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Vol. V. No. 10.

PRICE ONE PENNY.

MAY 22, 1899

THE CHURCH MESSENGER

A MONTHLY MAGAZINE

FOR
THE PEOPLE . . .

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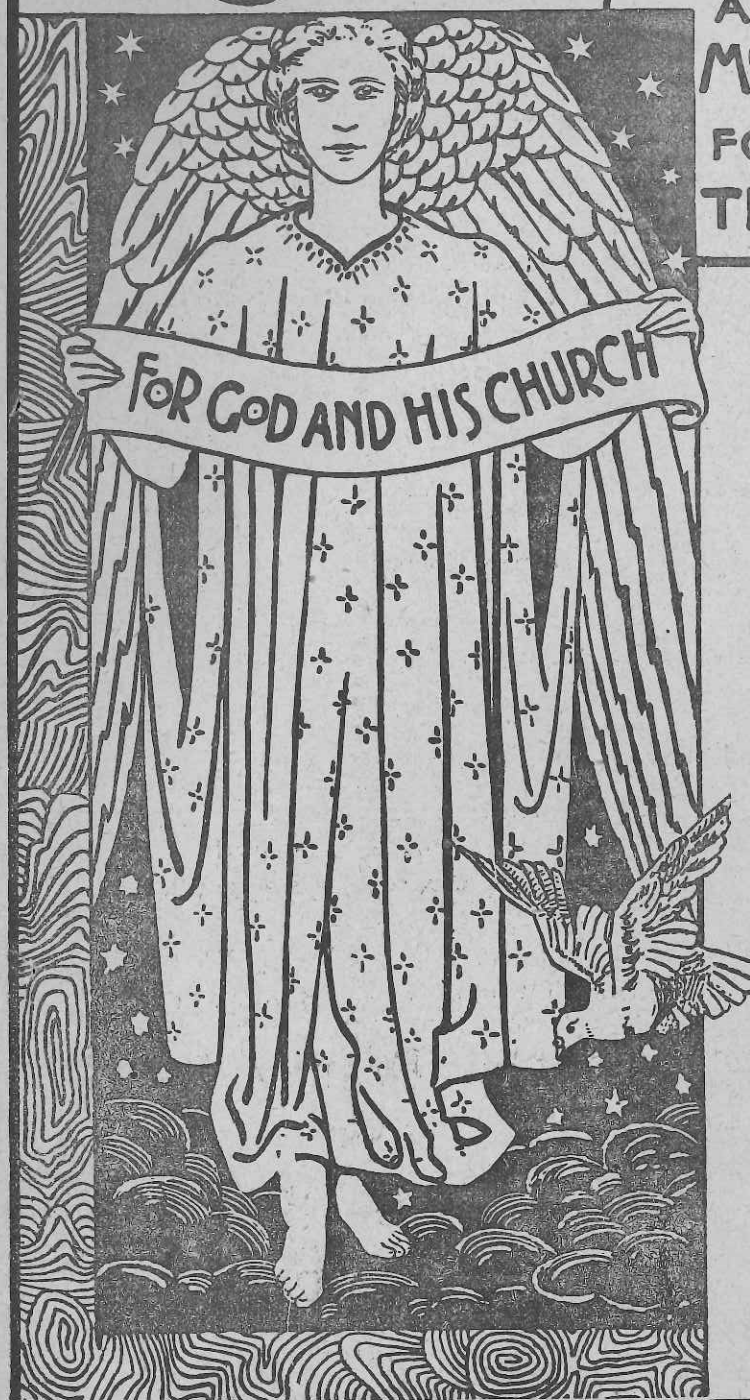
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VOL. V. No. 10.

MAY 22, 1899.

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THE MEETING OF SYNOD.

WE printed in extenso last month our Bishop's address to Synod, which everyone will have read with interest, and we now go on to give a brief account of the chief doings of the Synod itself.

The meeting in the Town Hall on Monday evening was a great success, the speech of the Dean of Ballarat uplifting, as was said afterwards, the whole tone of the proceedings to a higher level, and no doubt influencing for good the speakers on the most controversial subject of the session, namely, Captain de Hoghton's motion on the Anti-Ritual agitation in England. The object of the mover was simply, as we understand, to draw attention to the absolute necessity for real government by Bishops over their clergy, and for strict and faithful adherence to the Book of Common Prayer. His motion read as follows:—"That in view of the present state of the Church of England, the Synod of the Diocese of Tasmania desires to affirm its unswerving allegiance to the principles of the Reformation, its attachment to the Protestant reformed religion, as by law established, and its conviction that the Book of Common Prayer should be strictly adhered to, and that nothing not in that book should ever be used in the Church without, in each and every case, the prior assent of the Bishop of the Diocese to such addition."

Captain de Hoghton, in a somewhat long and carefully prepared speech, in which he quoted many severe indictments brought against extreme clergy in England, protested against any ritual excesses being allowed in our diocese. His quotations did not, of course, include any justification of any claims made by the High Court party at home, and he therefore left himself open to replies which discriminated between what was lawful and what was unlawful in this recent movement in England. Archdeacon Whittington, for instance, in a powerful speech, showed that Lord Halifax and the English Church Union—looked upon with so much suspicion and even animosity by their opponents, were really contending for the simple rights of the Church—the historic rights of the Church—to be governed in Spiritual matters by Spiritual rulers, and not by any body such as Parliament or the Privy Council, the members of which might be absolute unbelievers. Many members of Synod spoke of their dread of the introduction of what they believed to be Romanising practices and teaching in Tasmania, while others declared that the whole body of the clergy were true to their Church. On the whole, we believe, this was the mind of the Synod, and those who voted for the motion in its amended form did so rather as a protest against any known breaches of the law present. At all events, it was not stated by anyone that any single priest in

the diocese had gone beyond the teaching of the Prayer Book; though Canon Finnis shrewdly pointed out that the laity, while preaching obedience and conformity, broke the rules of the Church in many ways; some, for instance, not communicating at least three times in the year, others not reckoning with the parson at Easter and paying him his dues, others again not bringing the children, for whom they were sponsors, to the Bishop to be confirmed by him. Such breaches of the law of the Church were very serious. The amended form of the motion, which was carried, and that by no means unanimously, a large body of clergy and laity voting against it as unnecessary, was as follows:—"That in view of the present disturbed state of the Church of England, on account of the alleged introduction of teaching and practising contrary to the prescribed formularies, this Synod desires to express its unswerving allegiance to our Reformed Church." If our readers will compare this with the original motion, noticing the omissions, and also the addition of the word "alleged," they will understand the temperate spirit of the meeting. Indeed, nothing was more noteworthy and indeed gratifying than the good taste and feeling of the original mover, the self-restraint of his supporters, and the amicable tone of the debate, so different from what would probably have been the case ten or more years back. Party feeling is, thank God, evidently dying

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out among us. Men can differ in views and yet worship together and feel kindly one to another.

Resolutions were adopted authorising the sale of the Glebe at Hamilton-on-Clyde, of the Sheffield Glebe, and of the Parsonage and land at Rokeby. Westbury was made a curacy under the Bishop, being separated from Deloraine. A Board of Education was appointed, with the examiners, to assist the Diocesan Inspector. The Synod approved of a Bill to be submitted to Parliament, incorporating the Diocesan trustees, to facilitate their dealing with the property of the Church. The separation of the parishes of Brighton and Richmond was deemed advisable, as soon as the Bishop and Council considered that it was possible; Richmond to be a curacy under the Bishop.

Archdeacon Whittington was requested to devote three months of the year to travelling in the diocese to advocate the claims of the General Church Fund, as well as of the funds of the parishes he might visit; a sum sufficient to provide him with a locum tenens at New Town being subscribed by the clergy and laity in the room. Zeehan and its neighbourhood were constituted a parish; Queenstown, Strahan, and Gormanston were formed into the Parish of Queenstown.

One of the most contentious questions arose out of the, we think, most just claim of the parishes of S. John's and S. Paul's, Launceston, for a fairer adjustment of the revenues from the Glebe land, originally granted by the

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Government to the Trustees of Church Property, for the then Parish of Launceston. It was resolved, after much debate, that upon the next vacancy in Holy Trinity parish, the net annual rents and profits of the Holy Trinity and S. John's Glebes should be combined, and divided thus:—Two-fifths each to the Rectors of Holy Trinity and S. John's, and one-fifth to the Rector of S. Paul's.

In order to give status to parochial collectors of the Stipend Fund, whose work was so valuable to the Church, it was decided that after nomination by the Parish Council they should be appointed by the Archdeacon. We are very glad that such work as theirs should have due recognition, and that they should be regarded as officers of the Church.

A bill to amend the Clergy Widow and Orphans' Fund was thrown out, owing to the difficulty of determining how it would affect those who had insured their lives for a sum payable at death, or on their attaining a certain age.

These were the points of the most general interest in the work of the Synod, and it only remains to be said that the present arrangement of business seemed to work thoroughly well. There was no hurrying through of half-discussed motions at the last, nor anything postponed to a thin Synod in the following week. The attendance of both Church and lay members was remarkably steady throughout, while the audience outside the bar was exceptionally large. In short, there was every evidence of more vigorous life in the Church of Tasmania.

AUSTRALIA'S PIONEER CLERGYMEN.

(By E.W.)

No. 9.

IN the preceding eight chapters I have given my readers a short biography of a few of Australia's earliest clergymen, and have confined myself to those who were located at headquarters, namely, at Sydney, in

New South Wales. I now bring them nearer home, and purpose giving a short sketch of the life and labours of those clergymen of our church who first came to Van Diemen's Land, or, as we know it, Tasmania; but before doing so a few particulars concerning the early history of our island will not, I hope, be out of place.

Of Tasman's famous voyage to the Great Southland in 1642, in which he discovered Tasmania and New Zealand, the journal remained unpublished for more than two centuries. A copy of it was discovered in London in 1776, and purchased for half a guinea; it afterwards came into the possession of Sir Joseph Banks, who employed the Rev. C. G. Woide, a Dutch clergyman, to translate it. This translation is now in the British Museum, and a verbatim copy of that part relating to Tasmania was made by Mr. Bonwick for the Tasmanian Government, and forms the subject of an interesting paper by Mr. J. B. Walker, of Hobart. With its help I am enabled to place before my readers many interesting facts.

Australasia, or the Great Southland, was first discovered by Don Pedro Fernandez de Quiros, who presented several memorials to the Spanish Court soliciting means for its conquest or settlement, but without success. This was in 1609, and in the early years of the century up to 1628 the western coast of Australia was visited by Dutch captains on six different occasions, their ships, bound for the Dutch settlement at Batavia having been driven southward by storms; the few discoveries they made, therefore, were either involuntary or accidental. Tasman's expedition in 1642 was the first systematic attempt made by the Dutch to explore the Great Southland, as it was designated by them. In that year the Governor-General, Anthony Van Diemen, and the Council of Netherlands, India, decided to despatch from Batavia an expedition with the sole object of discovering this great southern continent. The command of the expedition was entrusted to Abel Janszoon Tasman, then 40 years of age, and the ship "Heemskirk" was assigned to him with the little fly boat "Zeehan" as tender. These names are now familiar to us, the two mountains which lie directly inland from Trial Harbour on the West Coast, and within a few miles of one another, being named after them. Tasman sailed from Batavia on August 14, reached Mauritius (another Dutch settlement) on September 5, and sailed thence for the south. They kept on the journey for some time without finding any signs of the supposed continent. A council of officers was held, when it was decided to make for latitude 44 south, keep to that, and if no land were seen to steer for the Solomon Islands, and so return home. By the middle of November they came to the conclusion that they had passed the extreme limits

of the supposed continent, but on the 24th of the month land was seen, the country was mountainous and clothed with dark forest. Tasman says—"This is the furthest land in the South Sea we met with, and as it has not yet been known to any European we called it 'Anthony Van Diemen's Land,' in honour of the Governor-General, our master, who sent us out to make discoveries." They skirted the newly-discovered land, and on December 1 came to an anchor in a good port on the east coast, now supposed to be Marion Bay, situated between Forestier's Peninsula and Maria Island. "Wherefore," says Tasman, piously, "we ought to lift up thankful hearts to Almighty God." On December 3 boats were sent ashore, and a flag-pole was planted on the shores of the bay; thus it was that Tasman took possession of our island for the Dutch. The following day he sailed northward, and after reaching St. Patrick's Head, near Falmouth, stood away to the eastward, and a few days after discovered New Zealand.

I have thus far given a short account of the first discovery of our island. It would require too much space to even touch upon the further discoveries of Flinders, Bass, Cook, Furneaux, D'Entrecasteaux, and others, I will merely mention here that it was not till the year 1798 that Flinders first discovered that our island was not joined to the mainland of New Holland, or Australia. Now the English discoverer of the Derwent, Lieutenant John Hayes, merits the title of being the original discoverer of that river, equally, with the French Admiral D'Entrecasteaux, and it was this discovery of Bass Straits and the possible colour it might give to French claims to the island which prompted the Governor of New South Wales, Philip Gidley King, to make a hasty occupation of the Derwent by Lieutenant Bowen in 1803. Everyone, almost, knows—especially those who have read those interesting sketches "Deeds that won the Empire"—that we were not on the best of terms with France in the early years of the present century, and the apprehensions of the Home Government had been thoroughly aroused by Governor King's despatches, pressing the urgent necessity of occupying certain points in Bass Straits and Van Diemen's Land, to prevent the probable intrusion of French claims to the territory. It was the consideration of these despatches which led to the sending of Governor Collins to Port Phillip and Lieutenant-Governor Paterson to Port Dalrymple.

