater and greater extent. The other point we have to watch is the existence of so many single cures. The people hear but one teaching voice for years. The clergyman finds it hard to feed his people with fresh stores of learning as years pass. Add to this the certainty that in time the failing strength of a clergyman almost destroys parochial vitality, since there is but the one ageing personality to supply the force. Such destruction of parish life can never occur where there are associated clergy. If the rector is feeble, there can always be a young helper, and two voices and influences are better than one, even if the area of work be proportionately increased. I am convinced that we ought to associate our clergy more and more, wherever possible. It means no diminution of clergy, nor a lesser number of services. It means no decadence of the Church, but simply a rearrangement of our plans. Often it may mean a rector and a curate in place of two rectors and no curate. In time it may come to mean clergy associated in some simple and informal brotherhood. It was only on this condition, I believe, that the Bishop of Durham, our keenest

intellect for many great questions, consented to aid the Bishop of Rockhampton with men. I have placed these principles before you in order that you may understand and my own act in advocating the amalgamation of Westbury and Richmond with their neighbour parishes."

Some general remarks on our rescue work, and our own foreign missions, concluded this most interesting and able address.

Custom—the worshipping of Astarte, the Queen of Heaven, with cakes—a custom that seems to have prevailed in all parts of the globe.

In the West of England there still linger, or did within recent years, many quaint and homely superstitions connected with this day. One is that if a child is weaned on Good Friday ill-luck will follow him or her through life. Another is that whoever washes clothes on that day "will wash one of the family away"—or, in other words, one of the family is sure to die before another Good Friday comes round. To sow or plant on Good Friday is considered wise and prudent, for the legend runs:—"Whatever is planted on the earth on Good Friday will flourish abundantly, and yield a large increase"—a saying the origin of which can clearly be traced to the event which this great fast day or the Christian Church commemorates.

April 27 was a date, and S. Aidan's, Launceston, was a locality enlivened by an especially interesting ceremony. It was the marriage of the Rev. Leigh Tarleton, rector of Deloraine, to Miss Adams, daughter of the late Canon Adams, who, for some years, was rector of that cure. Thus, Miss Adams—as we still say—goes back to the home of her youth. Mr. Tarleton ever been known amongst us as one of our most popular clerics, coming as he does in himself so many attractive qualities, but his "acceptance" amongst his parishioners will be more enhanced by the "importation" of one who, earlier, was beloved by who knew her. The enthusiasm the crowd at S. Aidan's on the day of the wedding showed how the bride had endeared herself to all who knew her. The wedding party were numerous and costly. The couple are spending the "honeymoon" in Sydney, where they will stay a few weeks. The ceremony was taken by Canon Berezford, assisted by the E. C. Spink.

The following is taken from a local paper:—"Probably there was one on board the Adelaide which was derailed at Ingliston on

day morning, April 15, whose elements were more upset by the accident than were those of Dean Parkyn, Cathedral Church. The dean had deputed to attend the Anglican at Hobart, and he left Ballarat express on Friday morning for Melbourne, en route for Hobart. The dean was to have preached in the Cathedral on Sunday, and he had selected to give an address in connection with the Synod on Tuesday. There was to be a monster demonstration. As soon as the engine left, the dean ascertained that the train would probably be about 12 hours, so he immediately telegraphed to the owners of the steamship Teana, which was to take him to Hobart, to, if possible, delay the boat until his arrival. The train did not reach Melbourne until half past 10 o'clock. On arriving in the metropolis the dean chartered a cab, and against time he drove at post haste to Queen's Victoria, only to find that the boat had been delayed for about forty-five minutes. That it had been sent away ten minutes before his arrival. He determined to catch the boat, the dean soothed another cab and was smartly driven to Port Melbourne, but the same time as the boat had left five minutes prior to his arrival there—awaiting As a last resource the dean chartered a boat. The sailors set sail after a departing vessel, but they were to overtake it, and the boat returned to Port Melbourne. From enquiries the dean learned that he could not get to Hobart in time for the opening of the Synod, so he returned to Ballarat naturally much disappointed. The dean subsequently telegraphed to Hobart asking if a postponement of the Synod was practicable.

COLLEGE OF THEOLOGY.

UP to April 30th the names of 22 candidates for the October examination for the certificate of Licentiate in Theology had been sent to the Hon. Registrar. Eighteen take up honours subjects. The dioceses represented are—Melbourne (7), Adelaide (4), Newcastle (3), Bathurst (3), Grafton and Armidale (3), Ballarat (1), Riverina (1). Names from the more distant dioceses may still be on the way; and, perhaps, some candidates may have overlooked the necessity of sending in their names at once, if they are to be in time for the ensuing examination.

It has been found necessary to make some modifications in the hoods of the College, as described in the leaflet distributed some time ago. Standard patterns of the hoods, as approved by the delegates, have now been made by Messrs. Howat and McPhail, Bathurst-street, Sydney.

THE SCOTCH BISHOP AND THE ATHANASIAN CREED.

CONSIDERABLE agitation has been in progress against the use of the Athanasian creed in the Scotch Episcopal Church. At the Episcopal Synod held at Edinburgh on Thursday, December 2, the following declaration was adopted, and ordered to be published:—"For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of S. Athanasius, we, the Bishops of the Scottish Church in Synod assembled, do hereby solemnly declare:—1. That the confession of our Christian Faith, commonly called the Creed of S. Athanasius, doth not make any addition to the Faith as contained in the Holy Scriptures, but warneth against errors which from time to time have arisen in the Church of Christ. 2. That as Holy Scriptures lay down in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings and condemnations in this Confession of Faith are to be understood no otherwise than the like warnings and condemnations of Holy Scriptures; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons—God alone being the judge of all—but witnesseth that his condemnation hath been pronounced not only on wilful disobedience, but on wilful surrender of the faith." This is signed by all the Scotch Bishops.

"Have you not mistaken the pew, sir?" said a lady to a stranger, as he entered her pew. "I beg pardon," replied the intruder, rising to go out, "I fear I have—I took it for a Christian's."

A lady asked a certain Bishop why woman was made from the ribs of man in preference to any other part. After a moment's consideration he replied—"Indeed, I don't know, madam, unless it was because it is the crookedest part about him."

