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Vol. VI. No. 1.

PRICE ONE PENNY.

AUGUST 23, 1899

THE CHURCH MESSENGER

A
MONTHLY MAGAZINE
 FOR
THE PEOPLE. . .

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ILLUSTRATION—

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WHICH was named after the eminent physician who, in 1837, first described it, is regarded by some as a disease of the kidneys, and by others as a general constitutional disease in which the kidney is affected. What should be the exact place in the classification of diseases is a matter which concerns us but little. We can consider its symptoms and discuss its treatment equally well whether we regard it as a purely local disease like stone in the bladder or as a disease of the whole system like gout or rheumatics. Bright's disease may arise from many different causes, one of the most common being the somewhat complex process which is known as "catching cold," the abuse of spirituous liquors ranks high, inclemency of weather, damp, etc., in many instances some constitutional taint, and amongst the opulent gout is a prominent antecedent; it often follows an attack of influenza or fever, creeps stealthily in the wake of some pre-existent disorder; it may remain long concealed, but suddenly reveals itself in the guise of acute or chronic disease, leading to dropsy or death. The tenure of life of the sufferer is undoubtedly precarious, but still, under favourable conditions and the use of appropriate medicines, that life may be prolonged, the patient enjoying the pleasures and fulfilling the duties of existence much as other people do. Now, it has been proved beyond the shadow of a doubt that "VITADATIO" has cured Bright's Disease, even after 14 years' suffering. It speaks volumes for this most wonderful medicine, that so-called incurable diseases are banished by its use. Those already benefited are loud in praise of it, and those who are sufferers should take heart and get relief. Ask your grocer or chemist for it, and you will bless the day you read this article. All the chemists sell it.

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SOAP

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Church Messenger.

Forward, ever Forward.

VOL. VI. No. 1.

AUGUST 23, 1899.

PRICE, ONE PENNY.

HOUSE-A-FIRE.

WE have no desire to attach too much importance to attacks upon church teaching which are made by those who do not understand it, nor to lead our readers to imagine that the anti-ritual outcry of the present day indicates a very alarming state of affairs; but for the sake of those who have not studied the subject we feel obliged to take some notice of a pamphlet entitled "Ritualism Exposed," to which a body called the "Free Church Council" has exerted itself to give currency. The only difficulty we have in dealing with it is that it is so full of mistakes, misunderstandings, and exaggeration that it is not possible to criticise it in detail in the space we have at command. We can only touch on prominent points as specimens. It begins with a quotation from Dr. Arnold—"My feelings towards a Roman Catholic are very different from my feelings towards a Newmanner, i.e., a ritualist, because I think the one a fair enemy, and the other a treacherous one." Now, on this motto we may make one or two remarks. First, that Dr. Arnold, an admirable schoolmaster, and a man of the most undoubted piety, did not believe in the doctrines of the Church, and the sacraments as known to history, but understood by the words "national church" simply the particular organisation for the teaching of religion which a nation might happen to adopt. He was eager to create such a brand new

church for England, and, being a man of ardent temperament, was violently opposed to those who held to the old historic ways. It was the same in politics. The Tories were to him, as a reformer, the embodiment of all that is evil. So the High Church movement and the "fancied reaction in favour of it" seemed to him "the merest illusion in the world." Either dissenters must be "comprehended in the Church or the Church would be very soon disestablished." And this was written 65 years ago. Since then the life and activity of the Church and the power and popularity of the Conservative party have increased tenfold. Next we may note the opinion of one of far more judicial mind, the late Dean Church, on the character of the Newmanner, the Dean being as loyal an English Churchman as ever lived. He says that he wrote his "History of the Oxford Movement" simply to preserve a contemporary memorial of what seems to me to have been a true and noble effort which passed before my eyes, with all that was in it of self-devotion, affectionateness, and high and refined and varied character. For their time and opportunities the men of the movement, with all their imperfect equipment and mistakes, still seem to me the salt of their generation. I wish to leave behind me a record that one who lived with them, and lived long beyond most of them, believed in the reality of their goodness and character, and still looks back with the deepest reverence to those forgot-

ten men, to whose teaching and example he owes an infinite debt, and not he only, but religious society in England of all kinds."

Thirdly, we wish to protest against the ridiculous practice of attaching the name "Ritualist" to every High Churchman from Newman downwards, and imputing to every one of them responsibility for extreme opinions and unlawful practices. We might as well attribute to modern dissenters the violent and uncharitable abuse of the Church which their forefathers indulged in, and with respect to which we are not quite sure that if the aforesaid persons rose from their graves they would not heap the same abuse on the heads of their degenerate and ritualistic sons. For it is an open secret that there is as much divergence in doctrine from the "reformation standard" and in ritual from the practice of the 18th century even among the members of the Free Churches as in the Church itself. And if the first step towards improvement means Popery in the one case it means that in the other.

We maintain stoutly then that while Newman and a few others seceded to Rome chiefly through aggressive Protestant intolerance in the forties they left behind them the bulk of their companions, on the whole a far weightier body of men, as true and loyal English Churchmen as any at this day. And now in the present year of grace there are at least a hundred High Churchmen who are staunch and strongly anti-Roman for one whose loyalty is

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questionable. Every party, political, social, scientific, ecclesiastical, has its extreme, and so to speak, irreconcilable members, and no one in his senses judges the party by them.

We have no room to speak of doctrinal mistakes in the pamphlet, but we must notice the ridiculous suggestion that it is Romanism to teach the "real presence." "Are there no men" (in Tasmania, the writer means), "who believe and preach the unscriptural doctrine of the real presence?" We hope there are none who do not teach that the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper (vide Church catechism), because every priest who baptises a child bids the sponsors teach the child those very words, and the child must know and understand them before he can be confirmed. The writer seems utterly unable to understand that what is meant by the real presence is in its purest and best sense a "spiritual," and not a "carnal" or "material" presence. We should be very sorry that any churchman should maintain such a view as the latter.

We say that we have no space to deal with the doctrinal errors of the pamphlet in detail, but at the same time we shall be happy, if our readers wish, to speak on any special point or points on which they desire information in a future number. At present we will conclude with some observations on what is, after all, the main motive of the pamphlet, the importance of the crisis in the Church.

Anyone who has paid more attention to the utterances of the various diocesan bishops than to the speeches of ecclesiastical agitators must have no-

ticed that while the bishops acknowledge the gravity of the crisis in one sense, they do not in the least admit that it has an adequate cause. They see, as we all see, that in England thousands of good religious people are very much excited at what they suppose to be the state of the Church and the action of the clergy, while they see equally clearly, and state plainly, bishop after bishop, that nearly all their clergy are quite loyal to the prayer book and faithful to the Church of England. The same is even more true of the bishops of Australia and New Zealand. They say, as far as we have any record in their Synod addresses recently delivered, that all their clergy are loyal, as most unmistakably our own Bishop did. Remember what he said—"I desire to say in the most public manner possible that here there is no such thing as disloyalty among the clergy to their bishop. We hear of unauthorised forms of service at home in some churches; there are none such here, nor any illegal practices."