I need say very little of the first settlement on the Derwent, in September, 1803, under Lieutenant Bowen, suffice it to say it was only a half-hearted affair. The party consisted of 49 souls in all, and the selection of Risdon as the site of the new settlement was a most unfortunate one, it being quite unsuitable. But as we are more inte-

rested in the second occupation of the Derwent, I will not trouble my readers with a full account of Lieutenant Brown's stay at Risdon or his departure therefrom. In January, 1803, an order of Council appointed Lieutenant-Colonel David Collins Lieutenant-Governor of a settlement intended to be formed at Port Phillip, in New South Wales. The new establishment sailed from England on April 24, 1803, just a month before Governor King had sent Bowen to Risdon. Collins arrived at Port Phillip in due course, but did not remain any great time, as he was not favourably impressed with the place. A general order issued by him, and bearing date Port Phillip, December 31, 1803, reads thus—"It has never been my wish to make the Sabbath Day other than a day of rest and devotion, but circumstances compel me to employ it in labour. In this the whole are concerned, since the sooner we are enabled to leave this unpromising and unproductive country, the sooner shall we be able to reap the advantage and enjoy the comforts of a more fertile spot." Lieutenant Tuckey, who was one of the party, in his narrative of Collins's expedition, says of the country—"The kangaroo seems to reign undisturbed lord of the soil, a dominion which, by the evacuation of Port Phillip, he is likely to retain for ages." By this evacuation the settlement of Victoria was postponed, and the colonisation of our own island hastened. Could the veil of the future have been lifted for these two men they would have seen in little more than 30 years a small party of adventurers leaving our little island to seek fresh fields and pastures new on the shores of this same Port Phillip. They would have noticed amongst them a man, who, as a boy, they had brought out with them, no other than the well-known John Pascoe Fawkner; could they have but seen 15 years' further into the future they would have seen the same place invaded by tens of thousands of eager emigrants, rushing to secure at least some small share of its wonderful wealth, and, looking on further still, to see in it a land of gardens and farms, crowded with villages and

cities, and, last of all, on those unpromising and unproductive shores, a magnificent city, the centre of a free and prosperous State. But we must give them a little of their due. Only the worst part of Port Phillip was seen, the present quarantine station, now known as Sorrento, and the procuring of good water was one of their greatest difficulties. They did not see the Yarra River, and it was quite impossible for them to foresee the marvellous Melbourne of to-day.

Colonel Collins arrived in the Derwent in the early days of February, 1804, reached the Risdon settlement, and found Bowen had left for Sydney, leaving one or two men only in charge. It did not take him long to come to the conclusion that Risdon was an unsuitable spot for a settlement. He set about to search for another, which resulted in his landing at Sullivan's Cove, the future harbour of Hobart Town, on the 20th of the month.

We now come to the founding of Hobart, and I cannot do better than give extracts from what Mr. J. B. Walker has written concerning it; but, first of all, I must let my readers know the number of persons forming the settlement. The Civil department consisted of 18 men, including the Lieutenant-Governor (Colonel David Collins) and the chaplain, the Rev. Robert Knopwood; the Military department numbered 48, prisoners 281, free settlers 13, women and children 73, making 433 in all. On Tuesday, February 21, the "Ocean" and "Lady Nelson" were warped up to within half a cable's length of Hunters Island, the people were landed, and the discharge of the stores began. The Governor's tent was pitched on the slope overlooking the cove near the spot where the Town Hall now stands; the chaplain's marquee was pitched next the Governor's, and those of the civil officers close by on the same slope. The prisoners were encamped about where the present Telegraph Office now stands, and the camp of the marines on the present site of the cathedral. Jorgenson, who was mate of the "Lady Nelson," who had assisted at the settlement at Risdon in the preceding September, and was now in the same capacity assisting at the founding of Hobart, gives the following description of the scene:—"As soon as the tents had been pitched under the shadow of the great gum trees, spades, hoes, saws, and axes were put into the hands of the prisoners, and they began clearing away as fast as they could. The block just opposite the Tasmanian Museum, behind the old Bank of Van Diemen's Land building, to the neighbouring mouth of the creek, was then an impervious grove of the densest tea-tree scrub, surmounted by some of the largest gum trees that this island can produce. Governor Collins had a small printing press amongst the stores, and this he set up under a con-

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venient gum tree, and on the day of landing the first printed work issued from the Tasmanian press, in the shape of a general order fixing the weekly rations to be issued to each person. The second publication expressed the Governor's satisfaction at having been enabled to fix the settlement advantageously, and in a situation blessed with that great comfort of life, a permanent supply of pure water. Our first settlers were a motley crowd indeed, and the most of them quite unfit to start a new colony. Out of the 307 men, in all, only 137 were labourers, and the traders useful in a new colony were insufficiently represented; there were, for instance, weavers, silversmiths, engravers, and clerks, supplied in any quantity; in fact, official bungling was everywhere exemplified. The stores were bad, the axes so soft that the commonest wood would turn their edges; of the gimlets, scarce one in a dozen would stand boring twice; the material for clothing was of poor quality, and the thread rotten. The shoes were made of inferior leather, and what, think you! all of one size. The surgical instruments were of an obsolete pattern, and many of them worn out. The ordnance that had been given for defence was incomplete, the guns were of different sizes and patterns, while the ammunition was all of one sort. The seed brought would not vegetate; in fact, the printing press was the only item which the Governor could speak of with any degree of satisfaction, but for this there was not a sufficient supply of type or paper." Such were some of the difficulties our first settlers had to contend against, but

I must now turn to our first clergyman, the Rev. Robert Knopwood, and will make him the subject of the next paper. (To be Continued.)

CHURCH NEWS BY TELEGRAM.

A TELEGRAM which appeared in the daily prints a day or two ago is likely to mislead our people. Those who have followed carefully the record of the Ritual controversy in the old country will understand that it is not always easy to decide off-hand what the learned divines of the seventeenth century (at the Savoy Conference, when the last revision of the Prayer-book took place) meant to include as lawful ritual in the Church of England. Difficulties centre round the use of incense in public worship, and the reservation of the Holy Sacrament for the sick. Two clergymen, who have proved their loyalty by a complete submission to their Bishop upon plain and uncontroverted points, have decided to argue before the Archbishops' Court the legality of their practices, and the learned and right reverend fathers have recognised the difficulty by agreeing to hear them so argued. After the Archbishops have decided, we believe that an appeal rightly lies to the convocation of the respective provinces of the Archbishops. All this will occupy several months, if not years, in hearing and judging; and patience must be shown by Christian men and women until a decision is arrived at. One thing is certain, that the Church

of England will demand for herself respect for the opening words of Magna Charta—"The Church of England shall be free and retain her accustomed rights and privileges." If the English House of Commons were to decide either her doctrine or ritual by the passing of an Act it would be as gross a violation of trust as if the House of Assembly in Tasmania were to decide what vestments should be worn by the officiating priests at S. Joseph's Church, or what prayers said at the Salvation Army barracks. No; the Church that obtained the charter of liberty for the State in John's reign is not in the nineteenth century to submit to see herself made permanently the creature of the State, all disestablishment notwithstanding. In this connection it is well to compare the freedom from State interference allowed to the Established Presbyterians in Scotland with the older, larger, and richer Anglican connection within the borders of England and Wales. The telegram implied that the clergy referred to were about to appear before their judges as criminal clerks. We should understand the matter better if we were to compare the trial to a friendly suit in the Supreme Court to clear up a legal difficulty between friends.

The Archbishop of Ontario has received the sad intelligence that his cathedral—St. George's, Kingston—has been destroyed by fire, and in consequence the Archbishop has sailed for Canada. This is the second Cathedral in the Dominion which has lately been destroyed by fire.

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In addition to the above, the Company has invested on behalf of existing Members the sum of	56,985,077	1	6
Making a grand total paid to and invested for its Members of	£157,358,193	1	9

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TALKS ON NATURAL HISTORY.

BY WOODPECKER.

XV.

I HAVE heard a good many people speak of what we talked about last time, Woodpecker; I mean about mingling species from different 'zoological regions,' and some think you made out a very good case, but the majority say it is all nonsense, and a mere sentiment, and that we have a right to do as we like, and acclimatise anything that takes our fancy."

"Very well, my boy, it is no less than I expected. Perhaps you remember an ode of Horace, beginning, 'Justum, et tenacem propositi.'"

"Yes, it is in the third book, I think."

"It is, and that is my state of mind at present. People often talk about subjects they have never studied; be sides, you and I do not converse together for the sake of catching any 'aurae populares,' so it does not matter. But, for my own part, I would never insult an English Blackbird, by putting him on the limb of a gum-tree; I would prefer to imagine him looking for his favourite berries on a mountain ash (Scotch 'Rowan,') where I have so often seen him. Neither, on the other hand, would I care to see a Tasmanian Rosella-parrot in the dense foliage of an English oak. The people would all think the painted 'Popinjay' had come again."

"The 'Popinjay,' what was that?"

"Ah, I see you have never read 'Old Mortality,' a fine book! You should not neglect Scott, for there is a great deal of history in all his writings; only, it might be as well to remember that he was a Royalist, and, in all his books that touch on the 'Great Rebellion,' his Puritan heroes are mostly caricatures."

"Do you really believe in the Puritans, Woodpecker?"

"Most certainly I do—as a rule, they were noble, high-principled men; England owes most of its religious and political freedom to them, and they were the makers of new England. Read Scott by all means, with this caution, he will pay you far better than the 'Boy-buccaneers,' and that kind of rubbish."

"All right, I will; and what are we going to talk about to-day?"

"Well, when I saw you coming up, I thought I would ask you if you had ever been in a tea-tree scrub."

"A tea-tree scrub! Not I, indeed, you won't catch me going into a dirty place like that!"

"Hoity-toity! Listen to the boy! Why it is one of the cleanest places there are in the world. Perhaps you are thinking of a tea-tree swamp, and that, I admit, is a very different sort of place."

"I remember once floundering through one that had about a foot of water in it, and two feet of mud (indeed there might have been more, for I did not get to the bottom), but I thought nothing of it."

"Whatever took you into such a dreadful place as that?"

"Well, it was a chestnut-faced owl (Strix Castanops). I saw her hanging about the place in a suspicious way, and as I had never seen the eggs, I thought I might as well have a look for them."

"And were you successful?"

"No, I could not find the hollow tree where they were; but I am sure it was there, for the bird never left the place. But I got some very fine Longicorn beetles, so I did not have my wade for nothing. But am I to conclude that you are afraid of a bit of dirt?"

"Yes, indeed; it makes such a mess of one's boots and clothes."

"Then pray what about Tamar-street, on a wet day, to say nothing about the chance of being run over by a bicycle, or having a loose slate come down on your head from one of the houses?"

"Oh, but that kind of thing never happens, Woodpecker!"

"Doesn't it? Well, I am glad to hear it, for I never feel quite safe in a town."

"Dear me, how funny! But is it fair, think you, to judge of a place by one street? You should go up Brisbane-street, at night, when the electric light is on."

"Oh, I have had quite enough of Brisbane-street, and the electric light, too! One night I happened to be in town and had to go that way to get my horse. It was a Sunday night, too, and nearly ten o'clock, and the street was full of young girls walking aimlessly about, grinning and smiling, up and down, apparently at nothing; and I thought they ought to be, every one of them, at home, and wondered what their fathers and mothers were thinking about."

"Are you not a little bit old-fashioned, Woodpecker?"

"Probably; and you will become old-fashioned in precisely the same way when you have had more experience. But now let us talk of something else. Shall we go, in imagination, into a tea-tree scrub, and see what it is really like?"

"Yes, by all means."

"Very well, then first of all we must imagine ourselves at Ultima Thule, and feel as if it had been blowing a gale of wind for four or five days, and that everything was battered to pieces, and that we were both in such a state of mind and body that we must get out of the wind somehow, or else send for the doctor."

"Is the wind so very bad there?"

"You have no idea what it is like. I got up one morning after it had been blowing a northerly gale all night, and

every fence in the place, that happened to be in an East and West direction, was lying flat on the ground, posts and all. And once I saw a man carrying a pail of milk across a yard to his dairy, and nearly half the milk was blown out before he got there. But let us get our horses and be off. First we ride, for about three miles, along the beach, and then turn, in a westerly direction, along the edge of a wide salt-water lagoon for about the same distance. Then we descry a sombre line of dark green foliage, stretching to right and left of us. That is the scrub we are aiming at. Just before reaching it we pass through a belt of white gum-trees (Eucalyptus viminalis). Among these trees several pretty little birds will be fitting about, looking for holes to breed in. Their peculiar note is heard on all sides of us, 'Pick-it-up,' 'Pick-it-up.' These are the allied Diamond-birds."

"Why are they called 'allied'?"

"Because they closely resemble the true Diamond-birds without being exactly like them; so they are called Padelotus affinis, and, by the way, I once narrowly escaped an accident while taking the nest of one of these birds."

"Pray, how was that?"

"Well, I had found a nest in a hole of a gum-tree branch, some twenty feet from the ground. The tree could not be climbed, and it was too far from home to carry a ladder, so I took out a long rope, and a stout fishing-line. By means of the line I was able to draw the rope over the limb, close to the nest, and then fastened one end of it to the butt of a stout sapling—or rather, I thought I did. Then it was not difficult to go hand-over-hand up to the limb where the nest was; but I was suddenly astounded to feel the rope slipping down under me, and at a glance I found it had become unfastened below! Fortunately I had thrown an arm over the branch to rest myself, thus it was easy to secure both ends of the rope, and let myself down with them."

"Then you did not get the eggs after all?"

"Oh, yes, I did, but you may be sure I made the end of the rope secure before going up again."

"And now, let us go in imagination to that clump of prickly mimosas on the right. Ah, yes, I thought you would be there, 'weet, weet, tuee;' do you hear the note?"

"That is an old acquaintance, the Grey-tailed Thickhead. I wonder if his nearest relation is anywhere about."

"What is that?"

"The Olivaceous Thickhead. Yes, listen!"

"'I'll wet you,' 'I'll wet you,' that is the bird; and hearing it just reminds me of a dismal journey I once had. I was coming up from the West Coast many years ago, with a solitary compa-

nion, a rough bushman he was, but a capital fellow in any emergency. We had been riding all day, under a leaden sky, with the rain coming down incessantly. We were plodding along at a foot's pace—for it was impossible to go otherwise on the narrow track, through the scrub, which was only a sort of muddy drain, with the wet bushes splashing us all over on every side, and at least 20 miles from the nearest hut, and more than double that distance from home. Presently we heard one of these birds, apparently following us, with his everlasting cry, 'I'll wet you, I'll wet you,' and after a good deal of this, my companion, who was ahead, suddenly turned in his saddle, and shaking his fist promiscuously at the bush, he shouted, 'Dry up, can't you! we're both wet to the skin, and the water is running out of our boots, what more do you want?'

"Did you get home that night?"

"Oh, no, but we found a shake-down in a hut, some time after dark, and hung up our wet clothes in the wide fire-place, and, next morning, I cantered home, in time for dinner, under a cloudless sky."