A young clergyman asked his Bishop the following question:—"Were our first parents high or low church?" The Bishop replied—"This question has puzzled me considerably, for you see that in the first instance Eve was Eve-angelical, but she afterwards took to vestments."

NOTES.

FRANCIS Belstead, who recently passed away in Hobart, was one of nature's gentlemen. He inherited and did justice to that courtliness of deportment and suavity which distinguished the generation of his forefathers. No matter what the position of anyone who approached him, either in public or private life, there was ever the same gentlemanly reception. His deference extended to all alike, while his patient attention to exposition, with his calm and studied reflection on the same, won the good opinion of all those who were brought into contact with him. He was one who could make no enemies, it was impossible. His honesty of purpose and his intention to do that which was right, were so self-evident, that even those who lost ground by coming into conflict with him, were forced to confess that they were worsted on the merits of their case. So few there are remaining amongst us, who possess in a like degree the faculty of drawing unto themselves, persons of every calling through the sheer force of gentle breeding and culture, as did Francis Belstead. We miss him and we shall continue to miss him, and we mournfully deplore his absence from amongst us. But he has left a name behind him unsullied by any act of personal or political environment. A name which will stand firm on the tablets of time for so long as the archives of this colony shall be preserved. To say that he was a good churchman is but poor praise. He was one of those consistent Christians whom it was an honour to know, and a privilege to endeavour to emulate him.

The cure of Carrick will be vacant after June. The curacy of Richmond has not yet been filled.

All who have heard of the very dangerous illness of Mrs. Wilkinson, of the Launceston Grammar School, will be glad to know she is now out of danger, and on a fair way to recovery.

The Rev. S. H. Hughes has gone into residence at Brighton, and the Rev. J. K. Wilmer at Devonport. Neither gentleman has yet been inducted to his new cure.

Much sorrow has been occasioned by the news of the most serious illness of Mr. Frank Hales, son of our Venerable Archdeacon, and widely known in Launceston. This heavy trouble falling upon the Archdeacon has not added to his chances of a rapid recovery from his long-continued weakness.

ia must be able to live, to pay her debts, and develop her resources. On it is made clear to us that the institution now presented to us for election enables us to satisfy these elementary needs, then I am proud to have that members of the ancient fish Church, without aid from any one, not only can, but will, accept Tasmania the principles of a real Commonwealth."

The name of the Almighty in the preamble of the Commonwealth Bill, then lengthily referred to by his ship, and after defining our position regards moral and politics, he said on the subject of the Diocese, "I beg to thank Archdeacon Kingston, the Administrator in my place, from the bottom of my heart for his unremitting watchfulness over Diocesan concerns, and his untiring labours. It was a joy to me to find the wheels of our machinery moving so noiselessly. I came, however, to discover that times of sickness, and conflagration dealt hardly with you. It made me the more eager to be here, to the common burdens. Two revered and venerated names have been expunged from the list of the Diocese."

Mr. James Barnard, whose life of simple Christian faith has been a lesson to us all, whilst his death has been one of the facts which touched me deeply. His death is one of the links we possessed in the distant past. May his long and consistent career be a holy memory to us.

Sir Lambert Dobson, Chief of Tasmania.—There has passed among us one who seemed to be in the full possession of all his powers. He, too, has left behind him a name. Mr. Hutchinson is a young man, full of zeal, and of high intelligence. We welcome his advent amongst us, and congratulate the Rev. Rector of Deloraine in having secured such an active, popular, and helpful curate. Mr. Hutchinson will reside at Westbury.

We are glad to welcome back to our midst the Rev. J. S. and Mrs. Roper, who have been to the old country for a year. Mr. Roper, during his absence, has had a splendid opportunity of studying Church work in England, both in urban as well as in rural parishes. Both Mr. and Mrs. Roper, and their pretty little daughter Jean, took very well, and have evidently enjoyed the trip immensely. Mr. Roper has promised us a sketch of his travels for the "Messenger," which we trust may be forthcoming in our next issue. The Bishop has placed the parish of Sheffield under Mr. Roper's care, and, we understand, he enters into his charge at an early date.

love At one time many superstitious customs were observed in connection with Good Friday, most of which have, however, now fallen into disuse. One of the most curious of these was the ceremony of "blessing the rings," which was performed by the king upon his knees, the pressings being placed in a silver basin. On these rings were then distributed among the people, who looked upon them as an infallible cure for cramp.

for the belief in the efficacy of "cramp neckers," as they were called, was held by the clergyman appears to every section of his people. Nor are any of us without our faults; and most of us can do better when we have learnt experience and can start afresh. These are quite general marks applicable for all time. I believe in no hard and fast system of change, but I think it can seldom be for the good of a parish (where no curate is kept) that a rector should stay in it more than 10 years. If in due time exchanges can be made it will benefit the Diocese and clergy and people. I rejoice to know that quite loyally the clergy are ready to obey my direction in this respect, as a call from one who acts for the good of the whole Church. It often means uprooting oneself painfully. Of late it has meant, in the case of the Rev. S. H. Hughes, retirement from a parish just when he seems to have brought it out of its early struggles into a stable position. Yet he has exchanged with one who has done excellent work elsewhere, and ought to have fresh ground to work. I shall gratefully remember Mr. Hughes' act. I propose, so far as I can, to promote exchanges between clergymen to a greater and greater extent. The other point we have to watch is the existence of so many single cures. The people hear but one teaching voice for

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Such destruction of parish life occurs where there are associations. If the rector is feeble, always be a young helper, and ideas and influences are better, even if the area of work be materially increased. I am convinced that we ought to associate our more and more, wherever possible, means no diminution of nor a lesser number of services. It means no decadence of the but simply a rearrangement of means. Often it may mean a curate in place of two and no curate. In time it may mean clergy associated in some and informal brotherhood. If on this condition, I believe, Bishop of Durham, our keenest

One very old superstition in connection with Good Friday was that bread baked upon that day would never grow mouldy, and that it had the power not only to ward off witches but also to cure diseases and protect the house from fire during the whole ensuing year. It is supposed by some authorities that this old world superstition is the origin of the "hot cross bun" of to-day. Most probably, however, both the old superstition and the modern hot cross bun are but relics of a pagan custom—the worshipping of Astarte, the Queen of Heaven, with cakes—a custom that seems to have prevailed in all parts of the globe.