The only fault the clergy ever find with the Anglican bench is that the Bishops are too cautious and conservative. When, therefore, in stirring times like these, bishop after bishop says that his clergy are loyal and true, we can believe them. It is easy to raise a cry; it is easy to alarm those who do not know the difference between a Catholic and a Popish doctrine or practice, who do not understand what they say when in the Apostles' Creed they declare that they believe in the "holy Catholic Church," who have never reflected that there must be many things in which all branches of that Church must be alike; that in short we must be like the Romans or Nonconformists in some things, much as we differ in others, who therefore are more easily alarmed than quieted. But when the diocesan Bishop says "all is well," need we be very much moved if the Council of the Free Churches cries out "House-a-fire?"

A full-grown lion will tip the scale at no less than 500lb. Five hundred and 40lb. is the record for an African lion. His bone is solid and heavy as ivory. The tiger runs the lion very close. A Bengal tiger, killed two years ago by an English officer, scaled 520lb. A tiger of this size has, however, considerably greater muscular strength than the biggest lion.

A MODERN BALAAM.

IN our leader we have dealt with some phases of a tract on "Ritualism," by the Rev. W. R. Cunningham, a minister of the U.P. cause in Hobart. That tract has been sown broadcast throughout the diocese. We do not, therefore, hesitate to print the following comments from another pen.—Ed. "Ch. M.")

"A MODERN BALAAM."

The author of this "penny dreadful" tells us (and who could ever question such an authority?) that there are only two great divisions of Christianity—the Protestants and the Catholics! By Catholics he means the adherents solely of the Church of Rome. Of these Protestants, "The Council of Free Churches," in whose name this bitter attack on the Church of England was made, includes, we presume, all other local Protestants except the Anglicans. In England there are above 300 such sects.

What a magnificent array! How the aged Pope, should he hear of this phalanx of intellect, will tremble on his "infallible throne!" How the still older Archbishop of Canterbury, too, will shake in his Archiepiscopal shoes, and wish to drop off his mortal coil in the presence of such a redoubtable legion! Woe unto us poor Anglicans in the hands of the Reverend W. R. Cunningham, minister of S. John's United Presbyterian Church, Hobart! !

The Council of the Free Churches. Is it a joke, or solemn earnestness? Let us analyse this element of freedom so boastfully and prominently dwelt upon. All of these "churches" reject episcopacy, whilst some of them repudiate any kind of organised ministry! Some reject infant baptism, whilst others have substituted a rite of "their very own," called "dedication." Several insist on "adult baptism" only, whilst others reject that sacrament altogether. One accepts the "Lord's Supper," another rejects that and all other sacramental rites. One portion believes in the "Divinity of Christ," whilst another treats it with scorn and contempt; and so on, "ad nauseam." In a word, there is no article of our Holy Faith which is not rejected by one or more of these "churches." This is "freedom" with a vengeance, but is it Christianity?

Mr. Cunningham lays mighty stress on what he calls "The Reformation." May we ask that gentleman which especial phase of it he represents? He will doubtless interject, "That of the glorious Saint Luther!" But Luther believed in and taught "consubstantiation," and insisted on the rite of

confirmation. He encouraged and practised "auricular confession," and dispensed "absolution." Moreover, in every Lutheran church there are "altar lights," and not merely a cross, but a "crucifix" (usually a very large one) over the altar. So if Mr. Cunningham accepts the leadership of Luther he swallows at a gulp infinitely more than he condemns.

Or does he lean to Calvin? If so, he must accept "predestination"—that blasphemous doctrine which teaches that the "God of Love" damns certain souls even before their birth. They are predestined to eternal torment before they see the light of day! John Knox and Calvin are identical on this point! Further, Calvin and Servetus were both of them reformers, but Calvin burnt Servetus because he disagreed with him. This is "reformation" with a vengeance! We don't doubt now why the reverend gentleman is so strong on "reformation," especially as the Bishop of Tasmania represents poor Servetus, and he plays the "role" of Calvin!

Or does he speak of our martyred English reformers—Cranmer, Ridley, and Latimer—as such men are wont to do in terms of high praise, in the presence of ignorant sectaries? If so, let us hasten to remind him it was these great men, who were English Bishops, that gave us our "First Book of Common Prayer," which rejects him, and his sectarianism, as heretical. We fear Mr. Cunningham will fare ill in trying to shelter himself under the reformation.

Mr. Cunningham has compiled his address almost wholly from extracts from a book by a man named Walsh, called "The Secret History of the Oxford Movement." Why were these thoughts and excerpts not more openly acknowledged? Was it in his hurry to interject all through his lecture, when preparing it for the press, such expressions as "groans," "hisses," "applause," "laughter?" Had these been the work of a reporter we could have understood it. But for a man to prepare his own MS. after its delivery, and, whilst doing so, in a kind of "Billingsgate" fashion, bereft of every feeling of refinement, to scatter broadcast such reprehensible interrogations in parts where such possibly did not occur, but where he thought they ought to occur, is to lay himself open to serious reproof even by his best friends. Or was the omission to acknowledge the source of his "inspiration" wilfully done? We do not say it was. But he must know that even indirectly to palm off other men's work for one's own is hardly a noble thing to do! We leave it to his own conscience to say which it was! But of the two, give an honest man "altar lights," bad as they may seem, rather than even the semblance of this graver charge of plagiarism.

And then as to his audience! We know something of Hobartians, but we feel Mr. Cunningham has insulted their proverbial culture, common sense, and love of fair play, by putting into their mouths evidences of boorish coarseness, such as one could look for only from people of the lowest class. No doubt, before this, some who were present have desired the lecturer to "father" his own "hisses" and "groans" for the future, especially when they were all through indirectly levelled at our beloved Diocesan.

Mr. Cunningham has much to say about prevarication, or, as he puts it, "casting dust" in other people's eyes! Then he couples all this clap-trap with an attack on our revered Bishop. But Mr. Cunningham should be careful lest the proverbial "dweller in a glass house take to throwing stones." We understand this gentleman began his ministry amongst the Wesleyans, or some other sect, then he changed his front, and went over to the U.P.'s. Now he delivers an address in a Congregational chapel! All this looks painfully like "shuffling," the very thing he condemns so mercilessly in others. Who, then, we may ask, is the "dust-thrower?"

We have referred to the book, "The Secret History of the Oxford Movement." The author presented a copy to the large Public Library at that great seat of learning. The Senate, which includes men of every shade of opinion, unanimously, and with all publicity possible, declined to accept the gift, which they described as "a fabrication of lies from cover to cover. As a history it was utterly untrustworthy; as a literary work, a disgrace to the writer; and, as an attack upon the Church of England, a scandal seldom equalled." When such a body of unbiassed scholars write thus, we can confidently look for a like condemnation of its contents from all honest men who read it here.