"And now, let us suppose that we tie up our horses to a tree and go into the scrub itself—we tread softly and make no noise so as not to miss seeing the birds. How closely the trees stand together; there are no branches except very high up, so that you can walk about anywhere, and how still and quiet it is, there is not a breath of wind to be felt! And how soft the ground is with its thin carpet of dead leaves! And now look down that little hollow to the left, is not that a pretty bird? Note the crescent-shaped yellow patches on his breast and wings. That is the Mountain-thrush (*Oreocincla lunulata*). He will be thinking of making a nest on some old stump, with plenty of green moss, and withered grass for the lining inside. The eggs will be three or four in number, of greenish-white, flecked with faint blotches of red. And there, right in the tree overhead, is a lovely little bird—look at the hair-like feathers on the breast, and the beautiful way the wings are barred with gold. That is the New Holland Honey-eater. These birds breed every year here in considerable numbers during the month of August, and there, again, listen! 'Ivety-avety,' 'Ivety-avety,' that is the Tasmanian Honey-eater. You will always recognise it by that note, as well as by a triangular patch of white just under its throat. Here, by the way, is a large gum-tree, they do occur now and again in the scrub, and are generally so big that it is impossible to climb them; and now, in front there is a clump of cutting-grass (*Cladium psittacorum*), let us go softly up to it, and we shall probably see something. Hal! there she goes, look at her sneaking along the ground! Yes, I thought so, here is

the nest, quite round, you see, with a hole in the side, and plentifully lined with feathers. Let us have a look at the eggs. Oh, yes, *Sericornis humilis*, large eggs, too, for the size of the bird; you see how they are blotched, chiefly about the large end, with brownish purple. Take a good look at them, and at the bird, too, for it is one of our specialties."

"What, confined to Tasmania?"

"Yes, absolutely."

"And how far does this scrub extend?"

"Oh, East and West, for some miles, but not so far in the opposite direction."

"Are you not afraid of getting lost in it?"

"Oh, no; I have been here too often; besides, if we were to go northerly we should soon come out on the beach, and a grand beach it is! Seven miles long without a reef or a stone in it."

"Well, I can see now that a tea-tree scrub is not the miserable place I thought it was."

"I should think not. Few places have a greater charm for me; chiefly, I suppose, on account of the stillness and shelter, and also for the variety of birds to be found there. I will just put down a list of the birds whose eggs I have taken in this scrub, and along the margins of it:—

"Mountain-thrush, *Meliornis*, Lichmera, *Sericornis*, Crow, Brown-hawk, Black-duck, *Acanthiza*, Yellow-tail, Yellow-throated Honey-eater, White-eye, Morepork, Allied Diamond-bird, Wood-swallow, Reed-lark, the two Thickheads, Summer-bird, Blue-wren, Dusky-robin, Scarlet and flame-breasted Robins, Shining Fly-catcher, and Shrike-thrush. Here we have 24 birds, all found in this neighbourhood. Not a bad list, is it?"

"No, I think it is splendid. But what a pity it is that this place should be so far from where we live! What is the distance, think you?"

"One hundred and fifty miles at the least."

"And I suppose there is nothing like it anywhere near Launceston?"

"Not that I am aware of. There used to be a very pretty little scrub near the bridge at Deddington, where I went sometimes, but last year I found it had been burnt out, and its lovely Billardiera and Clematis, and all its wealth of ferns, completely destroyed. So I went straight to the owner of the ground, who happened to be a friend of mine, and asked him if he had been ill lately, or if anything particular was the matter with him."

"No," he said, "in fact he thought he had been feeling rather better than usual for some time."

"Oh!" I replied, "then, pray, what made you burn out that bit of scrub near the bridge?"

"Well," he said, "I was compelled to do it; it was such a harbour for rabbits."

"Ah," I exclaimed, "another sacrifice to the Moloch of acclimatisation? But promise me one thing."

"What is that?" he said.

"That you will not import any strange beasts or reptiles into the country without first consulting me."

"Oh," said he, laughing, "I will promise that willingly."

VALE!

May 11.

NOTES.

A PROTEST has been received from certain subscribers in St. Mary's concerning a misleading statement which inadvertently crept into one of our "Notes" in last issue. In that note it was stated that prior to the advent of the present rector the district was fast going to sleep. There was no warranty for this statement, as we know of the tireless labours of the former rector for long years past, and we know how he was, and still is, beloved by his people. We sincerely apologise to him for having allowed such an unkind and uncalled for remark to have appeared in our paper. The correspondent who forwarded us the note has been communicated with, and he has expressed regret at the harsh tone of it with regard to the late rector. What he really meant to infer was that a younger and more active man having taken up the duties of the district, it was only natural to expect that affairs would jog along a little more quickly than formerly.

If one keeps one's eye open, there is a glint of humour even in the present deplorable controversy. Here are some stories which we have clipped from the "Liverpool Post":—A fervid orator gave expression to the following: "They has nuns, too—yes, nuns, dressed like Roman Catholics. Why doesn't they were 'rational' costume?" Another very enthusiastic propagandist, a lady, visited a well-known convent in Liverpool. She was kindly taken over the institution by one of the sisters. At length the visit concluded, and the lady reached the door. "Now," she whispered hurriedly, "now's your chance. Jump in the cab, and you are free!" The sister declined with thanks.

The "English Church Bells" says—"The Church is being made out to be full of iniquity and lawlessness, to the gratification of her bitterest enemies. We doubt whether any religious body or society could be found as true and faithful to its principles as the great body of the clergy are to their Church and its laws and faith."

The Bishop of Brisbane, under strict medical orders, has been obliged to put a limit on his preaching and speaking for a while.

The shallowness, ignorance, and selfishness of the argument so often adduced by many when appealed to for mission help, that charity begins at home in these matters, is very tersely exposed by the editor of the New Zealand "Guardian" in the following note:—"I notice the old, stale argument (when will it be finally laid?) has cropped up recently in the correspondence columns of the 'Otago Daily Times.' 'Time,' they say, 'to attend to the heathen in China and elsewhere when we have attended to the heathen in our own town.' When will people recognise two facts—for facts they most undoubtedly are, and capable of being verified?—

"Fact No. 1: Interest in foreign missions, so far from having a tendency to discourage and starve philanthropic work at home in our slums, has always had precisely the opposite effect. When the Church of England began to recognise her duty to the heathen, then, and not till then, she began to seriously recognise her duty to her own poor."

"Fact No. 2: Our stock of Christian sympathy is not like our balance at our bankers. The more we spend of the latter, the less the balance becomes. But the more we spend of Christian sympathy, the more unfailing are the supplies that God gives us."

The Venerable Archdeacon French, M.A., whose forthcoming marriage to Miss Edith Miles is announced by the last English mail, hopes to sail for South Australia in the Waco (Lund's line of steamers), due in Adelaide on or about May 30. On the Archdeacon's arrival, Rev. F. Parnall, B.A., who has been in charge of Petersburg, will take temporary charge of Port Augusta, during the absence of Rev. C. E. Doudney, M.A., who is paying a short visit to England on private business.

The Bishop of Stepney, preaching at St. Paul's Cathedral last month, submitted that there was only one thing which prevented a perfectly peaceful settlement of the unhappy controversy now going on, and that was party pride, resulting in prejudice and self-will. He trusted that extreme men would not be led by self-will to appeal from the Prayer-book, accepted deliberately, to the pathless wilderness of canon law, and thereby court chaos and ensure anarchy.

A comfortable, sleek, old-fashioned parish clerk sat on a gravestone. "What do you think of the Church crisis?" asked the friendly passer-by. "Eh?" "The Church crisis," repeated the passer-by. "Oh, nothin' much; I used to be t' parish clerk. Then the new pa'son ca'd me a sextant; then he went an' another coom as ca'd me a virgin; an' t' last un ca's me a sacrifice."

A capital start has been made by the New Zealand "Guardian," published in Dunedin, and we are pleased indeed to number it amongst our exchanges. The letterpress is sound and bright, being evidently very cleverly edited, and it is beautifully printed on first-class paper. By no stretch of the imagination will the editor of the "Guardian" be enabled to reciprocate the latter encomium, but it is not our fault; we have not a wealthy community like Dunedin to draw upon.

The late Rev. A. K. H. Boyd once declared "he had no hesitation in saying that the raising of money was just about as trying a business as any he every knew"; and one of the Professors of St. Andrew's was of opinion that "the raising of money is the tragedy of modern life." Many parishes feel this, and the remedy seems to be—more instruction on the duty and privilege of giving. Not very long ago, in London, a preacher indulged in a little bit of sarcasm over a small collection. "When I look at the congregation," said he, "I ask where are the poor? and when I look at the collection, I ask where are the rich?"

Thus the Bishop of Bristol—"Occasional confession, to meet exceptional cases, is clearly in accordance with the teaching of the Church of England; and I recognise the fact that these 'exceptional' cases of distressed conscience ought to be of more frequent occurrence than they are known to be. But frequent confession should, in my opinion, be most sparingly allowed, if at all, and in really exceptional cases. Compulsory confession, as a preliminary to the reception of the Holy Communion or to presentation for Confirmation, I condemn; and in this condemnation I include the indirect compulsion which treats the absence of confession as a defect from complete Churchmanship."

The Archbishop of Canterbury has not delayed long before instituting the tribunal for the consideration of disputed matters in respect of ecclesiastical and Prayer-book law. The Court will be practically a Court of Arbitration, with the Archbishop of York as Assessor. The best qualified expert, legal and theological, may be called in to aid the Archbishops in their investigations. It is only in this way that the mass of controversial information upon the points in question can be thoroughly sifted. While the decision may not be a final settlement, the complete confidence which all reasonable parties in the Church have in Dr. Temple warrants the hope that his findings will be loyally accepted. The questions most likely to be first investigated are the ceremonial use of incense and the reservation of the Sacrament.

The Archbishop of Canterbury's statement on the practice of Prayer for the Dead seems to us very clear. The Archbishop pointed out that the basis of the doctrine of the Invocation of Saints rests on imagination and not knowledge. It is contrary to the whole character of the revealed will to put our imagination by the side of revelation and to adapt the spiritual life to dreams, however beautiful. The Church of England has always practised a reverent reticence in regard to what is not revealed, and will not permit her members to intrude into things which they have not seen. And all prayers to any but God Himself in the Three Persons of the Trinity, and all invocations addressed to those who are passed away from this present life are alike condemned by the Church of England, and are not allowed to her members. "There is, of course," said the Archbishop, "a very great difference between praying to the departed and praying for them. They are in God's hands, but it is possible that He may allow our prayers to help them, and we cannot point out any evil that is likely to come from such prayers, provided only that we do not allow ourselves to be led into adopting dreams and fictions concerning their condition. We do not know; we cannot, for God has not told us what is happening to them in that other world, and we have no right to set up inventions of our own and adapt our worship to such inventions. To pray for the dead is not forbidden by the New Testament, it is not forbidden by the Church of England, and our ecclesiastical Courts have so decided. But, while the Church of England nowhere forbids prayers for the departed, it nevertheless does not authorise the introduction of such prayers into public worship, except in the most cautious and guarded manner. In our public worship we pray for ourselves that 'we, with all those that are departed in the true faith of God's holy name, may have our perfect consummation and bliss both in body and soul in God's eternal and everlasting glory.' This is the model which we are bound to follow, and in our public worship we ought to confine ourselves within the limits here indicated. In our private prayers there is nothing in the Church of England teaching to forbid our prayers for those whom we love and who are gone before us; but in our public worship there is need of that kind of reverence which restrains the language and which perpetually acknowledges our own ignorance—our ignorance both of what is happening in the world of spirits and our ignorance of how God will bring to a completion the work which He has begun in Christian souls." This seems to us a clear exposition of the attitude of the English Church on the matter.—"Guardian."

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THE CHILDREN'S CORNER.

Launceston, May 3, 1899.

MY Dear Children,—I am so sorry I did not write a letter last month for the "Messenger." I forgot all about it. But I think it was your fault, for none of you wrote me a letter, and so there was nothing to remind me to write again. This month two of my boys have written a short account of their Easter holidays. If some of you who read these will write me an account of something interesting that you have seen or heard about, I will put the best letter into next month's paper. I am away from home now, and I am trying to get some more children to join our Home Missionary Union. On May 12 we are to have a big meeting of children in Launceston, and after that I am going to Longford, Westbury, and then to Scottsdale and S. Mary's. Synod has been going on in Hobart. That is the Parliament of our Church, where all the business of the Church is settled. It is very interesting to listen to the debates, and a great many people come to hear them. A good deal was said this year about the poverty of the Church, and everybody hopes that the children will raise as much money as ever they can to help on the work of the Church. Now good-by, and please write me some letters this time.

Your affectionate friend,

M. MONTGOMERY.

Bishops court, Sunday, April 23, 1899.

Dear Mr. Editor,—Last night I and my brother came back from Richmond, where we have been staying for our Easter holidays. We stayed with the Ogilvies, at a farm about two miles from the township. Last Saturday morning we went by train to Campania, where we met there, and driven to Inverquharity (the name of the farm). When we got there, the sheep were in the yard ready for killing, for a sheep is killed there every other day. In the afternoon the men were cutting chaff with the machine, and we drove the horses and helped to feed the chaffcutter. There were plenty of apples in the garden and stored in the house at Inverquharity, and we were allowed to eat as many as we liked. On Sunday morning we drove into Richmond for the service, which was taken by Mr. Hughes, the clergyman there. There are plenty of rabbits in the bush round Inverquharity, and on Wednesday afternoon we went out shooting with Mr. K. Ogilvy. I shot one rabbit with a pea-rifle, and he shot three with a shot gun. A volunteer rifle corps has lately

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been formed at Richmond, and yesterday afternoon we drove into the township to see a shooting match at the butts. The Ogilvies and several other people provided afternoon tea for the volunteers. I think Mr. K. Ogilvy won the match. We came home yesterday evening by the express, having enjoyed our holidays very much. Hoping that this account will be good enough to go in the "Church Messenger."

I remain,

Yours sincerely,

DONALD MONTGOMERY.

Bishops court, Hobart, April 23.