In the West of England there still linger, or did within recent years, many quaint and homely superstitions connected with this day. One is that if a child is weaned on Good Friday ill-luck will follow him or her through life. Another is that whoever washes clothes on that day "will wash one of the family away"—or, in other words, one of the family is sure to die before another Good Friday comes round. To sow or plant on Good Friday is considered wise and prudent, for the legend runs:—"Whatever is planted on the earth on Good Friday will flourish abundantly, and yield a large increase"—a saying the origin of which can clearly be traced to the event which this great fast day or the Christian Church commemorates.

April 27 was a date, and S. Aidan's, Launceston, was a locality enlivened by an especially interesting ceremony. It was the marriage of the Rev. Leigh Tarleton, rector of Deloraine, to Miss Adams, daughter of the late Canon Adams, who, for some years, was also rector of that cure. Thus, Miss Adams—as we still say—goes back to the old home of her youth. Mr. Tarleton has ever been known amongst us as one of our most popular clerics, combining as he does in himself so many attractive qualities, but his "acceptance" amongst his parishioners will be even more enhanced by the "importation" of one who, earlier, was beloved by all who knew her. The enthusiasm of the crowd at S. Aidan's on the day in question showed how the bride had endeared herself to all who knew her thereabouts. The wedding presents were numerous and costly. The happy couple are spending the "honeymoon" in Sydney, where they will stay a few weeks. The ceremony was taken by Canon Beresford, assisted by the Rev. E. C. Spink.

The following is taken from a Ballarat paper:—"Probably there was no one on board the Adelaide express which was derailed at Ingliston on Fri-

day morning, April 15, whose engagements were more upset by the accident than were those of Dean Parkyn, of the Cathedral Church. The dean had been deputed to attend the Anglican Synod at Hobart, and he left Ballarat by the express on Friday morning for Melbourne, en route for Hobart. The dean was to have preached in the Hobart Cathedral on Sunday, and he had been selected to give an address in connection with the Synod on Tuesday, when there was to be a monster demonstration. As soon as the engine left the rails the dean ascertained that the delay would probably be about three hours, so he immediately telegraphed to the owners of the steamship Patena, which was to take him to Hobart, to, if possible, delay the boat until his arrival. The train did not reach Melbourne until half past twelve o'clock. On arriving in the metropolis the dean chartered a cab, and was driven at post haste to Queen's wharf, only to find that the boat had been delayed for about forty-five minutes, but that it had been sent away five minutes before his arrival. Determined to catch the boat, the dean hired another cab and was smartly driven to Port Melbourne, but the same news—that the boat had left five minutes prior to his arrival there—awaited him. As a last resource the dean chartered a boat. The sailors set sail after the departing vessel, but they were unable to overtake it, and the boat returned to Port Melbourne. From enquiries the dean learned that he could not reach Hobart in time for the opening proceedings of the Synod, so he returned to Ballarat naturally much disappointed. The dean subsequently telegraphed to Hobart asking if a postponement of the Synod was practicable, and a reply was received to the effect that unfortunately a postponement could not be made. This is Dean Parkyn's first train and boat misadventure in Australia, and he hopes it will be the last.

His Lordship the Bishop has just returned to Launceston from a trip to the greater number of islands in Bass Straits. He was fortunate enough to secure a berth in the s.s. Warrentinna, which had been commissioned to visit the lighthouses, and in addition to this, was chartered to carry many things needful to the various tiny settlements in the Straits. The weather throughout was most boisterous and wintry, and had not the vessel been a steamer, the trip would have lasted many weeks. As it was, it took a clear fortnight. The Bishop is an enthusiast in the matter of missions and this especial one, not altogether of miniature type, he regards as his "very own." It is well he is physically so strong and active, as the strain

must be very great. His reward, however, comes from the fact that wherever he goes his advent is hailed with delight. The children are specially pleased, and show their joy by hastening at once to welcome him. The Bishop describes King's Island as a coming place. It has a considerable area, and is some fifty-miles long. The land, in places, is excellent, and the forests fine and valuable. As a sporting centre, it should attract some attention, as the supply of kangaroo, wallaby, and such-like game is very large. Several men subsist wholly on the proceeds of the skins which they take. There are a good many nice families already on this island, and most of them have fine farms. The mutton bird, in parts, is also very plentiful, and a large trade done in that direction. The Bishop brought back with him four young gulls of the 'seamore' (we are not scientific) variety. They were very lively, and were taking very kindly to their new mode of life, not, however, forgetting the use of their sharp bills when anyone attempted to catch hold of them. They, evidently, have imbibed the British instinct of independence, even though "civilised," for which we respect them. The Bishop gives an excellent account of the quiet church mission work on the islands. Whenever it is possible, day and Sunday-schools exist, and every effort is made in a simple way to make these heroic islanders feel that their old spiritual mother has not forgotten them. There is a great demand for literature—especially illustrated books and papers—by these good folk. Canon Beresford, of S. John's, Launceston, would be glad to receive parcels of suitable publications, and to have them forwarded to those centres which the Bishop might name. We hope, later on, to secure an interesting account from his lordship of these out-lying parts of his diocese.

DEATH.

CORVAN.—On 15th May, at Beaconsfield Hospital, of typhoid fever and hemorrhage, Ross Plumstead Corvan, son of Rev. James H. Corvan, Vicar of Beaconsfield, aged nine years.

Between the Church and the legitimate drama there is no dispute. The stage, when properly managed, can bear a useful part in improving manners and producing good moral impressions. In discharging this service it has a wide choice of subjects, and when it goes outside the range of what is decent and of good report, it only forfeits its title to respect. By pandering to the vicious and irreverent, it tends to bring about a reaction against the drama, and the abstention of decent folk from the theatre.

THE ANCIENT ORIGIN AND USES OF JUBILEES.

(By H.P.).

THE origin of jubilee years and celebrations dates back to the very early days of the Jewish people, to whom it was much more than a single celebration of some especial event, for it was a most important corner stone in the simple and beautiful superstructure of their laws, and, as one ancient writer puts it, "nothing could be wiser than this law of the jubilee year, for it preserved the original divisions of the tribes, it suppressed the greediness of heaping up riches, and also pre-

The jubilee year was in all respects like the ordinary sabbatical year, with the addition of being, as Josephus states, "The Year of Liberty," because in the year of liberty all slaves received their freedom, all debts were blotted out, and all properties that had been sold or mortgaged, or from whatever cause had become alienated, reverted to the original owner in the year of jubilee; also, any lands or possessions that had been bestowed by the prince upon any of his people, reverted once more to him who gave it.