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Then as to his rebuke of "Dr. Montgomery," as he is pleased to call the Bishop, in the matter of that book which he purchased at the Book Depot? We don't know the publication in question; but if, instead of publishing far and wide, with such questionable delicacy and taste, his discovery, he had written to his Lordship, asking his views on the matter, he would possibly have found the Bishop as opposed to incense as he himself is. We have seen many books of this class at all the chief booksellers in Hobart, none of whom belong to the Anglican communion. One of these gentlemen belongs to his own denomination. Why does Mr. Cunningham not condemn these too? Our experience is that those who sell books do so as a trade, and are largely unconscious of their contents. The Book Depot is no exception. Of course the inference is "that the Church of England spends large sums of money to circulate books of questionable teaching! A little more 'dust-throwing!' If that gentleman had looked farther he would have found many works by Nonconformist authors, but there are none so blind as those who won't see!

(A somewhat lengthy notice of the "Real Spiritual Presence" we have not inserted, as it is dealt with in a separate letter, which we print.—Ed. "Ch. M.")

AUSTRALIA'S PIONEER CLERGYMEN.

(By E.W.)

No 11.

THE REV. JOHN YOUL.

THE subject of this sketch, the Rev. John Youl, was born at Epsom, Surrey, England, in the year 1777, and in the year 1800 was sent out with several others by the London Missionary Society to Tahiti. They appear to have called in at Port Jackson on their way there; and, in confirmation of this, I give an extract from a long letter of John Youl's to the London Missionary Society, and which is to be found amongst the lately published records of New South Wales:—

"Sydney, March 28, 1801.

"In respect to the religious state of the colony, we need not to inform you that no other spot on the face of the habitable globe contains more witnesses of the awful depravity of human nature. Sin, like a mighty torrent, overspreads the land. The settlements of Sydney and Parramatta in some measure enjoy the means of grace since their establishment, yet hitherto apparently with little success."

"In respect to establishing a mission here, we know not what to say. There is no doubt but it may be practicable, and that it might be followed with much good, both in respect to our unhappy fellow countrymen and original inhabitants, who would willingly give up their children to be educated after the manner of the English.—Your unworthy servants in the Lord—all the missionaries.

"JOHN YOUL, Secretary."

It would appear from the above letter that there had been thoughts of establishing a mission in New South Wales, but the original intention was seemingly carried out, and they set sail for Tahiti. The natives of these islands were averse to the missionaries, and did not take kindly to them; a series of disasters followed, some of them lost their lives in the field, and all with two exceptions, we are told, were expelled, and took refuge at Port Jackson. Some found employment as preachers (Mr. Youl for one, entered the Church as an assistant chaplain), others as schoolmasters, and several rose to considerable station and wealth; whilst others returned to Tahiti in 1811 and resumed their mission under more favourable auspices.

John Youl was able to relate many stirring anecdotes in connection with his sojourn in Tahiti. One in particular, handed down to us by his daughter, Miss Youl, of Perth, is worthy of mention, and although at the time it was no laughing matter for our worthy missionary, still, as it was not attended with any serious consequences, we can afford to be amused now. Prior to being

expelled from Tahiti, he was taken prisoner by the natives (who as it is well known were cannibals) and put up to fatten to provide a dainty dish for one of their feasts (cold missionary pie we presume being a speciality); fortunately for himself, however, being one of Pharoah's lean kine, he failed to make satisfactory progress, and his life was spared on one condition. Seeing he was possessed of a razor, he was ordered to set to work and shave thirty of his captors, and this he was to do without in any way damaging their skins. Needless to say, he performed the task to their satisfaction, and with one razor, and so regained his liberty. This razor is still in the possession of Miss Youl, and has been shown to the writer.

The subject of this sketch arrived at Port Jackson the second time in 1807, and was, as before mentioned, appointed assistant chaplain. Two years after this he married, and a year or so after that again returned to England. In March, 1815, he was ordained Deacon by the Bishop of Chester, and in June of the same year was ordained Priest by the Bishop of London. He then returned to Sydney, where he was engaged in useful church work until 1818, when he received the appointment as assistant chaplain to the settlement of Port Dalrymple, in Van Diemen's Land. He arrived at Hobart Town from Port Jackson in the Government colonial brig "Prince Leopold" (formerly Rosetta) on Sunday, December 20, 1818, and travelled up overland to George Town, where he took up his residence, and so became the first resident clergyman in Northern Tasmania.

The North having only received two visits from a clergyman prior to this, namely, the visits of the Rev. Robert Knopwood in 1811 and 1814.

In the year 1818 a large two-story brick building was erected at George Town by Government. This was intended to accommodate the coming clergyman, but the Rev. John Youl never occupied it. It was for a long time one of the landmarks of the place, and faced Regent Square; for some considerable time it was used as a police office, and afterwards as a female house of correction. The Government sold it in 1874, and all the woodwork was removed, the ruin being ultimately bought by the late Mr. Lawton, who had it pulled down in 1889. A church was commenced about the same time as this intended parsonage, on the corner opposite the property known as the "Grove," occupied for some years by the late Dr. Richardson, but all that remains of the building are a few landmarks, showing that an erection of some kind once stood there. It was never, however, used as a church; the character of the building was changed before completion, and it became a school, and a few years after was burned down. It is probable that an early removal of headquarters to Launceston was meditated, so the idea of a church and parsonage was abandoned.

The district over which our first chaplain had charge was a very large and scattered one; in fact, it extended from George Town to Breadalbane, and as far east and west as he chose to go. I name Breadalbane or (Cocked Hat) as the southern boundary, as a school had been built there in 1819, and is

still used as such; and presumably services were conducted there in those days. But being stationed at George Town, his visits to Launceston and its vicinity were naturally few and far between. Communication between the two places was not what it is now; in fact, the only way there was in an open boat. Launceston was called the "Camp" then, and the people were living in a very rough way. We can quite believe Mr. Youl when he says he found the place "involved in spiritual darkness."

At George Town services were conducted in a long shed, one end of which was used as a blacksmith's shop, and the windows were never placed in it until several years after, when it was converted into a church. During the first year of his ministry Mr. Youl made a tour amongst the settlers, and married several couples, and baptised numerous children. Many he found, as was natural, seeing that no clergyman had visited them for nearly ten years, had gone through the civil form of marriage before a magistrate, and were afterwards married again by the minister. He had some very strange experiences, for instance, it is recorded that he one day united thirty couples in the bonds of holy matrimony, using the same wedding ring for each, and it was no uncommon thing for couples to come to him to be married accompanied by one or two children of their own to be baptised. Mr. Youl usually visited Launceston on a Sunday; the people were so scattered it was not easy to get them together on other days. On landing from his boat he used to march round the settlement in his canonicals to announce his arrival, and to attract the people to service used himself to strike an iron bar on a barrel with a mallet, in true missionary style. His first services were conducted in a wooden building of small dimensions situated where the Equitable Building Society now stands in Cameron-street, nearly opposite our present Post Office, and which was used for various purposes; sometimes as a court, at others a temporary sleeping place for prisoners, and often as a stable. Mr. Youl came to reside permanently in Launceston when the Government establishment removed from George Town in 1824. It was on the 28th of December this year that the Lieutenant-Governor, Sir George Arthur, laid the foundation stone of St. John's Church. The Rev. John Youl took a great deal of interest in the building of the church, and officiated on the occasion of its being opened for Divine service in December, 1825.