Dear Mr. Editor,—My brother and I have just come back from Richmond, where we have been spending our Easter holidays. We have been staying with Mr. Ogilvy, who has a big farm. There are lots of rabbits up there, and we used to chase them every day with the dogs, and sometimes with the gun. I think one of the chief amusements is riding. We used to ride the cart-horses because the other horses were not safe, but they were just as good. I used to ride Nugget, he was the best one, and then came Prince, and then Ruby and Berny. They only had three good riding horses in, the others were all turned out. Mr. Ogilvy's son looks after the farm, and we used to go out with him rabbiting. There are two men on the farm; two of them are ploughmen, and the other one is gardener and groom, and he kills the sheep. They kill a sheep every other day. The men have their meals in the kitchen, and sleep in a little hut in the yard. Their names are Burmen, Charlie, and Jack. They had a ferret up there, and we took it out with us once. It kills the rabbits in the burrows and then comes up, but it has never been used before, and so there is some excuse for it. On Thursday we went for a picnic to the Sliding Caves. They are two big caves, and when you get inside you climb right up to the top and get on a bag and slide down, and we had great fun. We had dinner about half-a-mile away from the caves, and when we finished we walked to the caves; we got awfully dirty sliding down. On Saturday afternoon we went to see a shooting match, and we took our tea, and after we had finished we gave the men tea, and they liked it very much. We came home on Saturday night by the express, after having spent a very happy time in the country.

I remain,

Yours sincerely,

BERNARD MONTGOMERY.

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CORRESPONDENCE.

AN APPEAL.

(To the Editor "Church Messenger.")

Dear Sir,—As the "Messenger" has now a very wide circulation, it must be read by many of my old school-fellows and old pupils. I therefore ask your permission to make an appeal to them, through your columns, for a little financial help for the outlying, but exceedingly important, part of my parish—the Scottsdale Line. I am sure many of my old pupils would like to show in a tangible way that they bear me no ill for the chastisement, impositions, and detentions I inflicted on them in the old days.

The amount I want to raise is £20. It is not for myself. On the contrary, if I can carry out the arrangement I want, I shall be financially a loser, and, therefore, though asking for money is at any time repulsive to me, I can, in this instance, do so, though unwillingly.

Briefly the matter stands thus:—When I was asked to take charge of the Scottsdale Line, I understood it to be merely a temporary arrangement. The people out here also thought the case stood thus, and that if they worked faithfully and loyally they would have their own clergyman within a few years. This is now the fourth year. Meanwhile, they have worked well and truly. At Bangor, one of the prettiest little country churches in the island has been built, and it is beautifully kept and filled whenever I go there for service. Moreover, they have a flourishing little Sunday-school, and their quota to the stipend is paid regularly. At Lebrina they have a neat little church clear of debt, and a Sunday-school. At Wyena, there is a church building (built by the people themselves) and a Sunday-school. At Lilydale, during my term of office, they have bought and paid for an organ (£20), bought and paid for a building site (£7 10s), and have between £30 and £40 in the bank for building purposes, besides what they have raised for stipend. Though, naturally, they would like to have a clergyman, they are content for a while, considering the financial difficulties of the Church, to have a Catechist residing among them. His Lordship the Bishop, recognising the justice of their claims, asked Canon Beresford, as Rural Dean, to go and enquire how much they could contribute to the stipend of a Catechist. They took the matter up enthusiastically, and practically guaranteed £80 (and I know they will pay it). Accordingly, I felt justified, even in the face of the present distress, in asking Synod for a paltry £20 to supplement local efforts. But Synod, though most of the members sympathised with me, found it necessary to refuse the grant.

May 22, 1899.

However, I am not going to give in. I am going to find that £20 for this year, even if I have to sell my horse, saddle, and bridle. If twenty of my old school-fellows and pupils were to send me £1 each (either their own subscriptions, or collected from their richer friends), the matter would be accomplished at once. But, though many of them would gladly send me a cheque for the whole amount, if they had it, they are handicapped by the fact that they haven't it, and I am quite prepared to bear a large portion of the burden myself. And now I only wish to add that I will thankfully acknowledge any contribution—from a sixpence to a £10-note; and if anyone who is neither an old school-fellow or an old pupil wishes to show sympathy with this important and deserving, though at present heavily handicapped, district, I shall gladly afford him or her the fullest opportunity.—Yours, etc.,

J. E. M. ROCHE.

The Vicarage, St. Leonards.

OUR DIOCESAN AND PARISH FUNDS.

(To the Editor "Church Messenger.")

Sir,—I am sure I may ask for the publicity in your columns in making known the lines upon which, it seems to me—after consultation with the Bishop and the Diocesan Council—that we should try to carry out the financial work which has—with the unanimous approval of the Synod—been put under my direction for three months of this year. 1. It must clearly be understood that my instructions from the Bishop are to endeavour to strengthen in the parishes both the General Fund and the Local Stipend Fund. 2. To accomplish this double purpose, it is intended to ask in every parish for monthly subscribers of one shilling to the Local Stipend Fund and quarterly subscriptions of half-a-crown to the General Church Fund. Thus if a person put by one penny every day he would have enough each year to pay both his G.C.F. and local subscriptions, and substantial surplus towards his contributions through the collections in Church. Would it not be an excellent thing if we could get our people to adopt this systematic plan of every day laying aside the penny for God's service? It would be a simple matter to provide a Church Box for this purpose for each household, and if this suggestion be at all generally adopted I shall be glad to arrange for the supply of the necessary boxes. 3. It will be seen that the idea is to strive for the permanent strengthening of our funds by increasing the regular income from them. But it is hoped that our wealthier people will offer large subscriptions, and also donations towards tid-

ing us over our present distress. And it should be understood that subscribers and helpers in any way are earnestly asked not to wait until their parish is visited and they are directly appealed to. Funds are wanted at once. I shall acknowledge in the "Church News" and "Church Messenger" all names of subscribers and moneys sent to me—of course crediting them to their respective parishes. Or advantage may be taken of Mrs. Montgomery's presence in a parish on her special mission for extending the "Children's Home Mission Fund," to invoke the aid, which I know she will gladly give, in forwarding this scheme. 4. It has been arranged with the Diocesan Council that I shall report to them as to the reception I meet with in the different parishes, so that when the annual estimates are being prepared, the Council may know what parishes have, by their energy, earned the right to favourable consideration, and may urge Synod to substantially show its approval of such activity.

5. It is intended that there shall be in every parish at least one local representative of the General Church Fund to continuously supply that impetus which can only be given by someone on the spot. This representative would naturally work in conjunction with the local Parish Council.

Lastly, I have the Bishop's permission to make it known that the Archdeacon of Launceston has offered me a hearty welcome into his archdeaconry when I can journey northwards, and places "a guest chamber" in his hospitable home at my service. The Archdeacon has also given his archidiaconal grant (£6 5s) for the quarter ended March 31 last as his subscription towards the expenses of my work. My plan is to begin the campaign in the middle of May, and to give a month to the Southern Archdeaconry, the Rev. J. L. Clougher having, at the Bishop's request, agreed to take charge of my parish for that time. Probably in the winter I shall work Hobart and the suburbs, and then (D.V.) in the early spring, go north and to the West Coast. I ask for the prayers of our people on behalf of this important movement. To build up the Church on her material side is surely distinctly spiritual work in which we need the guidance of God.—I am, sir, etc.,

FRED. T. WHITINGTON.

New Town Rectory, Eastertide, 1899.

RITUALISM—WHAT IS IT?

(To the Editor "Church Messenger.")

Sir,—As an old-fashioned Englishman, may I offer a few remarks for the quiet consideration of some of your readers?

Ye hear much of Ritualism! May I ask what Ritualism is in the eyes of, say, a "perplexed parent"? What is his standard? Is it that of our Wesleyan friends? If so, then a decent church, a chancel, a vested holy table, and such like are ritualistic. Or has it been the barest possible church, where Saints' days are pointedly neglected; Ascension Day not noticed; where people are not taught to kneel, etc? Then a week-day celebration, kneeling in church, observance of holy days, deep and earnest preparation for Ascension Day, are ritualistic.

Or, perhaps, the "Perplexed Parent" believes that the Church of England began at the Reformation! If so, then the way of sects are his rule of conduct. Or does he really believe it wrong to partake of Holy Communion fasting? Then let him remember that what the Reformation did was to make fasting communion no longer compulsory, because it is not "of the faith," and nowhere commanded by the Lord, nor can it be proved from the Scriptures, and therefore is not necessary for salvation. But the custom remains in the Church from early centuries, and it is open to any to advocate it, to press it as a reverent obedience of Church tradition, and as a help to many. Moreover, it points to a custom of getting up early in place of lying in bed on the Lord's Day. The Church of England is so liberal that it permits the barest ritual. The "Perplexed Parent" seems to think that the "barest possible" is the limit in the other direction. If he wishes to know what is permissible, let him wait for the Archbishops' decision in their Spiritual Court now sitting.

Much has been said against "pictures of our blessed Lord." Perhaps a story will help. A picture-dealer was talking to an Oxford undergraduate who was purchasing pictures of a type common enough with some young men. The dealer was a good man. He handed the customer a print of the "Madonna and Child," and said: "Hang that on your walls, sir. It will drive off them the prints of actresses and ballet dancers, for you cannot have both in the same room." Would to God every room in our houses had a copy of some of the great pictures of our Lord by great artists. They solemnise us. Are they not better than "Bubbles," or the latest beauty entitled "Daisy" or "Phyllis"?

No one wishes to force on our people even the simplest permissible ritual when they are quite unused to it. But it is wonderful to hear the most innocent and most primitive customs considered wrong in the Church. It shows how in a new country the influence of Nonconformity dims the heritage of centuries. My motto in these matters has been borrowed from

that portion of the "Last Will and Testament" of good Bishop Ken, where he fearlessly describes himself as dying in this faith—"The Church of England, as she stands purged from all Papal and Puritan innovations, and as she adheres to the doctrine of the Cross."—Yours, etc.,

FATHER OF A LARGE FAMILY.

YOUR MELBOURNE LETTER.

(To the Editor "Church Messenger.")

Sir,—Everyone to whom I have spoken on the subject of your Melbourne letter last month agrees with me in deprecating the tone adopted by the writer, even had he been justified in making the charges he did against a much respected dignitary; and I must add that certain expressions were better suited to the "Bulletin" or the "Clipper" than a high-class Church paper like the "Messenger." "Peter Simple" would not like to be classed with those whom S. Jude accuses of "railing at dignities."—Yours faithfully,

C. J. BRAMMALL.

PARISH ECHOES.

DELORAINÉ.

SYNOD has met since our last issue. The Rector could not attend at the opening, as he had promised to be at the harvest thanksgiving at Elizabeth Town on April 16th, a service so hearty and bright that he was very glad to take part in it. It was wholly musical, which is surely better than the half-read, half-sung service at S. Mark's. Why should not the minister recite his part in a musical note if the choir always respond musically? To be consistent, a service ought to be quite plain, psalms and hymns only being sung, or else all musical. S. Cross was beautifully decorated, and there was a large offertory, which was presented as an Easter offering to the Rector.

Two things in connection with Synod are of parish interest—one, the resolution to make collectors of stipend officers of the diocese by appointment to the Archdeacon, a most wise act of recognition of the value of their services; and the other, the charge given

to the clergy by their Bishop not to baptise or marry in private houses. Delorainé parish is fully supplied with churches, and the time has quite passed when people could not get to church; hence the Rector wishes it to be understood that no private marriages can be celebrated by him, nor any children, except those seriously ill, baptised at home.

Mrs. Montgomery kindly came to Delorainé on May 9th and addressed parents and children on the newly-formed Home Missionary Union, an association to promote the more extensive and therefore more equitable support of the fund for aiding the work of the Church in Tasmania. Seventeen children, promising at least 1d per month, and eight adults, giving 5s a year, joined the Union; but we want a good many more, if we of this great parish are to do our share. Will those who are willing to help speak to the Rector?

Parents sometimes enquire whether the Church Day School is likely to be permanent. The true answer is that it depends entirely on the church people themselves. If they are loyal to their Church, and wish their children to be brought up under the care of their Church (which the Sunday-school can only most imperfectly accomplish) they will send their children to the Church School, and it will be established on so firm a basis that there will be no question but that the new Rector will see that it is carried on. The school is growing, and is popular, and we hope that at the end of the current quarter there will be again a considerable increase of pupils. The Rector teaches daily in the school. The first quarterly meeting of wardens and sidesmen of S. Mark's was held May 1st. Present—Messrs. Horne, W. Harris, and Harvey, wardens; N. Hart and Douglas, sidesmen; the other sidesmen being unavoidably absent. After much deliberation it was resolved to terminate the engagement with the organist, and for the present to rely on voluntary aid, there being several ladies able to play for a simple service, such as the congregation desire.

Ascension Day was observed in a manner encouraging, if not wholly satisfactory. At 8 a.m. there were eight communicants, and the same number at 11, at which service the day school children attended at matins, the Rector addressing them briefly. At

7 p.m. there was a very strong choir, several from Elizabeth Town, Dunorlan, and Parkham helping; and the service (fully choral) was bright and hearty indeed. The only defect was in the congregation, which, however, was not very small. We should have wished to see the church full, but the cloudy and threatening weather no doubt had its effect. The church was beautifully decorated, and a very pleasant social gathering took place, by invitation of the S. Mark's choir, in the schoolroom after the service. These united services ought to take place quarterly at the full of the moon.

The Guild has been revived on a simple basis, chiefly to encourage monthly communion; attendance at the Friday evening service and at the class for instruction in the faith of the Church, which meets at 4.30 on Tuesdays in the school-room. A similar class is held at Dunorlan on Thursdays, Mrs. Stephens kindly lending a room in her house for the purpose.

The harvest services at Meander and Red Hills met with difficulty. The former was appointed for April 23rd, when the Rector, owing to heavy and persistent rain, turned back when half-way, having found the church closed on arrival in similar weather, and being told that he was not expected. A few, we believe, did arrive on the occasion, and after singing some hymns went home again. At Red Hills services were arranged for Thursday, 27th, and Sunday, 30th; but no notice was given to the Rector of the former day, and consequently the congregation, through no fault of his, were disappointed. However, on the Sunday there was a full attendance and a good service.

Our readers will be pleased to hear that Miss F. Harris is now recovering from her trying illness. The Rector will be glad to see her in her place in choir and Sunday-school again. We shall be sorry to lose Mrs. Winter, who is returning to New Zealand with her husband and children. She has been a zealous helper in the choir.

Subscriptions for the "Messenger" are now due, and should be paid at once either to Mrs. Horne or the Rector, who has been made responsible for all of them to the publisher.