All this being well understood, proved an effective and simple way of setting right many things that in the intervening period between the jubilee years had gone wrong by any means.

The word "remission," as used in Scripture, is thought by some to be

original time, or twenty-five years, it has again advanced to thirty-three years, then fifty, and afterwards once more reverting to twenty-five years.

For upon looking up the historical records of these events we find that in the year 1300 A.D., His Holiness Pope Boniface VIII. instituted the year of jubilee as extending from Christmas to Christmas every twenty-five years; but subsequently Pope Clement VI. appointed that the year of jubilee should only recur every fifty years, but then again his successor Pope Urban VI. once more reduced the intervening period, and this time thirty-three years were considered to form a suitable lapse of time between the years of jubilee.

And here it may be mentioned that the thirty-three years' limit was in-



GROUP OF TASMANIAN ABORIGINES AT FLINDERS' ISLAND.

vented the poor from sinking into absolute poverty and misery, and, moreover, caused the lands to be cultivated with the greatest care, in order to make due provision for the sabbatical and jubilee years."

It may be explained here that the sabbatical year occurred every seven years, and during this seventh year there was no pruning of vines, no sowing or reaping of corn, or any cultivation of the earth; and whatever grew spontaneously was common property, and could be gathered by rich and poor alike; consequently, diligence and care were required to make provision for the year in which there would be no especial harvest of corn or fruit, and the jubilee year was composed of seven of these sabbatical years, therefore it recurred every forty-nine years.

a better rendering of the original meaning of the word "jubilee," but in any case it is always considered to be a time of great rejoicing, and by the Jews was proclaimed by the sound of trumpets or rams' horns, on the tenth day of the year, that being what was termed the feast of expiation, and the day on which slaves received their liberty.

But since those early patriarchal times jubilee years have had a somewhat chequered career, and although, as generally understood, a jubilee means a celebration of fifty years, this being pretty nearly the original Jewish computation, there has nevertheless been no hard and fast line in this respect, but, on the contrary, a considerable amount of elasticity, for at one time cut down to half its

tended to represent the recorded duration of the life of Christ on earth. But far from being an absolute fixed quantity, jubilee year was once more to experience the changes brought about in due course by the vicissitudes of time, and on this occasion it fell to the lot of His Holiness Pope Paul II. to finally fix the year of jubilee in the Roman Catholic Church at every 25 years, the last having occurred in 1875. And, originally, the Churches of St. Peter, and of St. Paul, were the only churches privileged to celebrate the jubilee, but afterwards the Lateran Church, and that of Sta Maria Maggiore were accorded the necessary permission.

The word "jubilee" is said to be derived from "Jubal," the father of all such as handle instruments of music.

OUR CHOIR.

A STORY TOLD BY ONE OF THEM.

WE consider ourselves one of the best choirs in the district—not that we know much about music, or can display great abilities in part singing; but we have found out the true secret of our existence. We have been disciplined by sorrow and touched by a sweet angel's love. Our choir had the use exclusively of the organ gallery at the end of the church, looking down upon minister and congregation. There stood the old pipe-organ, which had seen many generations of our village in sunshine and shade. It had wailed out the "Dead March in Saul," and brightened itself up on the festive occasion of a wedding, and got quite cheerful on red-letter days of harvest festivals and anniversaries. Often it played strange tricks—getting in a huff like ourselves occasionally, and refusing to speak, or else talking all at once with such a discord as to cause utter confusion—but still we loved the old thing, for all that. It was always a difficulty to get it played after the great lady at the big house went away. Some of its organists caught the infection of huffiness from it, and played no longer. Our hopes rose when Lillie Brown, whose aunt, Mrs. Tousey, had sent her to the cathedral city to be musically educated, presided. We were always jealous of her superior education, and determined, as we say, to "take her down a peg." Poor Mrs. Tousey was a stout old lady, whose stock of breath gave out before we got into the third beat, and sometimes the "Amen" came tumbling into the middle of the next Collect, and you never quite knew to which Commandment you were responding; so we girls giggled, and left her to sing it all herself, and Lillie resigned, and we knew them no more.

Of course, we know now that it was very wrong, but we then thought choirs were the very places for setting people down whom we didn't like. A widowed lady, who had a sweet little girl named Daisy, came to the clergyman's rescue, and the new hand produced a certain calm for a time. We were rather a difficult lot to manage. There was Jim Bellows, whose great bass voice always approached a roar; and Joe Smith, who thought something of his tenor; and some boys from the village shops, who did not sing much, but always came to see us home, and passed pretty notes to us during the prayers. Among us girls, Jenny Flat would be our leader, and Becky Sharp wouldn't let her. We always said she had too many airs for her station. On one occasion, when the dear old clergyman, who used to read that beautiful prayer before choir practice about singing with the heart so that we might be fit to sing among

the blessed ones, told us we were an improvement on the choir in his old parish church, when he was a boy, where the parish clerk walked down the church into the organ loft, and turned the handle, and then started the 123rd psalm, and he and the parson opened their mouths and sang lustily, and, with contorted faces, felt it was neck or nothing, as they sang it all by themselves; and then said what a privilege it was for us to be called to the ministry of Christ's Church to sing His praises. We felt rather insulted (we got insulted very often in those days), and determined to have our revenge. It came. Our Christmas festival was approaching; already we had arranged the anthem. Becky Sharp insisted upon having the solo, or she would resign at once. Jenny said she wouldn't stay in the choir if "that thing" sang a note of it, and she went off with her boy. Sides were taken, and, alas! we forgot it was the House of God and the gate of Heaven, and so our Christmas music came suddenly to a standstill. Kind entreaties only made the matter worse. Daisy was a thoughtful child, with great brown eyes, and a great favourite with our whole village. Her sweet voice used to charm us all when we got her to sing "Jesus, Lover of my Soul." She said to me once, when our quarrels were at their height: "Oh, Carrie, I wonder what would happen in heaven if the angels all went out because they couldn't be the first to sing." She once took Jenny by the hand, and said to her: "Please, Jennie, do sing, for Jesus' sake;" and there was an attempt at reconciliation. Christmas was coming. The hot summer had caused much sickness. Typhoid fever made its way among us. One day the news came that Daisy was stricken down. We felt sorry and touched. A message came asking that the choir might come to her bedside, just to sing once more for her our favourite school anniversary hymn, in which her little voice joined:

I love to sing the story
Which angel voices tell.
How once the King of Glory
Came down on earth to dwell.
For He has kindly promised
That even I may go
To sing among His angels,
Because He loves me so.