He is described as an earnest worker, of an amiable disposition, of unblemished professional reputation, respected by all with whom he came in contact, and beloved by the young. The hard work of a new settlement soon told upon his constitution; a very

severe cold, due to exposure, brought on an attack of asthma, and he died on the 26th of March, 1827. His last public duty was to attend as chaplain six men who were hanged on the Monday; after this he took to his bed, and passed away on the following Thursday. His remains lie buried in our Church of England burial ground, where his tomb can now be seen, and it is worthy of record that the Rev. William Bedford, the senior chaplain, travelled 120 miles overland from Hobart Town to perform the funeral rites.

After the death of the Rev. John Youl, his widow and nine children removed to Perth, where Mr. Youl had been previously granted land, and there Mrs. Youl continued the good work her husband had commenced in the island by establishing, in conjunction with Mrs. Bonney (afterwards Mrs. Malcolm Lang Smith), a Sunday-school. This was in the year 1828 or 1829, and was the first school of the kind in the northern part of our island. Mrs. Youl took the deepest interest in it, and was foremost in all good works throughout the district till the day of her death, which took place in 1877, having survived her husband just 50 years. A few of the family still survive, amongst whom may be mentioned Sir James A. Youl, who resides in England, and Miss Charlotte Youl, of Perth. The late Dr. Richard Youl, who was Coroner of Melbourne for 44 years, and died in 1897, was also a son. Miss Charlotte Youl, following in her mother's footsteps, has for the last 67 years been intimately connected with Perth Sunday-schools, and during the last 36 years has performed the duties of superintendent. Thus was the Rev. John Youl's life work continued, and his memory kept green by the loving devotion of a noble wife and affectionate daughter.

"Instead of the fathers shall be the children,
Whom thou mayest make princes on the earth."

The foolish practice of throwing rice at weddings is universally condemned, but in practice slavishly adhered to. It was recently the cause of a very serious accident. The Rev. Francis Edward Carter, Hon. Canon of Canterbury Cathedral, had been married to Miss Sayer, and, as they were leaving, showers of rice were hurled at the carriage by the villagers assembled outside the gates. The horses, becoming frightened, bolted, and running the carriage up a bank overturned it. The carriage was smashed, and the bride, who was badly shaken, had to be extricated from the wreckage. Canon Carter himself was badly cut about the face by the broken glass, and both he and his bride suffered severely from shock.

CHURCH NEWS IN A TELEGRAM.

IN the Primitive Church, viz., of the first three centuries, it was the custom at every celebration of the Holy Communion to reserve at the altar a portion of the consecrated elements to be sent to the sick and dying members by a deacon or other minister of the church. Owing to superstitious practices encouraged by the Church of Rome in the middle ages, the Church of England at the reformation seems to most of us to have abolished this ancient custom of reservation.

"The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." "But if any remain of that (the bread and wine) which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall immediately after the blessing reverently eat and drink the same."

These quotations, the first from Article xxv., the second from the Rubric at the end of the communion office, to ordinary readers decidedly rule the custom as illegal. But "not so quickly," cry some men, and they proceed to argue that the custom itself is a right development of the institution, though necessarily it was not ordained for that purpose, and that the Rubric mentioned is one found in Liturgies of churches in which the practice of reservation was always observed, and applies only to the consecrated elements not wanted for the sick. They present a declaration signed by nearly 800 most eminent physicians, saying that in a large number of cases of sickness the patients are too weak to endure the mental strain of attending to the whole communion service, even as abridged for this purpose, and they state that in this age of operations and surgical treatment of the diseased short services for the sick are an absolute necessity. Then other arguments of a similar nature are adduced, all from a utilitarian point of view. They plead that too squalid surroundings of many sick beds, the insanitary condition of the rooms and cottages, and the danger to the health of the celebrant, all speak in favour of the ancient practice.

The whole question is now to be argued by experts before the Archbishops. It has, as far as we know, nothing to do with the other question of "repelling" evil-doers from the Lord's table, and as for "repelling" those not confirmed, this would be an impossibility, as if they "are ready and desirous to be confirmed" they are encouraged, or at any rate not forbidden, to come to Holy Communion.

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TALKS ON NATURAL HISTORY.

(By "Woodpecker.")

XVII.

"I HOPE, 'Woodpecker,' you saw a leading article in the 'Examiner' on the 31st July, and also one in the supplement of the 29th on the 'avian rat'—the sparrow. There was also mention made of the reckless destruction of the Flora of St. Helena."

"Yes, I read all these, and am glad the 'Examiner' has taken such questions up seriously; it will do more good than our talks are likely to do, having a wider circulation than our little organ of speech, and more readers. The destruction of the very ancient and isolated flora of St. Helena is a sore point with naturalists, for it is supposed to have been a survival of Miocene times. You will get fuller information on this subject from a book entitled 'St. Helena: A Physical and Topographical Description of the Island,' by J. C. Melliss, F.G.S., London, 1875."

"And with regard to the sparrow, if it be true, as Lord Lilford states, that 'every sparrow killed represents at least a bushel of corn saved,' and also, as Miss Omerod and Mr. Tegetmeyer—both excellent authorities—assert, that the loss caused by sparrows in England represents from one to two millions annually, I say if this be so, then Tasmanian farmers will soon find to their cost what a useless and expensive pest has been brought into the country, and how necessary it is that there should be some legislation to prevent such evils. In fact, sparrows are really more to be dreaded than rabbits, for they are more difficult to get at; and, from a sportsman's point of view, are not worth powder and shot, while rabbits are. They supply wholesome food, at any rate, and at certain seasons of the year their skins have a commercial value."

"Yes, and I can tell you something else, if you won't be offended."

"Not I; what is it?"

"Only that I heard two fellows talking in the street, and one of them said to the other—'Look here, that 'Woodpecker' chap is not such a fool as he looks.'"

"Ah! A left-handed compliment. Well, we must be thankful for recognition in any way. But let me see; you asked me a question at our last talk, which I promised to answer."

"Yes, you seemed so anxious that existing zoological regions should be preserved that I wanted to know if nature had not interfered with them by exterminating certain species herself in previous ages."

"Right; a very sensible question, and the answer must be an unqualified affirmative. A constant struggle for existence has been the lot of all living

things, from the very beginning. The saying that nature is 'red in tooth and claw with ravin' is literally true. But this condition of continual warfare has caused, or anyway has been accompanied by, a disposition on the part of every organism to vary, so as to meet altered conditions more successfully, and these are the main reasons why the animals and plants of any particular 'region' have gradually become different from those which used to prevail in that region. It would take up too much of our time to go into these questions now, but any good text-book of geology will explain what I mean. Let us notice, however, that this competition has been far keener in the northern than in the southern hemisphere."