Marriages.—May 3rd—John Henry Lille and Francisca Wachsmuth; 10th, Frank Walker and Elizabeth Louisa Walch, both in S. Mark's, Delorainé.

Offertories.—April 16, £1 7s 9d; Elizabeth Town, £2 2s 10d; 23rd, 18s; 30th, £1 6s; Elizabeth Town, for Clerk's Superannuation Fund, 14s 9d; Red Hills, 6s 9d; May 7th, £1 8s 10d; Red Hills, 4s 3d; 14th, G.F., £3 14s 9d; Chudleigh, same, 7s 6d; Ascension Day (for the Melanesian Mission), 17s 9d.

The treasurer's statement for the quarter ending March 31st shows receipts £36 4s 8d as against £18 2s 4d for the same period, 1898; though in the latter case £6 8s 3d was collected for the General Church Fund, which is not included. Still, there is a decided improvement this year.

WESTBURY.

ON Tuesday, the 25th April, the first of the winter silver readings was held in the school-room, the programme being made up of songs, instrumental music, recitations, etc. All acquitted themselves creditably, and many received encores. Rev. A. E. Hutchinson presided, and we were glad to see so many of our young people gathered together again. The proceeds amounted to 18s 1d. A programme is being arranged for the second one, to be held on Tuesday, 23rd May.

On Thursday, the 27th, we held our autumn show and cake fair in S. Andrew's school-room. The favourable season was responsible for a marked increase in the exhibits of vegetables and fruits, the former especially being about the best that have been seen at a show at Westbury for some years. The principal exhibitors were S. Anderson and Rev. Brammall, the latter taking the prize for the best collection. A fine and varied assortment of apples was shown, and the show of agricultural products, including roots, though decidedly poor in quantity, were excellent in quality, demonstrating the fertility of the soil for farming pursuits. A very choice selection of flowers was on view, the chrysanthemums especially claiming much attention, and some very fine specimens of geraniums shown by Mr. Allen. The table decorations were artistically arranged, and tastefully-arranged bouquets, floral devices, and buttonholes were much admired. The exhibition of cakes, preserves, and fruit jellies was a great feature of the show, and the competition in the cookery class was very keen. Some beautiful pieces of needlework were shown, both plain and fancy kinds. The various

stalls were tastefully decorated, the flower stand being handsomely festooned and arched with leaves and berries, and many ladies and gentlemen spent the morning in decorating and arranging the room, and they were certainly repaid for the trouble they took by the admiration it received in the afternoon. The secretarial duties were ably performed by Mrs. Ford and Miss Routledge, and sincere thanks are due to them and to all the other ladies and gentlemen who took so much trouble and time in making our show such a great success. The attendance during both afternoon and evening was very large. Among the visitors were several residents from the surrounding districts.

We are looking forward to a visit from Mrs. Montgomery, who is coming to see us in connection with the Children's Home Mission. A committee is at present arranging for a social evening to be held on the 18th inst., so that all our friends may have an opportunity of meeting her. The children are invited to meet her at the rectory on the afternoon of the same day at 3 o'clock.

CARRICK.

THE chief event of the past month in this parish was the great service at Liffey. Very hard was the work done in preparation for the event. The erection of the booth, which was about 17ft. wide and 30ft. long, with an annexe about 6ft. by 10ft., was in itself no light labour, while the necessary preparations for the tea involved many days of collecting and of cooking for the ladies. Upwards of three hundred persons were present during the afternoon and evening. In addition to the State-school children, whose tea was given to them first, and who more than filled one of the long tables, the tent was four times packed with a hungry crowd, who did full justice to the good things set before them. In the evening, at 7.30, the booth being well lighted with candles, the service was held. A small organ kindly lent by Mr. Royle, of Carrick, and the two cornets of Messrs. Fritzell and Frost, led the hymns. Many strangers to our service were present, and a great number of young men, but at the request of the Rector they observed our customs very diligently, and the conduct on all sides was most reverent.

It was certainly a most striking service. The net result of the tea and the offertory at the service was £8 13s, which has been placed in the Savings Bank to the credit of the Liffey church-building fund.

The organ fund at Carrick has received two more subscriptions, viz., from Mr. Royle and Mr. Geo. Hill. Mr. Bert. Monds has also promised. The name Aitkens in the last issue should have been Arthur.

It is with very great sorrow that I refer to Miss M'Queen, our organist at Bishopsbourne, whose illness is of such a character that she is not likely to recover. May God grant her His peace.

On Wednesday evening a room will be open at the Rectory for any young men who like to come in. Books, papers, magazines, and games will be set out. I am hoping that this may be the beginning of a Young Men's Club, which is very greatly needed.

A neat wooden cross, made by Mr. Norman Frost, has been placed temporarily in S. Andrew's, Carrick. I do not think my bitterest enemy, if I have any, would accuse me of being a ritualist, but I confess that to me a congregation without the cross in front of it is like a regiment without its flag. The cross stands on an entirely different footing to all other things to which objection is made, for it is almost impossible for any thoughtful person to see a cross without being reminded of Him who was crucified. And, again, it reminds us that He said, "If any man will be My disciple let him deny himself and take up his cross and follow Me." So it is the most fitting and most natural symbol, both of our faith and of our practice, and in the very early days was universally adopted as such. Why should we surrender this ancient banner of the whole Christian Church to any one branch of it, much less to the corrupt Roman branch, which never ceases to do its best to try to rob us of our Catholic heritage, and which has ever been keen to lay hold of anything that will strengthen its arrogant claims?

S. JOHN'S, LAUNCESTON.

SYNOD sat during the week ending April 21. As full notice is given elsewhere of its doings, we may say the only matter of importance to most of us in this parish was the resolu-

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tion in reference to the S. John's Glebe. By the terms of that resolution it was arranged that upon a vacancy occurring in the Incumbency of Holy Trinity the two glebes should be regarded as one, and that S. Paul's should receive one-fifth of the net proceeds, whilst S. John's and Trinity should have equal shares of the balance. From more recent intelligence we hear Trinity refuses to accept the arrangement. It therefore remains uncertain how matters may yet be finally settled.

On Tuesday, May 2, at a meeting of the district visitors, Sister Charlotte, who has since gone to Queensland for

get to know each other. About 50 only attend regularly, but we are hoping to see this number doubled soon.

The Literary and Debating Society gave a social also on the 10th inst. We were glad to see so much interest evoked and so many present. The evening was made enjoyable by songs, recitations, and a first-rate debate, full of humour and some power, on the subject of "Which is the more important of the two sexes?" The speeches were excellent, and augur well for the coming season. We were again pleased to note how freely the young people mixed together, showing that whichever sex was the more im-

have since provoked most favourable comment. The offertories were in many cases made in gold, and reached about £75 for the day. About £70 of this will go towards forming a fund for the future extension of S. John's. May that event be hastened along, as many new arrivals are asking for seats and cannot get them.

On the following Sunday S. Aidan's held its harvest thanksgiving. The church looked beautiful. The congregation were a trifle hurt because no clergyman was available for either of the two chief services, though the Rector took that for the Sunday-school scholars at three. The absence of a



MINING ON THE WEST COAST.

a long rest, was made the recipient of a purse of 20 sovereigns as a token of appreciation of her self-denying work for the past six years at the Mission House. Miss Dobson carries on the work there during her absence.

The Young People's Union seems to have taken quite a fresh start. It has now an organised work party once a month in addition to its usual classes and studies. The whole work has been much helped along by a social, which came off on the 9th inst. A really enjoyable evening was spent, and the young people were enabled to

portant (which, by-the-by, the chairman forgot to put to the meeting) yet it was deeply interested in the other. Light refreshments and the National Anthem brought our first social to a close, and it was, owing to the energy of the secretary, a big success.

Our annual harvest thanksgiving was held on April 30. The church was most beautifully decorated, or, as a visitor poetically put it, "a dream in autumn tints." The Rev. R. J. Collisson, B.A., Rector of Carrick, preached at all the services, delivering able and eloquent address, which

curate, and of our kind friend the Rev. C. G. Wilkinson, who has so generously helped us, made this inevitable. When are we to get a curate? There seems to be an utter dearth of young men in Holy Orders.

CHANCELLOR.

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HOBART.

The services on Ascension Day were most bright. The choir did very well. The Rev. A. E. Hutchinson came all the way from Westbury to preach for us. We were so glad to meet and hear him. The want of loyalty on the part of our people, nearly all of whom absented themselves from some unknown reason, threw a chill over the whole service. This, dear parishioners, is the right way indeed to take the enthusiasm out of your rector. It is about the only way known to break up a choir and to help things backward about half a century. The thought ought to cheer and exhilarate all who desire to see the Church sink into a hopeless inanition. The offertory was under £2, and went towards the development of Church work along the Scottsdale line. About £20 is needed to complete the fund for sending out a lay missionary to minister to the devoted Churchfolk in those parts. Cannot some who read this send the Rector a small gift towards its consummation?

The Boys' Brigade, under Lieutenant Craske and Messrs. Green and Curtis, is doing well, and uniforms are being procured for them from Sydney. The next time the Bishop comes amongst us we can provide him with a guard of honour.

The departure of Miss Horne, late of the National Bank, has taken from us not only one of "Nature's ladies," but a highly-educated, refined, and earnest Christian woman. Her splendid work amongst the eldest girls in the Sunday-school will never be forgotten whilst those girls live. A large photo. of all those in whom Miss Horne was chiefly interested was presented by Mrs. Beresford, in the name of and in the presence of the girls, on the 7th inst. The parting between the teacher and the taught was very touching. May God bless and prosper that good, loving lady, who has helped us so much. It is hoped Miss Eleanor Murray may be induced to take up Miss Horne's difficult work.

We are glad to note how well the various classes in connection with the Union Jack Gymnasium have filled up. They seem stronger than ever this year. The room is all too small for the drill.

The Rector is just about to start his classes for Confirmation. He urgently presses all who have not been confirmed to send their names to him at once.

We are glad to be able to announce that our friends and helpers, Mrs. Wetton and Mrs. Gooch, who have been seriously ill, are now somewhat stronger, though by no means quite well yet.

Marriages. — April — Mr. Abraham Crawford to Miss Martha Maria Gilham; Mr. Alfred Bungey to Miss Ada Blanche Coulter; Mr. Albert Edward

William Wootton to Miss Selina May Dickson.

Burials. — April — Olive Myrtle Foster, George E. Horne, Emmanuel Henry Benjamin.

Baptisms. — April — Harold Clyde Baker, Olive Myrtle Foster, Myrtle Louisa Beasmore, Athol Ernest Blyth, Hazel Gaunt, Arthur Leonard Rule, William Oswald Layh, Bertha Layh, Myrtle Ada Jacobson, Alec William Campbell, Laura Isabel Wright.

S. JOHN'S MISSION HOUSE.

The following donations are gratefully acknowledged since last issue: — Miss Weatherhead, 5s; Mrs. Doubleday, 6s 6d; Miss Mosey, 5s; Miss Horne, £1 10s; Miss Nellie Evans, 10s; Mrs. C. B. Grubb, clothes; Mrs. Wilkinson, books and papers; Mr. Dempster, pattern pieces; Miss Harris (Burnie), clothes; Miss Gunn (Glen Dhu), clothes; Mrs. Fulton, clothes; Miss Horne, clothes and books; Mrs. Barnard, odd pieces; Mrs. Davis, odd pieces.

Anyone wishing to subscribe to this splendid work can send their subscription to the secretary, Mr. F. J. Read, 167 St. John-street.

FORTH AND LEVEN.

WE have every reason to be well satisfied with the result of the sports, etc., at West Pine and Abbotsham. At the former centre the debt of £20 has been extinguished, and at the latter the debt has been reduced from £30 to £14. Another such effort and Abbotsham Church will be out of debt. We cannot too highly praise our workers for their great zeal and energy, and we are most thankful that their efforts have met with such success. We are very anxious that the debts at the various outlying centres should be paid off by the end of the year, and we are in a fair way to do this.

The clergy of the parish have returned from Synod and a short holiday, feeling all the better for it, and have set to work again with renewed vigour. The Rector has brought back a bicycle, and has already found that it is invaluable. It has a way, at present, of charging everything in the road, from a team of bullocks to an unoffending Sunday-school scholar. This, possibly, is the fault of the rider, and may be rectified in course of time. In any case, it is well to bear in mind that it is a good thing for parishioners to be brought into contact with their clergyman.

We are about to lose our excellent sub-inspector (Mr. Colhoun) and his family, who are being moved to Stanley. Mr. Colhoun has always carried out his many important duties with tact and consideration, and we wish him all success and happiness in his new home and work. Mrs. Col-

houn has been a good friend to the Church, and worked hard for us in many ways, while three of her daughters have been most valued teachers in our Sunday-school. We are intending to make some recognition of their valuable help on Sunday, May 14, when presentations will be made. Stanley is fortunate in obtaining such energetic Church workers.

On Wednesday, May 31, the clergy of the North-West Coast meet at Ulverstone. The Holy Communion will be celebrated at 11.30. A conference of clergy and Synod members of the various parishes, and churchwardens, will be held at 4 o'clock at the Rector's house, and choral evensong will be held at 7.30 p.m. in the parish church, with sermon by the Rector of Devonport (Rev. J. K. Wilmer).

A kindly offering of postage stamps has been received by the Rector, marked "for private use." This is the second time this offering has been made, and the Rector desires to express his hearty thanks for it, hoping that the anonymous sender may see this acknowledgment. Stamps are certainly a heavy item in the year, and it was a kindly thought to send them.

We have held a meeting at the "Swamp," beyond Sprent, and intend to put up a church building there very shortly. Much interest is being taken in it by the residents in that locality.

S. JOHN'S, NEW TOWN

HARVEST FESTIVALS. — According to our parish custom, the thanksgiving for harvest at S. John's was celebrated in connection with the Low Sunday services. The Easter decorations, supplemented by the corn and fruits of harvest, made the church appropriately bright. The preacher at evensong was the Rev. H. E. Whittington, assistant curate of Holy Trinity, Hobart. In Kangaroo Valley the harvest service was on the third Sunday after Easter, the Rev. J. S. Babington officiating. There was an abundant display of vegetables and fruit, a cabbage from Mr. R. Bealey, of Rockvale, weighing no less than 18lb. The harvest produce used in S. John's was given to the Bishops' court sale on behalf of the New Guinea Mission Hurricane Fund, while that from Kangaroo Valley was, at the express wish of those who offered it, given to the clergy of the parish.