There were no dry eyes when we got to the end of the hymn, as that little plaintive voice seemed to join an unseen choir of angel voices, where there were no discords of rivalry, and each delighted to offer service to Him. It was a sad funeral on that Christmas Day in our village churchyard. It was white with flowers. We girls had lined her little grave with them and soft moss and grass. We buried there also our huffs and sinful rivalries. Our anthem was the cry of the sorrow-

ful heart, and we learned to sing for Him and His Glory Who has Daisy in His keeping. "A little child shall lead them."
CARRIE.

THE CLERGYMAN.

A man whom all may criticise,
The old, the young, the foolish, wise,
Who always must be keen and bright,
Though dealing with the old and trite;
Who ne'er must show the least displeasure,
Or grumble in the slightest measure,
If, after working all the week,
On Sunday, when he comes to speak,
The handful that his preaching draws
Only respond by nods and snores;
Who daily must his visit make,
Though many a precious hour it takes;
Must visit sick and visit well,
Where live the rich, where paupers dwell;
Must wed his flock, their young baptise,
And say some nice things when one dies;
A man in whose unwilling ear
Are poured all scandals, far and near;
To whom all come with cark and care;
Who must his people's burdens bear;
A man whom men folk patronise,
And whom the women idolise;
A man we laugh at when we can,
Such, reader, is the clergyman.

The following extract is from a recent number of the "Church Times":—The S. Sulpice project for the perversion of England has been inaugurated with a great flourish of trumpets. The walls of England's Church, like the walls of Jericho, are expected to fall down flat at the blowing of Cardinal Vaughan's ram's-horns. For already in every family, we are told, there is at least one Roman Catholic member, and deserters are passing out into the besiegers' lines at the rate of 700 a month, or over 8000 a year. Such statements might, as they are intended to do, make our flesh creep, but there are facts and figures which justify the suspicion of hyperbole in these sensational announcements. It appears from the Registrar-General's returns that the proportion of Roman Catholic marriages in 1854 was 49 per 1000. Ever since that year the proportion has with some alternations been declining, until in 1895 it fell to 41. Obviously, there is an enormous leeway yet to be made up, and it would be interesting to know to what extent defection from Romanism tends to balance the additions due to desertions from the other side. It so happens that nothing is said when a Romanist joins our ranks, while the greatest publicity is given by the Roman authorities to their proselytising successes. We may, therefore, take these announcements quite comfortably, remembering to make a liberal discount on such grounds as those we have specified.

PARISH ECHOES.

S. JOHN THE BAPTIST, HOBART

THE usual monthly meeting of the Parish Council was held 10th May. Present: The Acting-Rector (in the chair), Messrs. Albert and Alexander Reed, and Newman (wardens), and Messrs. Tibbs, C.B. and F. A. Pitman, Chambers (hon. sec.), and Johns one (hon. treasurer). Mr. Grahame was unable to attend owing to the state of his father's health. The returns for the flower show and produce sale, held April 28th, were laid on the table by Mr. Chambers, showing gross receipts £19 9s 3d, expenses £4 4s 6d, leaving a profit of £15 4s 9d. The Council expressed great satisfaction at the result, and passed a unanimous vote of thanks to the ladies and gentlemen whose contributions and work had made the enterprise so successful, as well as to the orchestra for their most useful assistance. There was very little competition for prizes, and a large number of the S. John's people were, we hope unavoidably, absent; still as all that was for sale was ultimately disposed of at fair prices, we must not complain, trusting that on future occasions we may find all our people showing the loyalty for which they are famed by personal attendance.

Miss Maggie Williams, who has assisted her mother for some years in the duties of a vergier at S. John's, having left Hobart, the Acting-Rector, wardens, and members of the Council and of the congregation, sent her a small present of money, in recognition of the careful and obliging way in which she had always discharged her duties. Miss Williams, in reply, expressed the great surprise she felt at being remembered so kindly, and her sincere thanks for the gift. The work she had done in S. John's had always been to her a source of pleasure. The bell fund account now shows: Donations, £13 2s 9d; boxes, £2 1s 11d; total, £15 4s 8d.

Attention is drawn to the amount of the offertory for May 8th, £2 14s 11d, that the congregation may reflect upon the absolute need of making up on the earliest occasion for losses incurred through bad weather or prevailing indisposition. The envelope system effectually provides against this, but with such a congregation as ours, it is probably only needful to point out the duty of keeping up the average offertory by contributing, after enforced absence, what they would otherwise have given. The average itself is lower than the parish needs, but any serious fall below it for a few Sundays would put the wardens in serious difficulties.

The Parish Council at its last meeting resolved that a letter should be sent to Mrs. Belstead, expressing sympathy with her on the loss of her husband, and their sense of the value of his services to S. John's.

The Young Men's Club, which has some 30 members, held its first meeting—a social one—on Monday evening, May 2nd. Songs and instrumental music by the members, a display of club swinging, with games, passed the time pleasantly, and coffee and refreshments were served at 10 o'clock. The Acting-Rector was present, and expressed the great pleasure he felt in meeting the young men, as well as his surprise at the amount of musical talent among them. He hoped always to be able to attend any entertainments they gave. Mr. Gibbons is a most efficient secretary.

The mothers' meetings have begun again, and the ladies are busy providing materials, etc., for the sewings of Wednesday afternoons. We want, I think, more mothers; it would do much good for them to come.

The date of the confirmation is not yet fixed, but it will probably be before Trinity Sunday, and on a week night. A meeting of parishioners will be held on May 25th to settle the patronage question. There is very little doubt that the parish will elect a committee to take part in the nomination of an incumbent, as it has done in the past.