"But why so?"

"Chiefly, I think, because there has generally been a more extended and continuous land area, which allowed greater freedom of migration; there have also been more frequent elevations and depressions of parts of this land area. The result would be increased competition and a keener struggle for existence both among animals and plants, and consequently a greater tendency to organic variation. For example, America was quite recently joined to Asia, via the Aleutian Islands; and at an earlier period Greenland was connected with Western Europe. On the other hand South America, South Africa, and Australia especially were isolated for very long periods, and it is here we chiefly find survivals of very ancient forms of life. Indeed, it is true to say that the animals and plants of Australia and Tasmania are a visible reminiscence of Triassic times."

"What does that mean?"

"It is somewhat difficult to explain. The word 'Triassic' is a derivative of the Latin *tres*, which of course means three; and it was used to distinguish three different rock formations belonging to the same geological period, which lie at the base of all the Secondary rocks. These formations are known as the 'keuper,' the 'muschelkalk,' and the 'bunter sandstone.' Anyway, they must have been deposited many many millions of years ago. But to give you some idea of the changes that have occurred since then, I may mention that there was a time when a forest of gum trees grew on the site of modern London, and marsupials hopped about under the shade of them. Later on there was no ice-cap at the North Pole, and the last expedition sent out by England to the Arctic regions found a splendid seam of coal 30ft. thick in latitude 81deg. 45min. The sequoia and magnolia, together with many other trees of warm, temperate regions, grew luxuriantly in Spitzbergen. The former has since been compelled to find a more congenial home in California, and the latter in the swamps of Florida."

At a much later period the hippopotamus swam in the rivers of Yorkshire. Three species of elephant and three of rhinoceros were plentiful in England and other parts of Europe, together with the brown, cave, and grizzly bears, the hyena, the glutton, the musk sheep, and a fearful beast, the sabre-toothed tiger, whose tusks were actually twelve inches long and eight inches beyond the gums, together with many other creatures, which have since migrated elsewhere or become extinct. Later on came what is called the 'great ice age,' when all Europe and North America down to latitude 40deg. are said to have been covered with an ice sheet like Greenland is now. Then, immense herds of reindeer were hunted by Esquimaux in Southern Europe, as they are now in the far north."

"And pray, how do you know all this?"

"Because the bones of all these animals and of many others have been found in cave and river deposits, and are now preserved in museums."

"And what happened to them all when the cold you speak of came on?"

"Well, one of the elephants and one rhinoceros managed to grow a long coat of woolly hair, and thus adapted themselves somewhat to the climate, for you must understand that these stupendous natural changes come on by slow and almost imperceptible degrees. But at length the cave bear, the great tiger, and the woolly rhinoceros became extinct; the musk sheep, glutton, and grizzly bear went off to America; and the rhinoceros, hippopotamus, and hyena migrated to Africa, where they are now living."

"And pray, how did they go there?"

"On their legs, to be sure, as they do now, for there was no Mediterranean Sea then, but only two pretty large lakes, leaving one land connection where the Straits of Gibraltar now are, and another between Southern Italy and Tunis, the islands of Sicily and Malta being elevated plateaux on a level plain. At that time Ireland and England were joined together, being an extension of the European mainland, and there was a low plain on the site of the present German Ocean, through which a large river flowed northwards, after receiving as tributaries the Seine, the Somme, the Rhine, and the Elbe from the east, and the Thames, Ouse, Humber, and Tees from the west."

"Is this all certain?"

"Absolutely. Fossil elephants have been found in the island of Malta, and all the other inferences can be equally well supported by proof. But while these important changes were taking place in the northern hemisphere, causing migration on a great scale, and the corresponding variation which led to new species, Australia was being subjected to far fewer disturbances, and maintained its isolation from other countries, but it also had its 'pleisto-

cene' forms of life, vastly bigger than anything now to be found in the country; and, as might be expected, they were all marsupials. Thus the struggle for existence has been less keen. Had Australia ever been joined to Asia the result would have been otherwise; but this has never been the case, anyway since the secondary period."

"You talk about 'pleistocene.' What does it mean?"

"The literal meaning of it is 'most recent,' because at that period there was a larger percentage of forms that are now living than at any previous period. We will have a talk about some of the extinct Australian animals at some future time. I have something else to say to you now."

"What is that?"

"Well, I want to beg a favour of you." "Oh, I am sure, 'Woodpecker,' I shall only be most happy to—"

"Stop a little. You had better hear what it is before making any promises. What I wish to do is to give you a name, a sort of nom de plume. Many great people have assumed one, and found it very convenient, and as you and I have had many pleasant talks, and think a good deal of each other, I should like to give you a name that shall be short, euphonious, and expressive of kindly feeling; in fact, to come to the point at once, I want to call you 'Tommy.'"

"Oh! I say! Tommy is vulgar, contemptuous. Besides my name is Marmaduke Ambrose."

"Dear me! I am very sorry to hear it."

"But why, 'Woodpecker?'"

"Well, for one thing, because I think there would be the making of a naturalist in 'Tommy,' but I would not like to answer for the other fellow."

"Really, I do not know what you mean."

"Don't you know that literature is called a 'republic,' and so should science be. You never hear of either being alluded to as a kingdom or an empire, and the reason is because there is no royal road to distinction in them. Natural science owes little or nothing to men born in the purple. It has been plain, homely men from the ranks, so to speak, who, filled with enthusiasm and the love of work, have advanced her cause, and extended her domain. The William Smiths, Richard Owens, T. H. Huxleys, E. D. Copes, and a host of others from the so-called middle class have been her high priests and loving interpreters. And shall we not offer a tribute of respect and affection for plain Robert Dick, the baker of Thurso, who knew every plant in his native county, and exactly where to put his hand on it? who also expounded, by the aid of his own mother wit the meaning of the now famous Caithness flagstones, and brought into notice their buried treasures; often sleeping all night on the

bare ground so as to get an hour or two's work at daybreak, and be back in his shop in time to serve early customers? For with all his geological ardour, I am happy to say that Robert continued to bake excellent bread for the good people of Thurso."

"Wherever is Thurso?"

"Nay, you will have to find out that for yourself. But we must not omit to give honourable mention of another hero in scientific discovery—Hugh Miller, the working stone-mason, and the earliest interpreter of the 'old red sandstone' of Scotland, with his 'Footprints of the Creator' and 'Testimony of the Rocks.'"

"But I think I have heard mention of Sir Roderick Murchison and Sir Charles Lyell as great geological authorities, and surely they were gentlemen?"