Kangaroo Valley Mission Church. — The necessary funds having been first raised, with the exception of a few pounds, an addition of 12ft. has been made to the Mission Church in the Valley, about half the new building being raised by three steps above the main floor, so that it may be screened off to serve as a chancel. A porch and belfry are also in progress of construction, so that when completed

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the Mission Church will be both commodious and seemly. A visitor at the Rectory has remade the altar frontal and supplied a superfrontal. A pair of altar vases are promised, and Mr. Hedley Westbrook has undertaken a painted dossal. When all the alterations and improvements are finished it is proposed to hold a thanksgiving service.

Band of Mercy.—The quarterly meeting of the Kangaroo Valley Band took place on Wednesday evening, April 26, when the members gave a service of song, "The Oiled Feather," under the direction of Miss E. Holmes, our Valley organist. There are now 35 members in the band.

A Gift.—The Archdeacon gratefully acknowledges from an anonymous donor a set of white bookmarkers for S. John's.

Archidiaconal Work.—It is already generally known that the Bishop and the Synod have requested the Archdeacon to give three months of this year to visiting the parishes throughout the diocese, with the view of strengthening both Local Stipend and General Church Funds. At first it was thought that the work should be continuous, but after consultation with the Bishop it has been thought that so long an absence by the Archdeacon as three months would be prejudicial to S. John's parish, and so it is now settled that the time shall be broken into two or three periods. During the absence of the Archdeacon on this diocesan duty the Bishop has arranged that there shall always be one of the clergy in charge of the New Town parish. From the middle of May until about the end of the third week in June the Rev. J. L. Clougher, of Hamilton, is to be the Archdeacon's

locum tenens, and will live at the Rectory. The Bishop, in writing to the churchwardens about these plans, says:—"I wish to officially thank you for the willingness you have shown, in the name of your people, to permit the Archdeacon to organise the Diocesan funds. It means three months' absence from the parish, and that is a distinct loss to you. I have not forgotten your patriotic spirit last year, when I wished the Archdeacon to spend a month at the West Coast; and I am becoming proud of the churchwardens of New Town. Their example is sure to do great good in the diocese, and beyond it. Rest assured we shall hope to fill the Archdeacon's place as well as we can." Our churchwardens are much gratified at the cordial recognition given by the Bishop to their readiness to further the work of the diocese.

Brotherhood of S. Andrew.—For some time it has been in contemplation to form a Chapter of the S. Andrew's Brotherhood in S. John's parish, and on Tuesday evening, May 9th, a meeting was held in the vestry to take the necessary steps. Mr. A. B. Haden, the diocesan secretary of the brotherhood, kindly attended, and gave information as to the details to be observed in forming a Chapter. It was ultimately determined to organise a S. John's Chapter, with Mr. C. G. Good (an old member of the brotherhood) as director. The proceedings were adjourned for a week, to allow of names being obtained of men who are willing to be enrolled as probationers. The brotherhood aims at bringing men under religious influences through the work of its members. It has done immense good since its inauguration in America 16 years ago.

SCOTTSDALE.

OUR parish has suffered a great loss through the departure of Miss Ick, whose father, Dr. Ick, has gone to Latrobe, where his family has followed him. His son, Theodore, who has successfully passed his M.B. and B.S. (Melbourne), has taken his father's practice here, and promises to do well. All wish him success, for he is a universal favourite. Miss Ick had for some time been organist and teacher in the Sunday-school. She was one of those conscientious people who did heartily whatever she undertook to do. She was always at her post. Whoever was faithless, she abode faithful, and consequently won the esteem which always follows devotion to principle. Before leaving, the choir presented her with a beautiful blotting-case as a mark of their esteem. She has the good wishes of all the parish; whilst the people of Latrobe are fortunate in getting so sincere and devoted a Church worker. We have, however, been very fortunate in filling her place as organist with Miss Harris, a lady of much the same high character—conscientious, devoted to the Church, and untiring in zeal. She entered on her duties on the 26th ult., when she was installed, with a short but suitable office by the rector, who spoke of the pleasure it gave him in having such a dependable organist.

The churches were nicely decorated for our harvest thanksgiving, both at Springfield and Scottsdale, and at the former place there was scarce standing room for the congregation. But in the evening it rained—and at Scottsdale it never rains, but it pours—and so our evening attendance was thinned, but the service was heartily entered into by those present.

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CLARENCE.

ON Thursday evening, April 27th, an enjoyable social was held in the Public Institute, Bellerive. After some vocal and instrumental pieces had been rendered by favourite amateurs, the Rev. F. B. Sharland, on behalf of the parishioners of Bellerive and Rokeby, presented an illuminated address to Mr. Justice M'Intyre, who has for many years acted as lay reader in this parish.

Before making the presentation the rector said—

"Ladies and Gentlemen,—

"I know that you will all believe me when I say that I feel really proud to make a presentation to-night to one who has long been esteemed and respected by us all—one whom we all delight to honour.

"Before presenting this address to one of our lay readers, I hope you will bear with me if I say a little first about the office of a lay reader, and the reason that there is for the exercise of that office in this diocese.

"It is a common error to suppose that the office of lay reader is a creation of modern times, as arising out of modern necessities.

"The office of lay reader, first mentioned by Tertullian, who lived between 150 and 230 A.D., is also mentioned again in the Council of Carthage, in the 5th century.

"In the English Church, the Reformation left many of the benefices so poor that they did not afford a maintenance for a man in holy orders. In order not to leave such places totally destitute of the ministrations of religion, the Bishops gave new prominence and additional duties to the order of lay readers, and commissioned them to perform their office there.

"In our own time, the need of providing religious ministrations to the rapidly increasing population has led to a revival of the order of lay readers. At a meeting of the archbishops and bishops in England, various commissions and regulations have been agreed to, and are in force in all the dioceses.

"In the Australian colonies, where new country is constantly being opened up and settled, and to which immigrants and settlers are continually being attracted, it is, as might have been expected, found quite necessary to supplement the ministrations of ordained men by those of devout laymen, who are willing in most cases to do what work they can without expecting any remuneration for it.

"In his Synod address lately our Bishop told us in forcible language that for the general well-being of the church the work of the lay readers is simply indispensable, and surely all devout laymen who are able to assist in work of this kind will be glad to

hear this. They will be glad to learn that there is full scope in the church for their talents, powers, and energy.

"The work, I know, presses hardly upon some of our lay readers, and the reason why they feel the burden so much is this—that in the majority of cases they are men who have to be very busy during the week; and so, when Sunday comes, and they do not rest, but freely and voluntarily take two or three services, the additional strain of the Sunday's work is like the proverbial 'last straw which breaks the camel's back.'

"There is only one remedy that I can see for such a state of things, and it is this, viz., that more laymen should come forward and take up the work, that so the labours of those already engaged in lay readers' ministrations may be lightened and relieved.

"Amongst our five regular lay readers is one who, before I came to the parish, worked so acceptably, and for so many years, at S. Mark's, Bellerive, and S. Matthew's, Rokeby. His ministrations, I know, have been always characterised by true reverence, and he has always made a careful and judicious selection of sermons. Indeed, I have sometimes thought that perhaps our friend had mistaken his vocation, and that, although he was an eminent lawyer, he might have made a still more eminent clergyman. I may venture to say that if he had seen his way, in his younger days, to accept a commission in the church militant, he would by this time have been an archdeacon, if not a bishop!

"Our principal object in meeting here to-night has been in order to present Mr. Justice M'Intyre with an address, in which we have endeavoured to express, in as few words as possible, our appreciation of his self-denying labours as lay-reader for many years in this parish. I will now read the address:—

"To His Honor John M'Intyre, Esq., Puisne Judge of the Supreme Court of Tasmania. Dear Mr. Justice M'Intyre,—We, your friends and well-wishers in the Parish of Clarence, desire to acknowledge the kindly zeal and perseverance with which you, as lay reader, have so frequently conducted services in this parish. For about nine years you have assiduously, Sunday after Sunday, acted as lay reader in the parish churches of Bellerive and Rokeby, how greatly to the benefit and satisfaction of your hearers it is probable that you have never recognised. Your arduous professional toil for six days has been followed on the seventh by the still more anxious mental task of adequately meeting the spiritual needs of your fellow-men. We take this opportunity of acknowledging with gratitude the help that has been given in this parish by Mrs. M'In-

tyre, and we trust that you may long be spared to do good work for God in His Church. Hoping that God's blessing may rest upon yourself and your family, we remain, yours most sincerely,

"F. B. Sharland, Rector; Henry Lamb, H. E. Westbrook, churchwardens, S. Mark's, Bellerive.

"W. R. Watson, D. Lumsden, H. E. Morrisby, churchwardens, S. Matthew's, Rokeby.

(Reply.)

"My Dear Friends,—I thank you most heartily for the address which you have presented to me this evening. I am deeply touched with what you have said concerning my work as a lay reader in the parish of Clarence, although I feel keenly my shortcomings in discharging the duties of the office. I can assure you that your generous estimate of my services will be a great encouragement to me in the future, trusting as I do that I may occasionally act in the capacity of lay reader amongst you. On behalf of Mrs. M'Intyre, I thank you for your acknowledgment of the help that she has been able to give in the work of the parish. Trusting that the blessing of God may rest upon you all, and upon the work of the Church in our midst, believe me to be, very sincerely and gratefully yours, John M'Intyre. 'Rosny,' 27th April, 1899.

"To the Rector of Clarence and the churchwardens of S. Mark's, Bellerive, and S. Matthew's, Rokeby."

The Venerable Archdeacon Whittington then addressed the meeting in his usual cheery, good-humoured style, and spoke strongly of the admirable example set to young men by Mr. Justice M'Intyre, and also of his great value as one of the councillors of the Church. The remainder of the evening (all too short) was occupied in listening to an account given by Mr. Justice M'Intyre of his recent travels, including a visit to Manila, in the Philippine Islands, for which he was accorded a hearty vote of thanks. Refreshments, provided by the ladies of S. Mark's, brought the evening to a close. A sum of £5 for church funds was realised by the social.

We have lately held harvest thanksgiving services in all our churches, and also for the first time at Sandford. Our church workers have vied with one another in rendering God's house beautiful, such act being an outward exponent of the sense of gratitude for His gifts. The offertories at these services amounted to about £3 1s, the fruit and vegetables used in the decorations being afterwards sent as a present to the Rector.

F. B. SHARLAND.

Bellerive, May 12.

BOTHWELL.

MY Dear Friends,—Two unwelcome visitors have been with us, scarlet fever and diphtheria, and we are lucky if they have already said good-by. Thanks to the inoculation of the patient with blood serum from an immune animal the latter disease has been robbed of much of its virulence. We have all sympathised with the family at Splitrock on account of the sad death by burning of one of the little ones. The much-respected Spurling family, long divided between this place and the West Coast, has now finally migrated, so also another choirman C. Denholm, who can badly be spared. A son and heir at the White Hart has given great joy. A new house is to be built near the Assembly-room, and a wedding is to take place when the ridge capping is complete.

On April 30, I was invited to Lower Marsh for the harvest thanksgiving, and was much pleased to meet many friends now rarely seen. The church was nicely decorated, the profusion of flowers being remarkable, and the designs very tasteful. The congregation filled the building, and the service was hearty. Misses J. Mitchell and Miss Moron shared the duties at the harmonium. After service the churchwardens kindly asked me to accept the collection as an Easter offering. Truly a prophet is not without honour save in his own country.

This month usually sees our last service at the Shannon, but the congregation yesterday was so encouraging, the singing so hearty, and everyone so happy that I decided to go on without a break. Miss Nicholson kindly officiated as organist during Mrs. Steele's absence in England, but I can only have her services one more Sunday, as she is leaving the neighbourhood. Another volunteer please. I must thank the same kind friends who began the good work for completing the furnishing of the prophet's chamber on the wall by adding a nice table and cloth, and comfortable cushion seat.

Baptism.—Flossie I. M. Heard.
Death.—Elizabeth Woolley.

Your affectionate pastor,

WILLIAM H. WEBSTER.

BRIGHTON-CUM-KEMPTON.

THE various harvest thanksgiving services have been held in the different centres of the parish. The first was held at Broadmarsh on Sunday, April 9. The church had been made to look beautiful by loving hands, and, although it was a wet morning, still there was a good congregation, and a hearty service. The wet weather which commenced on Sunday continued till the Wednesday evening, when the service was held at Bagdad, but in spite

of the wet the Bagdad Hall, where services are held at present, was quite full. The interior of the hall had been transformed in its appearance by the decorations. The Archdeacon of Hobart preached, and made special reference to the efforts the residents were making to build a church. At a meeting held after the service he kindly promised the committee a lecture in aid of the funds. At S. Mark's, Pontville, the service was held on the following evening. Many were afraid that it was not a wise move having the harvest service on a week-night, but we are glad to be able to state that the innovation was entirely successful. The church was beautifully decorated, and, although it is somewhat invidious to particularise, still special praise might well be given to the fair workers who designed and carried out the decorations about the altar and at the lectern. The choir was augmented by the members of the Teta-Tree choir, and the service was most hearty and bright. There was a very large congregation, and all must have found something to take home from the earnest discourse of the Archdeacon's. On Sunday, April 16, harvest services were held at Kempton. The Rev. J. Hornby-Spear, who has lately arrived to take charge of Richmond for three months, preached morning and evening. He expressed himself highly pleased with the artistic and beautiful way in which the church had been decorated. It is a long time since S. Mary's, Kempton, has been filled as it was at the evening service. The last of the harvest services was held at Tea-Tree on Sunday, April 23. The only thing that took away from the pleasure of the service was the fact that it was the last occasion on which Miss Phillips, who had acted as organist for over 14 years, would occupy that position on account of her leaving the district. At the close of the service, Rev. S. H. Hughes, on behalf of some friends, presented Miss Phillips with an afternoon tea set, and a small purse of sovereigns, as a memento of the esteem in which she was held. Mr. Jos. Barwick, in a few feeling words, returned thanks for Miss Phillips.