On Wednesday, June 8th, there will be a sale of work in the school-room in aid of the school funds, and a concert in the evening, given entirely by the children. The following competitions will be open to all our scholars:—Boys: Best rigged yacht, most curious kite; girls: Best dressed doll, most curious pincushion; in every case the scholars' own work. For both boys and girls there will be also a prize for the best bouquet made in the room on the 8th. Contributions from parents and friends will be gladly received by all the teachers in the shape of needlework, cakes, or money. We hope all will sympathise with this effort to make the Sunday-school independent of the regular church funds, which have sufficient liabilities to meet in other ways. We trust also that all parents and friends of the school will be present on the day. To do so will be to show some appreciation of the valuable work the teachers do so willingly and self-denyingly in giving religious instruction to our children.

Scripture Answers.—The Acting-Rector finds it impossible to do justice to the scholars who have sent in satisfactory papers, unless he gives marks to each, which he will therefore do. The result for May is: Seniors, Elizabeth Williams 7, Minnie Russell 7; juniors, Olive Collier 9, Florrie Miller 8, L. nna Creese 7, Olive Coulson 6. The answers should be more directly given, and should not consist only of texts quoted. For example, as to "promises," Minnie Russell rightly says, "Jesus promised to send the Holy Ghost to His disciples that He should abide with them for ever," and then gives the reference. Elizabeth Williams, though

giving fuller answers, writes out texts only.

Questions for June.—Seniors: Which of the texts in S. John's almanac for 1898 contain words spoken by Jesus to S. Peter, or by S. Peter to Jesus? Juniors: Tell all you know of the women who helped Jesus.

Baptisms.—April 13th, Roderick James Billingham; 20th (private), Arthur George Gangell; 26th, Albert William Henry Palmer; 27th, Richard Hales Crawford.

Burials.—April 13th, Albert Edward Thomas; 19th, Alice Anne Stewart.

Offertories.—April 3rd, £3 3s 1d; Good Friday (New Guinea Mission), £2 3s 4½d; Easter Day, £21 7s 1d; April 17th, £4 5s 10½d; 24th, £4 1s 7d. Total for April, £35 1s.

S. JOHN'S, LAUNCESTON.

SINCE Easter matters have been very quiet amongst us. In obedience to the Bishop's mandate, both rector and curate journeyed South to be present at the Synod. In their absence the Rev. C. J. Wilkinson kindly took the casual engagements.

The rector, being absent at Cullenswood during "Low Sunday," to take the Sunday-school anniversary services in that parish, the Rev. Dr. Craig, who is always a welcome visitor amongst us, preached at S. John's at 11 a.m., and took a children's service at the Mission House at 3 p.m. In the evening the Rev. Mr. Hungerford, from N.S.W., preached. The congregation enjoyed the sermons immensely on both occasions.

The second Sunday after Easter was observed as our "harvest thanksgiving." The beauty of the decorations was very striking. The pulpit was resplendent with fruit and lovely autumn tints. This remark applies equally to the reading desk, which was superb; the altar rails, sanctuary, font, pillars, and lamp standards completed a picture of artistic harmony, which none of us believed the old church could ever present. The rector preached at all the services, which included one for children at 3 p.m. The congregations were very large, and the offertory—a golden one—in aid of the liquidation of the church debt, realised £50. The music, it is said, was, perhaps, the best, or at any rate equal to the best, we have had for some time. We congratulate the organist and his choir upon their success.

A like festival was held at S. Aidan's the following Sunday, and was equally successful, only in a minor key. The rector took the morning service, and the Rev. E. C. Spink those in the afternoon and evening.

Our best thanks are due to all our many friends who spent so much time, and, we fear, money too, in executing these splendid adornments for God's

house. May they, though nameless, receive much blessing for their willing labour.

The ventilation of S. John's has been somewhat improved by the insertion of air valves in some of the windows. These can, however, be regarded as but of temporary value. We look for some effort in the near future to enlarge the church. It is often overcrowded, and, even then, the children from the Sunday-schools are not present. Their permanent absence has become quite a serious matter, and must be seen to somehow.

Confirmation classes are in full swing. Large numbers are attending, but many others, who ought to be present, are holding back. Are they afraid of doing too much for their Master? It looks like it when every weak excuse is offered in vindication of a wilful absence. It is not yet too late for any who desire to do so to join. Full particulars as to the hours will be given by either of the clergy upon application.

Everyone was deeply grieved at the sudden and unexpected death of Mrs. J. Genders, sen., at her residence, High-street, last week. Mrs. Genders had by her sincere and generous nature endeared herself to all with whom she was thrown into contact. She was a most devoted Christian, and a very regular attendant at S. John's. This, in connection with other recent losses, will be felt seriously, we fear, by the old church. Yet who would refuse her the reward into which she has now entered? Her funeral was taken by the rector, assisted by the Rev. E. C. Spink, in the High-street cemetery. It was very largely attended, and many evidences of deep sorrow were noticeable on all sides.

The annual volunteer parade is to take place on Sunday, 22nd.

The collections for the General Church Fund come the following Sunday, when Archdeacon Whittington has promised to preach the sermons. May we hope to reach our old figure—£109—again this time? Let us try to do so. If all do their duty we fear not!

The report of the Select Committee appointed to investigate the S. John's Glebe question is not being at all well received in the parish. We fear much real harm will be done if Synod attempts to coerce matters. More of this anon!

Diocesan Examination.—It was worth while exercising a little patience in waiting for the report of the Diocesan Inspector with reference to S. John's School, for it is one of which we can feel very proud. Sending in as we do by far the largest proportion of candidates to scholars, it is most pleasing to note that the average of passes is 37 per cent., and of those passes 32 per cent. were classed. The best year we had previously was that of 1895, when the classed average was 23 per

cent. With S. Aidan's branch we claim two out of the four candidates who headed the list in the respective divisions, viz., Harry C. Littler (upper middle), 132; and Florence Huston (lower middle), 141; the full marks obtainable being 150. Of the subjects taken, the inspector reports that "the papers on the Prayer Book, although a new and somewhat difficult subject, were the best in each division. Much attention had evidently been given to it by both teachers and scholars. I was much pleased with the papers of the senior division, three of the candidates obtaining a first-class, three a second-class, and two passing out of 11 taking up the subject." In his report to the Bishop, the inspector also makes a special reference, by saying that "the successful result of the study of the Prayer Book by so many of S. John's scholars shows that our Sunday-school children can be led to understand and become interested in it." In the Prayer Book we headed the list of passes with 32 per cent. One interesting feature of the examination was the remarkable closeness of the first and second candidates in the two higher divisions. In winning the Bishop's prize, Sarah Ross obtained 219 marks, while Nellie Robinson was only one mark behind. In the upper middle division, Josephine Sicklemore was the prize-winner with 206 marks, Mabel Huston having one mark less. The other prize-takers were Florence Huston (lower middle division), and Ruth Tevelein (junior division). The number of papers sent in was 172, from 107 scholars; the subject being the Prayer Book and Old Testament history. This year we are continuing the latter subject, and have taken up the Catechism.