"Ah, my son, they were all gentlemen, and the two you have named won their spurs. They were both plain 'Roderick' and 'Charles' to begin with. The only exception that I can just now call to mind was Cuvier, and he was a baron of France, but a great man in any case. There happened to be an extensive deposit of gypsum near where he was living, the stuff they make the celebrated plaster of Paris out of, and this was found to be full of fossil bones. I suppose the animals got bogged there when it was soft. Anyway, the workmen took their findings to Cuvier, and he put together the entire skeleton of a strange beast, which he named palaeotherium, and afterwards discovered and named many others; and by what is now called his 'law of the correlation of parts' he founded the modern science of palaeontology, which, in the hands of Owen and Huxley, in England; Gaudry, in France; and Marsh and Cope, in America, has yielded such astonishing results in our own time. But you haven't answered my question yet. I assure you it is intended as a genuine mark of affection. Just think how the name I suggest has become ennobled by the genius of Kipling, even by its application as a concrete term to the glorious British army. I fully expect that the majority of male children that are being born just now will be called 'Tommy.' So you see it would be as well to be in the fashion, so to speak, early; besides, the name itself is suggestive of endearment."

"Ah, well! If you wish it, 'Woodpecker,' I will not raise any objections."

"That's right. Now we shall get on famously. Of course, you will retain your present name for all ordinary purposes, but you will be 'Tommy' to science and 'Tommy' to me. Do you remember a remark of Falstaff's in Henry IV.?"

"No."

"He said he was 'Jack Falstaff' with his familiars, 'John' with his brothers

and sisters, and 'Sir John' with all Europe. And now, having provided you with a suitable name, it will be necessary for me to direct your studies and advise you. By all means read what books you can on geology and natural science, and you may as well begin with 'Robert Dick,' by Samuel Smiles; it will sharpen your enthusiasm. But you must also seek to obtain knowledge direct from nature whenever you can. Above all things try to become a diligent and accurate observer, and if you meet with anything which you do not understand never rest till you get to the very bottom of it. A little daylight will soon begin to glimmer in dark places, and all mistakes when duly corrected will become valuable experiences. Perhaps you may delight me before long with a little paper or essay. In writing anything of this kind use simple language and short sentences, and avoid all prolixity and verbosity; in fact, to quote Falstaff again, try to 'talk like a man of this world.' And, by the way, did you ever read 'Dr. Kitchener's Cookery Book?'"

"Not likely, 'Woodpecker.'"

"But I can tell you you might do worse. He is now an almost forgotten exponent of the fine art of cooking; but I once knew a man, and he was no fool either, and he assured me that when he knew there would not be much for dinner he would study Kitchener for half an hour beforehand, and he felt that he derived great benefit from the practice."

"Well, I'm hanged if I can see what good that would do him. I should think it would make him worse."

"By no means. Just you try it. Supposing, for instance, you knew there would be nothing for dinner tomorrow but cold mutton, and that not over-tender; and possibly a rice pudding to follow. Let me strongly advise you to read Kitchener beforehand, and read him in earnest. Just tackle him like you would a 'differential equation,' and get your mind thoroughly imbued with him; and then, when the bell rang, and your molars began their mechanical work of grinding up the tough meat, what would it matter to you? Your thoughts would be with Kitchener, and in imagination you would have already finished the clear soup and the plate of boiled turbot, together with a couple of glasses of excellent dry sherry, and would be just debating with yourself whether you would have a slice of the venison or some woodcock."

"I don't believe for a single moment that I should."

"Then Tommy, you are on the direct road to scepticism. Don't you believe in the influence of the mind over the mere body? Are you prepared to doubt the dictum of the philosopher that—"

"There's nothing, either good or bad, but thinking makes it so." "But, after



all, this is not really what brought old Kitchener into my mind just now."

"Pray what was it then?"
"I will tell you, and please give me your closest attention. In one part of his book the great artist of whom I am speaking gives careful instructions as to how to cook a hare, and he begins by saying, 'First catch your hare.' Surely a most important consideration. Yet, I assure you, it is one that is frequently lost sight of. For supposing, let us say, you were going to write a little scientific paper, and had got, so to speak, all your literary pots and pans ready, and then suddenly discovered that you had positively nothing to 'dish up.' That would really be an awkward business—a 'calamity,' as Carlyle puts it, 'to gods and men.' Yet I assure you this is rather a common occurrence."

"Ah, I think I can see what you are driving at."

"Well, then, be thankful. And now, one word in conclusion. You know the saying 'Noscitur a sociis.' Very good. Then if ever you see a wild ass braying along the street, inflated with his desert provender, 'give him the road,' as Mark Twain puts it. Run into the nearest shop, and don't come out 'till you see his tail disappearing round a distant corner."

Aug. 5.

THE DOINGS OF ROME.

(Extracts from June "Church Bells.")

THE Papal Bull, on the opening of the jubilee, contains one paragraph which contradicts the assertions made by certain Roman correspondents recently:—"And during the year of the jubilee we concede and impart lovingly in the Lord, plenary indulgence, remission and pardon of sins, to all faithful Christians of both sexes truly penitent, confessing and communicating, who have devoutly visited the Basilicas." There is another remarkable paragraph in this Papal Bull. After stating that the "holy" city has a certain character divinely impressed upon it, the Pope gives the reason—"Because Jesus Christ, the Saviour of the world, chose Rome to be 'the centre of a lofty and more than earthly action,' consecrating her to Himself. Here He set, not without long and mysterious preparation, the residence of His empire, here He commanded that the seat of His vicar should rule without overthrow, for the perpetuity of time, and here He desired that the light of revealed truth should be guarded jealously and inviolate, and that from here, as from the principal and most august source, this light should be propagated all over the earth, in such a manner that he who removes himself from the faith of Rome removes himself from Christ." This requires at least seven Q.E.D.'s after it.

Altogether Roman difficulties seem perpetually arising. Just now, too, after Whitsuntide, what a stumbling-block to be told that "Mary is the channel of all graces from God to the souls of men," and, "scarce anyone comes to Jesus save through Mary."

I am sorry to see that, according to the "Monitor," the Pope still amuses himself in catching and killing little birds with a net trap. S. Peter catching fish was not so cruel, even when he fished with a hook. Many an angler has hooked a fish, lost, and caught it again—showing that fish have little feeling.

The "Katholik" reports, with regard to the recent secessions from Rome in Austria, that they are far more encouraging to old Catholicism than the accounts in the secular press would lead us to suppose. A thousand adhesions to old Catholicism in Austria have lately been announced, and the list neither includes Ried nor Vienna. The total number of conversions from Rome in Austria is mentioned as amounting to 34,804. Twenty-one Roman priests in Austria are said to have seceded recently also. But the old Catholic Church finds itself embarrassed with the difficulty of providing for the spiritual needs of so large and sudden an accession to its numbers.

The April number contains the announcement of two fresh secessions from the Roman priesthood, those of the Abbe Lesne and the Abbe Duhamel.

A New York journal, edited, I believe, by an ex-Roman priest, declares that there were more converts from Romanism last year than in any previous year, and in the same period 12 Roman Catholic papers died.