Wednesday, April 26, was a very busy day at Bagdad. A fair was held to augment the fund for building a church. It was opened in a brief speech by Mr. Henry Dobson, to whom our thanks are due, not only for coming from Hobart to be present, but also for having provided a most tempting lot of sweets for the sweet stall. Amongst those who worked to make the fair a success were Mr. and Mrs. and Miss Chalmers, Mr. and Mrs. and Miss Blacklaw, Mesdames Bantick and Anderson, and Misses R. Butler, Bantick, and Palmer. Good business was done, and in the evening Mr. Palmer, acting as auctioneer, got good prices for the different lots submitted. So satisfactory was the result that it was decided

at a meeting held on the following Saturday, to obtain plans at once, and on the rector's return from a holiday a meeting will be held, and, should the plans prove satisfactory, tenders will be called at once for the building of the church.

S. JOHN THE BAPTIST'S, HOBART

ON Thursday, April 20, after celebrating in Holy Communion, at which the Rev. E. T. Howell was celebrant, matins being said later, the interesting ceremony of dedicating the new bell took place. A goodly number of parishioners and friends of S. John's assembled, including Messrs. R. Newman and Alfred Reid (churchwardens), Lieutenant-Colonel Wallach, Captain de Hoghton, Revs. Canon Beresford, Howell, Bucknell, J. E. M. Roche, Brammall, Corvan, Hurburgh, and Lumsden. The rector commenced the dedication office authorised by the Bishop, then the clergy and congregation went outside the church to the vicinity of the tower, when the Rev. E. T. Howell (acting rector during 1898) continued the service, and solemnly dedicated the bell. After this a short peal was rung, during which the clergy and congregation re-entered the church, and a special hymn was sung.

The benediction was pronounced by the rector. Mr. Bradshaw Major presided at the organ, and played "Lift up your Heads," from "The Messiah," at the conclusion of the service.

The mothers' meetings have been recommenced. An increase in numbers is a satisfactory feature of the year's proceedings.

On May 2 was held the social of the Guild of Perseverance. The rain came down in torrents all the evening. Notwithstanding this some twenty members assembled in the school-room, and made themselves merry in many games and good fellowship. It is intended to have another gathering of the guild on or about S. John the Baptist Day. On the 4th the autumn flower show was held in the school-room. The weather was again most unfavourable. Mrs. Davies, the wife of his Worship the Mayor, and herself a former worshipper in S. John's, opened the show. Mr. Bidecove exhibited blooms never before seen, while our old constant friends, Messrs. G. Luckman, Michael Mason, Seager, and others put on our tables their prize flowers. Mrs. C. Pitman and Miss Tibbs had charge of the produce stall; Mesdames Hudspeth and Rule, and Misses E. and F. Rule, and Charlotte Newman managed the refreshments and lolly stalls; while Mrs. Albert Reid disposed of cakes; Miss Aldridge showed a curious collection of Australian edible nuts; and during the buying and selling Mr. Bradshaw Major at intervals, to the delight of some enthusiasts and to the satisfaction of all, played selected pieces on

the piano. It was on this day a presentation was privately made by the Sunday-school teachers to Miss Tibbs, who was on the eve of her departure to New Zealand, to be married to Mr. Terry. It took the form of a very beautiful amethyst brooch. The following is Miss Tibbs's acknowledgment:—

"May 6, 1899.

"To the Rev. Canon Finnis, churchwardens, fellow teachers, and friends of S. John Baptist Church.

"My Dear Friends,—Permit me to thank you for your handsome present, which you have so kindly given me on the eve of my departure from you—from friends with whom I have so long worked in the interests of dear old S. John's. I shall always esteem it as a very dear treasure, and it will ever keep me in remembrance of you all, and of the many happy times we have had when working together, both in the Sunday-school, and in the many associations in connection with the old church.

"Believe me to be,

"Yours very sincerely,

"MARY TIBBS."

The proceeds of the show amounted £12 7s 9d, of this a cheque was paid to the churchwardens for £10.

Votes of thanks were accorded by the Parish Council to all the workers.

On April 26 the S. John's Young Men's Club held a most successful concert. Its "longsomeness" was its principal fault. Many of the items showed real talent. The attempt of the members "to drive away dull care" for an hour or so were much appreciated by the large audience present.

The S. Andrew's Brotherhood has not been much to the front this month, owing to the many parish engagements of the rector, but the work is still going on. The club has had a large accession of members, and bids fair to have a prosperous winter season.

On Holy Thursday, the rector changed with the Rev. S. Bucknell, of All Saints, with benefit to our people. There were some 14 communicants at 20 minutes to eight, and a fair congregation at evensong, but the festival is far from being properly observed. Our church and altars should be crowded on that day.

Our readers will notice how low the amount received by the churchwardens from offertories and collections has been this month. No less than three wet Sundays, and worshippers will not make up for the Sundays on which they absent themselves, but the expenses have to be met. If all the Sundays in the year were wet, the church expenses would be greater rather than less.

At the meeting of the Parish Council, on May 9, the resignation of Mr. William Graham was received. On the motion of Mr. Albert Reid, seconded by Mr. C. Pitman, the following resolution was carried unanimously:—

"That S. John's Parish Council receives with regret the resignation of Mr. William Graham, but at the same time congratulates him upon being able to take a well-deserved rest from the arduous labours, which have occupied him for so many years. They desire to place on record their sense of the services which he has rendered S. John's Church and Parish for a period of over 30 years, as a parishioner, a Sunday-school teacher, a churchwarden, and of the Parish Council. They thank him for the good wishes expressed in his letter, and they hope he will benefit by his trip to the adjacent colonies, and to old England, and they look forward to welcoming him and Mrs. Graham on their return to Tasmania at the expiration of no very long time, and trust that in the future S. John's Church and Parish will receive the benefit of that advice and hearty co-operation which has been so generously given them in the past."

Offertories, Collections, and Communicants.—April 1, Easter Eve, 3 communicants; 2nd, Easter Day, £11 2s 10d, 137 communicants; 3rd, 1s, 5 communicants; 4th, 1s, 3 communicants; 5th, 3 communicants; 9th, £4 13s 3½d, 23 communicants; 13th, 2s 2d, 4 communicants; 16th, £7 8s 10½d (General Church Fund), 13 communicants; 20th, 1s, 4 communicants; 23rd, £3 12s 4d, 4 communicants; 25th and 27th, 4s 3d, 6 communicants; 30th, £5 2s 1d, 19 communicants.

Baptisms.—April 5—Sarah Allison Mann, Pearl Irene Harrison, Douglas Robert George Jackman; 11th—Allan Lindsay Brown, Ernest Morton Smith; 14th—Jane Beatrice Fisher; 25th—Lillian Wilson; 26th—Bessie Maida James.

Marriages.—April 5—Walter Gorden to Eva Orpen Beamish; 10th—James Harris to Elizabeth Davies; 17th—Albert Austin to Mary Jane Williams; 18th—George Atkinson to Jane Stalker.

Burials.—April 11—Agnes M. McCallum, aged 53 years.

EVANDALE.

AS notified in the last issue of the "Messenger," we were favoured with the visit of the choir of S. John's, Launceston, who gave us a full choral service, which was very much appreciated by the large congregation present. The Rector gave a very able address, referring to the advantage gained by offering our prayers and praises in such a manner. The offertory, as announced, was in aid of the new Sunday-school, but was not a very large one. The visitors were entertained at the Rectory, before and after the service, by the Rector and Mrs. Atkinson, who now take this opportunity of thanking the parishioners who so kindly helped them. It was the first visit of the choir to this parish, and we sincerely hope that it will not be the last.

On the 30th ultimo we celebrated our harvest festival, which passed off very satisfactorily, the decorations being carried out in a uniform style by a band of willing workers, who must have spent a considerable time in bringing their ideas to such an effectual issue, the general expression being that the church looked very nice. The decorators were Mesdames Atkinson and Johnson, the Misses Hartnoll, Atkins, Dowie, Atkinson, Collins, and Hogarth, and one special feature must not be overlooked, and that was the font, which was the work of Miss Myrtle Cunningham, one of the Sunday-school scholars. The Rector preached both sermons, taking his text from Matt. xii. 20 in the morning, and Isaiah ix. 9 in the evening, to a large congregation.

The musical part of the service was conducted by Miss H. M. Atkinson, our new organist, which, considering the short time she has held the position, reflected great credit upon her abilities.

During the offertory in the evening Mr. Leslie Morgan, from Trinity Church, Launceston, favoured us with a solo, "Crossing the Bar," which was very nicely rendered.

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CULLENSWOOD.

SOME changes have lately taken place in this parish. After 18 years' residence in our midst the Rev. J. W. H. L'Oste has resigned, and the Rev. A. W. Schapira is now in charge. On March 7, a most successful social was held at S. Mary's, with the double object of bidding farewell to Mr. and Mrs. L'Oste and welcoming the new Rector. An address was presented to Mr. L'Oste, expressing the affection in which he was held by his late parishioners, and special mention was made to the arduous and self-denying labours of Mrs. L'Oste, especially in connection with the Sunday Schools and Mothers' Union, and to her being presented a purse of sovereigns subscribed by over 200 of the parishioners. Mr. and Mrs. L'Oste in a few touching words expressed their thanks and their regret at leaving the parish. A very pleasant evening was spent, the entertainment consisting of songs and music, followed with a coffee supper.

The members of the Mothers' Union have also presented Mrs. L'Oste with a tea service, in recognition of the interest she has always taken in that branch of parish work, which she inaugurated, and has carried on with great success.

The parish is to be congratulated on the appointment of Mr. Schapira as Mr. L'Oste's successor.

FRANKLIN.

THE duties of our rector have been greatly interfered with during the last month, owing to one of his daughters having scarlet fever.

Our sympathies are with Mr. and Mrs. Thompson, and we hope that their days of "quarantine" will soon be ended.

Our choir has sustained a heavy loss through the departure from the district of the organist, Miss Anderson, who has held that office for a considerable period, and who always discharged her duties in a most willing and efficient manner.

Prior to her leaving, the members of the choir and churchwardens met and presented her with a piece of jewellery and an address, the latter being a very creditable piece of work from the pen of Miss Ada Thorp, a young member of the choir.

The rector read a resolution, passed at a meeting of the churchwardens, which was expressive of the appreciation to Miss Anderson's services, and great regret at her removal.

The same evening the rector was presented with a cheque by his wardens, they having had a fair credit balance from the Easter show.

Both recipients were greatly taken by surprise, and suitably returned thanks for the gifts.

Last Thursday, being Ascension Day, we had evensong at 7 p.m.

KINGSTON.

KINGSTON.—The Easter Day festival passed off successfully. Owing to the weather the attendances at the services were slightly under those of last year, though the communions made showed a small increase, but still far from what they should be. On the Thursday in the octave the harvest festival was kept. The attendance at the celebration was disappointing, but, notwithstanding a very bad night, there was a good congregation at evensong, when our archdeacon preached. Inspired by his theme, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit," he was even more eloquent than usual, and drew inspiring lessons from the resurrection, as exemplified in the worlds of nature and grace, and referred to the martyrdoms of Bishop Patterson and General Gordon as seeds bringing forth much fruit.

The angel reaper, too, has visited us. On 25th April we laid to rest Wm. McKay, a young man only in his 23rd year, who suffered much the past two years from an affection of the lungs.

Mrs. James Lucas, wife of our senior churchwarden—one universally loved and respected for her amiability and gentle life—after many years of suffering at last found rest and peace, and was buried on the afternoon of Sunday, 30th April. The choir attended and sang "When our heads" and "On the resurrection morning." The church was full. Many came long distances to pay the last tokens of respect. Our hearts are with those in sorrow and tribulation, and for the departed our prayer is—
"Grant them, O Lord, eternal rest, And let light perpetual shine upon them."

On Rogation Sunday, the Dean preached at matins, and, taking the subject for the day, gave us an intensely spiritual and elevating sermon on prayer, dwelling upon the love of the Father, the omnipotence and wisdom of God, and the hindrances we meet with in these days from haste, want of concentration, and coldness in our devotions.

The three services of the church were announced for Ascension Day. Evensong was fairly well attended—a great advance on previous days. We trust that next year many will worship the King of Kings at His chief service, the Holy Eucharist.

LONGLEY.—Thanks to the untiring energy and devotion of Mr. and Mrs. Marsden and their band of helpers, this is one of the brightest spots in our parish. The Sunday-school flourishes, numbering about 60, and the branch of Children's Home Mission keeps up its enthusiasm. It is very pleasing to note that our young men

appreciate and value the regular Sunday evensong. The first Sunday-school feast was held on Easter Monday, and from all reports was a brilliant success and a day to be remembered by "our children of the bush," whose lives are rarely brightened in the far-off parts by any festivities.

The harvest festival, including the Easter celebration, was fixed for the fourth Sunday after Easter. Unfortunately the rector was engaged unexpectedly at Kingston, and the festal evensong devolved upon our reader, Mr. Marsden. The church was full, many standing in the porch and outside. The service was fully choral, special psalms and hymns being heartily sung, thanks to choir and organist. With kindly forethought, a goodly portion of the offerings was brought to the rectory by two Longley ladies. The rector desires to thank them and the generous donors for their gifts of the kindly fruits of the earth.

SORELL.

PASSION, or Holy Week, was observed in the mother Church of this parish with the usual daily services. At each evening service short addresses were given by the Rector (Rev. C. Vaughan), the subjects of addresses in order being "Gethsemane," "Betraying Jesus," "The Coronation of Jesus," "Bearing the Cross." This last was followed by a special service of preparation for communicants.

On Good Friday, Matins and Litany were said at 9.30. From 12 to 3 followed the service of three hours, which consisted of prayers, hymns, and short addresses on the "Seven Words from the Cross." In the evening there was evensong and sermon.

When it is remembered that most of our people live at considerable distances from the church, and yet a fairly large congregation assembled and remained for the most during the whole of the "three hours' service," it will be at once seen how much this service was appreciated. Certainly no one who attended could be other than deeply impressed by its solemnity, and his own individual responsibility as a follower of the Christ and a member of His Church. It was indeed a fitting preparation for the Easter joys and privileges. The church was tastefully decorated for Easter Sunday, under the able guidance of the Rector. The usual services were held, Holy Communion being celebrated at 8 a.m. and 11 a.m., a very fair proportion of communicants obeying the command of their Church that all her children shall receive the Communion on Easter Sunday.