The annual social, given by the teachers of the parish schools to the parents of the scholars on April 15, was a great success, though, perhaps, a little curtailment in the speechifying would have allowed a little more time for parents and teachers to get still more acquainted with each other. Plenty of music was provided, and an interesting break in the proceedings was made by presenting the prizes to the successful candidates in connection with the diocesan examination. We were pleased to have the Diocesan Inspector with us to distribute these books, and the glowing account he gave of the position attained by S. John's was listened to with interest. Thanks are due to the members of the choir for their musical assistance, also to Mr. Calver, who exhibited his graphophone. A splendid coffee supper wound up the proceedings.

S. John's Mission House.—We desire to record our sincere thanks for the following gifts, which have been most acceptable:—From Mr. T. Barnes, a cedar chiffonier, sewing machine, books, clothes, and some

etceteras, all welcome; from Eardley Wilmot, Esq., tea, sugar, barley; from W. A. Whitaker, Esq., certain items of printing; also small parcels of clothes, books, and sundries from anonymous friends; from Rev. R. Green, The Tunnel, vegetables of several kinds; from Mr. Woolnough, meat and scraps.

May we again remind our kind benefactors and benefactresses that our soup kitchen, which is such a source of help to the very poor, is just starting, and that we should be very grateful for vegetables, oatmeal, split peas, and suchlike, for the same?

EVANDALE.

WE had a very pleasant little function at the rectory on the evening of the 23rd April. A few friends met together to present our esteemed postmistress with a little present. Mr. Von Stieglitz, M.H.A., read the following address:—

"Dear Miss Dowie,—Before entering upon your duties in the new post-office now rapidly approaching completion, we are anxious to place on record our appreciation of the exemplary manner in which you have acted during the 17 years you have been postmistress at Evandale. We have always found you courteous and obliging in manner, as well as scrupulously exact in the performance of the official work you have been appointed to do. We have much pleasure in congratulating you on the commodious offices and dwelling house which have been prepared for you, and which, we hope, you may long enjoy. We also beg your acceptance of the accompanying purse of sovereigns in token of our regard and goodwill, and we remain your sincere will-wishers." (Here follow 40 signatures.)

After a few suitable words of acknowledgment from Miss Dowie and a little conversation, the meeting terminated.

Our harvest thanksgiving services were celebrated this year with more than ordinary success. That at S. Peter's, Lymington, occurred on April 10, where the church was decorated by willing hands in a very tasteful and effective manner. There was a very large congregation, and everything passed off satisfactorily.

The service at Evandale was on Sunday last, May 1, and it was generally admitted that the decorations were more elaborate and better executed than on any previous occasion. This was in great measure due to the valuable assistance of a lady friend from S. John's, Launceston. Another friend, also from Launceston, rendered a solo during the offertory. The church was quite full, the congregation being very orderly and attentive. The rector preached from Gen. viii.,

22. Perhaps some of our readers will be glad to know that the decorations have been photographed, cabinet size, copies of which can be had at the rectory at eighteen pence each. Our hearty thanks are due to all the kind friends who contributed grain, fruit, and flowers, and also to the ladies who devoted their time and skill to their arrangement in the church.

Baptisms for April.—Elizabeth May Belbin, Walter Stuart Turner, Douglas Daniel Viney.
May 5, 1898.

BOTHWELL.

The Rectory, May 7, 1898.

MY Dear Friends,—I have received a circular from the diocesan office reminding me that a public meeting must now be held in every parish to decide whether, in case a vacancy occurs in the incumbency during the next three years, the patronage shall vest in the Bishop of the diocese or in the Council of Patronage.

I regret to chronicle the death of Mr. A. Hilder, a much liked, hard working young farmer, who has for many years toiled bravely on in spite of physical suffering, which would have made an invalid of anyone with a less determined nature.

An old and respected resident at the Shannon—Mr. Gifford White—has also passed away after a hard battle with death, at the ripe age of 75.

Mrs. Rowe, too, has at last succumbed after a long and painful illness, extending over more than a year. A favourite with her whole family, she will be missed most by those members of it who have tended her sick bed for many months with loving assiduity.

Everyone asks, "How is Charlie Craig?" He is slowly regaining strength, and we should add, by the grace of God, for he has been very near death; Claude Blake, too, and Joy Paul, all three typhoid patients, and all better.

Your affectionate pastor,

WILLIAM H. WEBSTER.

Baptisms.—Lilian M. A. Bowerman, Doris Isabel Mason, George A. Bannister.

Deaths.—Arthur Hilder, Gifford White, Mrs. Rowe.

BISHOPSBORNE.

JUST lately a working bee was held to clear the cemetery. Although few attended, good work was done. Messrs. Hardman, Jones, John Smith, Hadley, and others worked with a will; while Mr. Joseph Walters had right royal hospitality for us.

Our friends are making a big effort to have a produce fair on June 1, to raise money for church purposes, fencing, expenses of services, etc. Any contributions will be gratefully received by Mrs. Hardman or Mrs. Jones.

ILLAWARRA.

A MOST pleasing ceremony took place last month, when Miss Walker was presented with an illuminated and framed address and a beautiful gold brooch by the children of the Sunday-school. Miss Walker has been for nearly 20 years superintendent of the school, and in sunshine and shower has been most attentive and painstaking. The high results attained by the children at the diocesan examinations this year speak for the grounding they have received from her and Mrs. Dumaresq, who holds the Bible class. The Lord Bishop made the presentation, and the beautifully illuminated address was the work of Miss Watson, of Mount Ireh.