Miss Elder's reply to her Roman co-religionists is very pointed. Her paper on Roman losses, at the Chicago Congress was not very encouraging, and of course she must be corrected, but the lady held her own and returned to the charge. She also disputes the assertion that Rome is rapidly gaining in England. She quotes the "Tablet's" estimate of the whole Roman total for Great Britain and Ireland in 1887, 5,640,000. The total given in the "Roman Directory" in 1899 is 5,449,560, a loss of considerably over two hundred thousand! This again confirms the statements of Bishop Bourne.

The "Catholic World" confesses that in America, Rome is losing. The increase in 1898 was a little under 51,000. The gain ought to have been about 500,000. There is also a decrease of 4500 in the attendance at the parochial schools.

Mr. Bagot's outspoken article has of course upset many of his co-religionists. The "Monitor" in its leader speaks of him as "this so-called Catholic writer." Mr. Bagot mentions a few things which he thinks will prevent England becoming Roman Catholic:—The intolerance concerning mixed

marriages and children. The condition of Ireland, where Romanism is in the ascendant. The historical distrust of Rome, Queen Mary, the Armada, James II., compulsory confession. The English sympathy with Italian unity. The Popes' pre-reformation treatment of England. Unscriptural and uncatholic doctrine, especially the continual placing of S. Mary in our Lord's position in popular devotions. The almost universal feeling that Roman claims are pushed at the expense of truth on the part of her controversialists. The feeling that in Rome reason, history, private judgment, conscience, must all give way to Papal authority. The knowledge that much of the Papal authority to which Romanists must submit is only that of the congregations, and that the actual use of Papal infallibility is a thing conspicuous by its continual absence. The first two or three are Mr. Bagot's reasons, the rest I have added out of many more that might be given.

NOTES.

The Dean of Bathurst is seriously ill, and although late advices report improvement, his friends and parishioners are not yet free from anxiety.

The Dean of Sydney has entered on his 90th year. His wide circle of friends, including nearly the whole of the clergy of the diocese and many prominent citizens, offered him their hearty congratulations, and letters, telegrams, etc., from all parts of this and the adjacent colonies have conveyed birthday greetings and good wishes.

We regret to learn that the Bishop of New Guinea is suffering from the effects of a bad sun-stroke. It is feared that he will have to come to Sydney or Melbourne for treatment, as his eyesight has been affected.

Mrs. Creighton, wife of the Bishop of London, presided on May 12 over a meeting of the Women's Early Closing Leagues. The wives of the ministers of all denominations were invited to attend and show their sympathy with young people working in London shops over 70 hours per week.

Father Benson, of the "Cowley Fathers," considers that the Archbishops' Court may be a very blessed outcome of the recent miserable turmoil. The recognition of authority, the self-restraint in giving up some things, even though they be lawful and helpful, is a source of moral strength. In this age of self-gratification we may lose much by being restrained, but we gain more.

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HOBART.

We are sorry to hear that the aged Dean of Newcastle, the honourable representative of an honoured name, has at last succumbed to an illness which had long given great anxiety, not only to those who have been intimately associated with him, but to all who believe in a cause which he had championed through good and ill—the potential unity of the Church in Australia. Speaking to the writer at the Ballarat Church Congress, Dean Selwyn said that he did not doubt that the Church would be united, but he feared that he might never live to see it. It was, therefore, a matter of more than hope to the forward Church party in Australia that the aged Dean might be allowed to see that which he had so deeply desired before he departed in peace.—"Brisbane Church Chronicle."

On Easter Day, at S. Margaret's, Westminster, the new Rector, Canon Armitage Robinson, made the following declaration from his place in the choir:—"Being the first time since the commencement of my ministry in this church that a great festival has occurred on which we are directed to use the Athanasian Creed, I wish to say that as churchmen we should not fail to recite it. I am perfectly aware that there are passages in it which cause trouble to many reasonable persons. We may desire to have some relaxation of the rubric of the Church which compels us to use it on all principal festivals, but at a time when men's minds are distracted on the question of excesses and defects of ritual in the Church, it is important for us as loyal churchmen to obey to the letter the rubric by which we are governed in this matter."

"The Athanasian Creed, commonly so called, was not written by St. Athanasius, and it is not a creed. It is a hymn composed in the fifth century in southern France as the triumph-song of the Church over Arianism. It belongs to a stern and somewhat barbarous age, and we must in our minds exercise what is called the historic imagination if we are to interpret it in our own day. We do not object, or refuse at any rate, to sing certain Psalms of the Psalter because they contain expressions which to our minds are unsatisfactory for Christians to repeat. Similarly we may historically sing this great hymn of the Christian Church without pledging ourselves to the literal meaning in every phrase. There are portions of it which our Christian Church would not endorse in the present day. These portions we shall sing, as being part of the ancient hymn. We interpret them in the highest Christian sense by the 'Gloria,' which we sing at the close as we sing it at the close of the Psalms."

Cardinal Moran, a few weeks ago, made the astounding statement that our Church was practically dead in the United States. We have taken the trouble to collect some statistics which give the lie direct to that eminent controversialist. It is true that those who held to their ancient mother church had to struggle against tremendous prejudices in the early part of the century; but it is now no longer a slur upon one's patriotism in the U.S.A. to be a member of the Anglo-Catholic Church. We are in possession of statistics relating to every single State, but not to weary our readers we will lay before them two or three striking facts. Number of communicants in 1868, 194,692; in 1898, 679,604. This shows an increase in the last thirty years of 484,912 communicants, or more than 248 per cent. During the same period the total population of the United States increased from 37,000,000 in 1868 to 74,000,000 in 1898, an increase of 100 per cent. The Church has, therefore, gained largely on the population. Should this percentage of increase continue during the next thirty years at a similar ratio, the American Church will occupy a very commanding position. The money columns show even more vitality. In 1868 the amount of contributions came to 4,457,388 dollars; in 1898 to 13,703,814 dollars. Altogether the Cardinal has given rather a striking illustration of a "dead Church."

Some other equally startling facts come to light. For example, the "Catholic World" bemoans that the Roman Church is sadly lacking in vitality in U.S.A. Romanism, according to its own press, only showed an increase of 50,798 souls in 1898, whereas the gain should have been 500,000 at least. Moreover, there was actually a decrease last year of 4512 in the number of children in parochial schools.—The "Mitre."

THE CHILDREN'S CORNER.

Bishops Court, Aug. 14.

MY Dear Children,—You will see by the list down below how well all the branches of the C.H.M.U. did last quarter. I hope you will all do as well this quarter, and then we can feel that the children of Tasmania are raising £100. While I was away from Hobart I started two new branches, at Cressy and at Oatlands. I want you all to read the account of the little play which was given by S. John's Junior Dramatic Association in aid of the C.H.M.U. I think some of you might follow their example.

I remain,

Your affectionate friend,

M. MONTGOMERY.

CHILDREN'S HOME MISSIONARY UNION.