On Sunday, April 16, our harvest festival at Coppington was held. The pretty church at this place, which is so well adapted for decoration, had been tastefully prepared by some ladies of the congregation. The incumbent preached from the text II. Cor. vi. 1, "Workers together with Him," enjoining fellowship and unity in church work. If everybody expected to have exactly his own way, or to find complete satisfaction in any common work, he was looking for an impossibility, and there must be an end to all united effort for a common good. Nowhere was it more necessary to remember this than in church work, where there was a wide field for varied enterprise. The offertory was given to the organ fund. After service a short programme of instrumental and social music was gone through, with the help of the new organ. Several helpers from Dunally joined in a few anthems, which alternated with a few bright selections nicely rendered by the children under Mrs. Colyer's training.

On Monday, April 24, the Bishop was amongst us. He preached at Sorell the same evening at the harvest festival. We never remember to have seen our principal church looking more beautiful than on this occasion. Flowers, usually scarce at this time, were quite abundant, and formed a fitting accompaniment to the produce of various kinds that were placed in the church. On Tuesday the Bishop went to Wattle Hill and then to Coppington. Confirmation was administered at both places, to seventeen candidates in all. In the evening the Bishop was the guest of Mr. Greenlaw, at Dunally. It was his intention to have visited the Bream Creek show on the following day, but owing to heavy roads, and having to catch the afternoon train, the project had to be abandoned.

Removals have been general among our police in this as in other districts. Mr. Edward Reardon and his family have removed from Coppington to Buckland. By their departure we lose a family, all of whose members have ever shown a practical interest in the church. We shall miss their presence in the congregation and in the Sunday-school. Then Mr. and Mrs. Cooley have gone to the West Coast. Doubtless Mrs. Cooley will find in that busy place ample scope for her energy. We gratefully remember her vigorous co-operation with us on more than one occasion. Lastly, Mr. and Mrs. Burton

and family have removed from Forcett into Sorell. The Sunday-school and church at the former place suffer by their departure. Mention was made last month to the effect that Miss Burton had been alone in the Sunday-school. In this an unintentional error was made. The name of Miss Nelly Reardon should have been added. We trust Miss Reardon will take the omission in good part, and will be able, among the manifold claims on her time, to continue to show an interest in the Sunday-school at Forcett, which is at present in urgent need of vigorous attention. Winter is now at hand. The writer of these notes who, I might mention once for all, is always the minister, is specially reminded at this season of the claims of the poor of the parish. There are a few families in this parish who are very, very destitute, where the children are wanting winter clothing, and food, occasionally at least, more substantial than bread and potatoes. Will parishioners remember these poor ones? I am well aware that nothing, as a rule, can exceed the kindness of neighbours. But, perhaps, there are not a few persons who can help, but have not always the opportunity. We shall be glad to receive any old clothes for children. At present complete outfits are wanted for three boys, aged 10, 8, and 4, and for two girls, aged 2 and 6. Then we want money to furnish a piece of meat for a Sunday's dinner. To make a practical proposal: Will all those who take the "Messenger," and who can afford it, send me one shilling a month for the next five months for the poor of the parish. The money could be posted in stamps on the receipt of the "Messenger." If it be done, let it be done quickly. Acknowledgments will be made through the paper, and every item received and spent will be checked by the churchwardens.

SHEFFIELD.

YNOD Month is generally a quiet one in parish matters. Easter and harvest thanksgivings being past, with their cheerful bustle and deeper spirit-stirring thoughts, there comes a lull. Sheffield is no exception; indeed, this has been a month of postponements. In the first place, a meeting was held on the evening of May 1st, when it was decided to put off the great bazaar until June 23rd and 24th. Next, Beulah has found the effort of get-

ting up the projected tea, etc., too much just at present, and in view of the near approach of winter it is thought best to wait until next spring.

The vicar is conscious that owing to his being so much taken up with work connected with the vicarage the parochial visiting has fallen into arrears, and the effects are noticeable in several directions, such as small, though marked, falling-off of congregations at out-stations, etc.

Ascension Day was observed by morning prayer and holy communion at 10.30 a.m., and evening prayer at 7.30 p.m., but the congregations were about as poor as could be. We trust next year more notice will be taken of this glorious festival.

The daily matins and evensong at the parish church have been resumed, after having been dropped for a time owing to unavoidable hindrances. It is hoped some of the congregation who have leisure will avail themselves of this opportunity for systematic prayer and hearing of scripture.

Wilmot people held their harvest thanksgiving services on Sunday, May 7th. The school was very prettily decorated, and there was a fair congregation assembled.

The Sheffield Sunday-school is causing some anxiety at present, the difficulty of finding a suitable teacher for the elder boys being great. But this we hope to see removed in time. This school, with a sufficient staff of loyal and devoted teachers, should be capable of great development, and prove a great power for good in the parish.

The attempts to start a Sunday-school at Beulah have so far failed for various reasons, but we are not discouraged by difficulties, and will surely succeed in the end.

QUAMBY AND HAGLEY.

THROUGH the liberality of Mr. Harmon, formerly of Hagley, now of Exton, a handsome lamp has been set up outside S. Mary's Church, supplying a long-felt need.

There were the usual services on Ascension Day.

Baptisms.—Walter Cash Crawford and Ivy Elizabeth Stephens.

NELSON, MOATE & CO'S TEAS
ARE THE BEST. SOLD BY ALL GROCERS.

RINGAROOMA.

THE experiment of services for the united schools was so successful at Scottsdale on Easter Day that it was tried here at the last visit of the rector; and, as the day was fortunately fine, it was most successful. The children came in from New River under their Superintendent (Mr. Thorne), and, with the Ringarooma scholars, formed a good contingent. The rector marshalled them all in the churchyard, and, headed by their beautiful banner, they marched round and into the church, singing a processional hymn. The rector then catechised them on the meaning of the Church's seasons, and expressed himself well pleased at the knowledge and intelligence displayed by the scholars.

CLIPPINGS.

NO MORE SUNDAYS.

Servants in wealthy establishments look forward now to Sunday with dread. It is the most toilsome day of the week—no rest, for luncheons, big teas, and the like are the order of the day. He did not condemn inviting to dinner someone who is lonely at home, or partaking of simple hospitality with friends in a manner which would entail no additional trouble on the servants. He begged them to try and follow our Lord's example—to give up at least one day in the week from the round of pleasure, to write a letter to a friend in trouble (no mention of answering the 'Frisco Mail.—Ed.), to teach a lesson to the ignorant, to work a garment for the poor, to send a gift for those in need, to pay a visit of sympathy to those in sorrow, to exercise benevolence to their servants, to brighten the life of someone else, and take such to beautiful, bright Church services, otherwise there will soon be no more Sundays, and anarchy will be the order of the day.—"The Churchman" on Arch. Diggle's speech at B.C.C.

NESTS WHICH WEIGH FIVE TONS.

The largest, heaviest, and most peculiar nests are to be found in Australia. The jungle fowl of that land build their nests in the form of great mounds, some having been found 15ft. in height and 150ft. in circumference. They are erected in sheltered spots, and are skilfully interwoven with leaves, grass, and twigs.

The bush turkey adopts a similar system in constructing his nest, but it is more extensive, and the shape is pyramidal. They build in colonies, and the nests are so large that it would

require the services of six or seven carts to remove one. The material of a single nest has been found to weigh upwards of five tons.

"HE LOST HIS RIFLE, BUT HE USED HIS FISTS."

The "Regiment" tells a story of a young, untried soldier who, during the Soudan War, was one night put on guard. His chums thought this would be an excellent opportunity of trying his courage, so about midnight three figures, attired in blankets and with faces blacked, stole softly in their bare feet to the spot where the sentry stood facing the desert that he knew was tenanted by a wily foe. Suddenly his rifle was wrenched from his grasp, and by the pale light of a waning moon he beheld three bloodthirsty savages brandishing their weapons, dancing around him. The joke, so far, was a great success, but here it developed one flaw, for instead of doubling up with fright, our hero simply doubled up his fists, darted at the nearest figure and floored him with a tremendous blow on the jaw, and then in like manner went for the other two, and in a brace of shakes all three had gone down before the infuriated fist of the sentry. Then, seeing his rifle lying on the sand, he darted at it, and, fixing his bayonet, would have made short work of these practical jokers had they not in terror revealed themselves. It was three weary figures that crept under their tent, and three damaged faces required a lot of explaining away next morning, but the youngster's courage was never after doubted.—"The Brigade."

MIXED.

The nonsense which may occasionally be heard when several people are talking of various subjects at one time is comically shown in the report of a conversation we lately came across. Two parties were conversing—one of their children, and the other of the ingredients of a wedding breakfast. The narrator stands between them, and this is what he hears:—

"Thank goodness! my Sally is blessed"—"with a calf's head and a pig's face." "Well, if I should ever have another child, I should have it immediately"—"skinned and cut into thin slices." "I do love to see Tommy well-dressed"—"in the fish-kettle, over a charcoal fire." "To behold the little dears dancing before one"—"in the frying-pan." "And to hear their innocent tongues"—"bubble and squeak." "My eldest daughter is accomplished"—"with plenty of sauce." "I always see the young folks put to bed myself"—"and smother in onions."

A WONDERFUL PLANT.

A remarkable fact connected with the rice plant is its almost entire immunity from the attacks of insects, and from those diseases which infect the cereals and other vegetable growths, as also that it supplies a wholesome diet for one-half the population of the world.

THE COMIC SIDE OF SCHOOL LIFE.

The following is a boy's essay on "The Cat":—

The house cat is a four-legged quadruped, the legs as usual being at the corners. It is sometimes what is called a tame animal, though it feeds on mice and birds of prey. . . . When it is happy it does not bark, but breathes through its nose, instead of its mouth, but I can't remember the name they call the noise. It is a little word, but I can't think of it, and it is wrong to copy. Cats also mow, which you have all heard. When you stroke this tame quadruped by drawing yer hand along its back, it cocks up its tail like a ruler, so as you can't get no further. Never stroke the hairs across, as it makes all cats scrat like mad. Its tail is about two foot long, and its legs about one each. Never stroke a cat under the belly, as it is very unhealthy. Don't tease cats, for, firstly, it is wrong so to do, and second, cats have clauses which is longer than people think. Cats have nine liveses, but which is seldom required in this country coz of Christianity. Men cats are allas called Tom, and girl cats, Puss or Tiss; but, queer as you may think, all little cats are called kittens, which is a wrong name which oughter to be changed. This tame quadruped can see in the dark, so rats stand no chants, much less mice. Girls fears rats, even mice. Last Tuesday I drewed our cat on some white tea paper, and I sold it to a boy who has a father for twenty pins and some coff drops.—H. T. Baker.

NEW GUINEA HURRICANE FUND.

ARCHDEACON WHITINGTON acknowledges with thanks the receipt of the following, in addition to the £6 12s 6d reported in last month's "Messenger":—"M.J.A.," £1 (in collection at harvest festival at S. Clement's, Kingston); "W.J.S.," £1 (do. at Holy Trinity, Hobart); £13 6s from Mrs. Montgomery, proceeds of produce sale at Bishops Court; Mrs. Cranstoun, Risdon road, 10s; S. James's Missionary Association, Queensborough (per Miss Helen Fooks), £2 12s 8d; Mrs. Dumbleton, Hawley, £1; "A Friend," Port Cygnet, 5s; total to date, £26 6s 2d.

BUSINESS COLUMN.

THE following amounts received since last issue:—

6d each from—Mrs. Proud, Mrs. Machen, Mrs. Summers, Mrs. Hyde, Mrs. C. Jacobson, Mrs. Murphy, Mrs. Chugg, Mrs. Gardner, Mrs. Pratt, Miss Hunter, Mr. D. Hudson; 10d each from—Mrs. Easton, Mrs. Luttrell, Mrs. Dorothy Abbott, Mrs. Sutcliffe, Mrs. Harold, Mr. R. H. Crawford; 1s each from—Rev. H. Marten, Mrs. Shuetz, Mr. J. Beck, Mrs. Terry, Mrs. G. Greaves, Mrs. Kilburn, Mr. J. J. O. Stuart, Mrs. A. P. Gregory, Miss K. Tilloch, Mr. P. J. Brodribb, Mrs. Jolly, Mr. Ed. Duncombe, Miss Gunn, Rev. W. J. Dodson, Mrs. Blee, Mrs. Rock, Mrs. Plummer, Mrs. Dawson, Mrs. Hughes, Mrs. C. J. Mackenzie, Mrs. Barfoot, Mrs. Wm. Barnes, Mr. Chapman, Mr. H. A. Sands, Mrs. Home, Miss Walker, Miss Steel, Mrs. A. A. Cowell, Mr. G. E. Hugill, Miss S. W. Harris, Mr. J. Witherington, Mrs. W. Porter, Mr. G. T. Thompson, Mrs. Bottamley, Mrs. Beckett, Mrs. Baker, Mrs. Bosworth, Mrs. Fleming; 1s 2d each from—Mrs. G. Fletcher, Mrs. R. Clarke, Miss Greer, Mrs. J. Jacobson, Mrs. W. Prior, Mrs. Turner, Mrs. Hodges, Mrs. Perry, Mrs. G. Barnes, Mrs. Barnes, sen., Mrs. Eel, Mrs. Laird; 1s 6d each from—Miss Harris, Rev. F. B. Sharland, Mr. Wakelin, Miss Moyes; 2s each from—Mrs. C. Westbrook, Mrs. Oldaker, Mrs. E. A. Morris, Mrs. R. D. Poulett Harris, Mrs. Murrell, Mrs. G. Arthur, Rev. J. M'Dowell; sundry amounts from—Miss Linnell, 5s; Rev. Canon Howell, £5; Mrs. W. Flexman, £1 4s 2d.

The address of the treasurer is—Mr. F. J. Read, 167 St. John-street, Launceston.

All moneys must be sent direct to him. Stamps are not to be sent unless the amount is less than 1s. Postal notes or P.O. order must be used. All who have not paid for 1899 are requested to send their subscriptions direct to the treasurer, and all new or retiring names. Anyone not getting their copy or proper number must at once let the treasurer know, and it will be put right.

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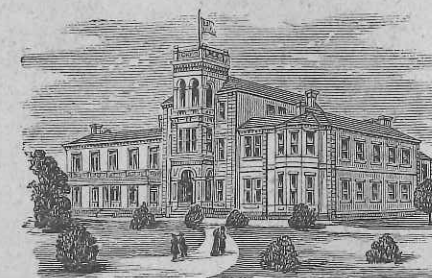
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