The grand concert on behalf of the organ fund is postponed for the present.

HUO VILLE.

EASTER in this part of the diocese passed very quietly. Good Friday was too wet for any service, and the rector was too ill to venture out. Easter Day was very fine, and the services, morning and evening, were very bright. The evening service was choral, and the anthem, "Awake, thou that sleepest," was very well rendered by the choir.

A gloom was cast over the district by the rather unexpected death of Mr. August Bender on the 23rd ult. The deceased had been in Queensland for some time on account of his health, and only a little over a week before came home to die, but no one thought the end was so near, but hemorrhage of the lungs set in, and death speedily ensued. Much sympathy is felt for the family in their affliction.

QUAMBY AND HAGLEY.

THE rector was summoned home from Synod to attend the funeral of Mrs. Roe, of the Hagley Hotel. This lady was universally respected, and is sincerely regretted. In the vicinity of the hotel she had built a hall capable of holding nearly 300 people; it is known as the Montacute Hall, which she always placed gratuitously at the disposal of the church, including fire, lights, etc., for entertainments and meetings for any church purpose. She will long live in the memory of those who knew her.

(To the Editor of the "Messenger.")

Sir,—No reference was made in the "Church News" to the Church Congress to be held at Ballarat in November, which I trust will be as successful and as beneficial to the church as was that at Hobart in 1891, and my apology for writing is the fear that you might make a similar omission. I have before me the address of the Bishop to the Church Assembly, and

speaking of social reform in England he says:—"I asked the Lord Mayor of London, a Jew, what he thought the most powerful influence operating for the elevation of the masses in the metropolis. He answered at once—'The Christian Church, and above all others, the Church of England.'"—Yours, etc.,

C. J. BRAMMALL.

FORTH AND LEVEN.

THE Lent special week-night services were very fairly well attended at the two centres of Hamilton and Ouse. There were never less than 30 adults present at any one of the services. Instructions were given on the following subjects:—(1) The Holy Bible, (2) the Holy Catholic Church, (3) Holy Baptism, (4) Holy Communion, and (5) Confirmation. Excellent congregations assembled on Good Friday at Hamilton and Ouse, and there was by no means an unsatisfactory muster at Ellendale. The number of communicants at Hamilton, Ouse, Osterley, and Ellendale within the octave of Easter was 82, or $\frac{1}{3}$ of the whole number on the present communicants' roll, omitting Rocky Creek, at which place there is to be a celebration on Sunday morning, April 24. The Easter decorations were carried out with great taste and skill at Hamilton by Mrs. Mercer, Miss Bailey, and Mrs. Clougher; at Ouse, by Mrs. and the Misses Nicholas, Misses Burris and Pilcher; at Osterley, by Miss Harrex, Miss Saunders, Miss Stannard, and Miss Ellis; and at Ellendale, by Mrs. Isaac Clark, Mrs. Stansfield, Miss Davies, and others.

The offertories on Good Friday at Hamilton, Ouse, Ellendale, and Osterley (on Easter Monday) on behalf of Diocesan rescue work, amounted to £2 2s 6d.

On Easter Monday the Osterley Church was so crowded that 20 people were unable to gain admittance. At the celebration there were 19 communicants. In the evening there was a tea, concert, and dance, the proceeds of which, after paying all expenses, amounted to the splendid sum of £12 0s 2d. This money is to be spent on repairing the fabric of the Church, which suffered severely by the Christmas gales, and in building a vestry at the west end in line with the existing porch. This latter addition will enable the Churchwardens to utilize the space behind the altar (now used for a vestry) for increased accommodation in the nave, where more room is greatly needed. For the success of the evening's proceedings all credit is due to Mr. and Mrs. Ashton Jones, of Ashton, who organised both the tea and the concert, and with the liberal help of Mrs. Stannard, of Cloverdale, provided all the good and dainty things for the tea.

SCRAPS.

Two of the young men parishioners of Tamahere, says the "Church Gazette," N.Z.), Messrs. W. G. Care and J. Graham, have each recently received a letter from the vicar thanking them for a valuable service to the church. The church has been suffering for a number of years from a nuisance of bees which has been gradually increasing. For some time there have been no less than four swarms at work in the roof and walls, and the interior of the church building at service time was always more or less full of them, and several members of the congregation have been stung from time to time and the service much interrupted. A meeting of the congregation was held to consider what could be done; and Messrs. Care and Graham kindly volunteered to do the work free of charge. They have done it thoroughly and well. Mr. Care, who is a carpenter by trade, removed the weather-boarding and restored it again in a thoroughly workmanlike manner, putting up all the holes and leaving it as if it had not been touched. The extent of the operations can be imagined when we are told that over four hundredweight of honey was removed from the inside of the walls and roof. The operators having a considerable knowledge of bees carefully secured and destroyed the queens and not a vestige of a bee has been seen near the church now for several Sundays. A few remained after the first day's work, but Mr. Graham subsequently destroyed these by fumigation. The congregation were fortunate in getting two such competent workers to remove this serious nuisance, and the thanks of all are due to them for their gratuitous and faithful services.

Curfew Bell.—In some of the American States the old law of the Curfew has been revised; all children must be in their homes by 9 p.m., unless accompanied by their parents. It has been found so useful that it is now adopted in some 300 cities.

Curfew Bell.—In some of the American States the old law of the Curfew has been revised; all children must be in their homes by 9 p.m., unless accompanied by their parents. It has been found so useful that it is now adopted in some 300 cities.

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TO CORRESPONDENTS.

No end can be gained by publishing "Churchman's" letter, although we agree with him. It would only provoke opposition from directions where, possibly, help may be looked for later on.

Literary contributions, correspondence, and advertisements should be addressed to Editors, 2 George-street, Launceston, and all other business matters, such as subscriptions, donations, and orders, to the Manager, S. John's Rectory, Launceston.

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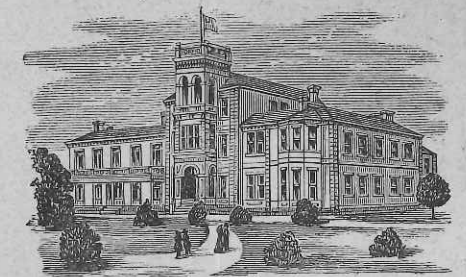
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