The following amounts have been received for quarter ending June 30, 1899:—S. David's, Hobart, £1 14s; All Saints', Hobart, £1 10s 3d; S. George's, Hobart, 5s 7d; S. John's, Hobart (Junior Dramatic Association), £1 8s 6d; S. John's, Launceston, £7 17s 9d; Holy Trinity, Launceston, £1 4s 4d; Latrobe, £2 6s 4d; Carrick and Illawarra, £2 8s 9d; Longford and Perth, 19s 11d; Waratah, 10s 2d; Scottsdale and Derby, 16s 4d; Buckland and Triabunna, 10s 7d; Longley, 4s 6d; Fingal and Ormley, 15s 9d; Deloraine, 8s 8d; Forth and Leven, £1 13s 4d; Clarence, £1 2s 9d; Hagley, 16s 7d; S. Mary's, 5s 5d; Bishops Court, £1 4s 4d; Ross, 4s; Sheffield, 10s; Devonport, 17s 8d. Total, £29 15s 6d.

Dear Mrs. Montgomery,—The following is a little account of the play we had in aid of the C.H.M.U. on July 13:—

We commenced at 3 o'clock at S. John's School-room, and opened with a pianoforte solo by Ethel Butcher; then recitations, etc. We were all very nervous, but it soon wore off, and we entered heartily into our parts.

The audience was very much amused in several places, especially when Jack (Ethel), a working man, smashes the table with his fist, amid roars of laughter.

I was Jack's wife, Jill, a dirty slattern who wished that she could sleep all day.

Jack gets disgusted with her, and runs away; then Jill takes a nap, and wakes up to see a bright light in the midst of which a fairy sunbeam (Elaine) appears. She carries Jill off to sunbeam land.

The Sunbeam Queen (Lily) promises to give Jill a fairy sunbeam in her home if she will do the following:—Work hard, rise early in the day, contented be and kind, do all she has to do at her very best. Meanwhile another fairy sunbeam, Argentine (Dora) had stopped Jack, and had also brought him to sunbeam land, but the Queen arranged it so that they could not recognise one another.

The third scene shows Jack's cottage clean and neat where Jack and Jill meet; they sit down to tea, in the midst of which the fairy Argentine appears, disguised as an old woman, to test their kindness.

Jack and Jill welcome her heartily. She then throws off her cloak and reveals herself. The little sunbeam (Clarice), which the Queen had promised them, comes tripping in, and tells the two what is her mission.

After which the Queen appears with all her sunbeams round her.

Tableau and "God Save the Queen."

Yours sincerely,

ENID A. FINNIS.

P.S.—We made £1 8s 6d.

SEPPELT'S South Australian Wines, 30s per dozen quarts.

... FERGUSON & CO., Agents, Hobart

Underwood State-school, August.
To Mrs. Montgomery, Bishops court.

Dear Mrs. Montgomery,—This is the first letter from here; but our teacher wishes us to continue, which we will gladly do so. We have a little organ now, which is to be used for Divine service. Mr. Brammall brought his choir over last Sunday, when we used it for the first time, and singing was beautiful. We have always learned two hymns a month, but hope now to learn more. Mr. Collison has promised to come and preach to us; we will like it very much. There are 10 C.H.M. Union members from our school. I could tell you a great deal more but am afraid of making my letter too long. So hoping you will kindly write regularly, and also come and see us soon.—I am, dear Mrs. Montgomery, yours respectfully,

EVA ROSE CARSWELL.

CORRESPONDENCE.

"THE REAL SPIRITUAL PRESENCE."

(To the Editors of the "Church Messenger.")

Sir,—I notice with deep pain that "The Real Spiritual Presence" in Holy Communion has been made a butt and laughing stock of by the Rev. W. R. Cunningham in a recent tract written against our church. The utter lack of reverence in speaking of so solemn a subject is quite shocking in one professing to be a teacher of others. If that gentleman will take my advice, he will place himself under some good theological scholar and go through a course of reading on this and other important doctrines before he again offers his own "hisses" and "groans" for public acceptance. These, one can readily believe, were his own, whatever doubt may exist as to the lack of originality in the other part of his production. Bishop Harold Browne, in his very able work on the "Thirty-nine Articles," has much to say on this matter. His remarks will be found under Article XXVIII, "Of the Lord's Supper." At very great length he examines the teachings of the "Christian world" in the 16th century on this subject. Rome held to her theory of "Transubstantiation." Luther taught "Consubstantiation." Zuinglius advocated what is

termed "the bare memorial" by which he meant that Holy Communion was instituted to remind Christians of Christ's atonement. But he went on to say one could equally well be reminded of it by reading the account of the Crucifixion, recorded in the Gospels, or in gazing at a picture of Christ on the cross. Few, however, save a sect here and there of the invertebrate type, have ever been found to accept this "empty" theory, for who could believe that attendance at Holy Communion was not a more awe-ful sacred act than merely to gaze at the picture of "Calvary."

There was, however, a fourth view of this vital matter, called "The Real Spiritual Presence in Holy Communion." Strangely enough, this doctrine was not only held tenaciously by Cranmer, Ridley, and Latimer in England, but by Calvin also, and later on by Melancthon, Luther's friend, on the Continent. This view, too, is deeply embedded in our present office for Holy Communion in the Prayer Book. Let anyone doubting this carefully and dispassionately read that "office" through and judge of it for himself. Moreover, there can be no doubt that both Charles and John Wesley held this same view, and surely the following verses from their hymns, sung still in the Wesleyan churches, prove this:—

Hymn 549.

Now, Saviour, now Thyself reveal,
And make Thy Nature known;
Affix Thy Blessed Spirit's seal
And stamp us as Thine Own.
The cup of blessing, blessed by Thee,
Let it Thy blood impart;
The bread Thy mystic body be,
And cheer each languid heart.

No. 507.

O let us on Thy fulness feed,
And eat Thy flesh, and drink Thy blood,
Jesus, Thy blood is drink indeed;
Jesus, Thy flesh is angels' food.

No. 551.—For Communion.

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost even now Thy banquet crown;
To every faithful soul appear,
And show THY REAL PRESENCE here.

These are specimens only of numbers of such which would occupy too much space to quote.

In a careful study of the doctrine of the Established Church of Scotland, which has, happily, in this especial direction, carefully perpetuated Calvin's teaching, the same view will appear. Far from being a "bare memorial," the day before the occasional communion is a strict "fast day," and on the day of reception a most solemn service called "The Fencing of the Tables" is held, whereby those who, after strict self-examination are not deemed fit to approach, are in mercy warned away, lest they eat and drink to their own condemnation. If, as Zuinglius taught, the "Holy Communion" was meant merely to recall the Redeemer's death as a picture, or chapter from the Bible would do, where would be the need of these observances? The works of that brilliant preacher, "The Rev. R. M. McChyne, of Dundee," or of Dr. Cameron Lees, and of many other Scotch divines, will offer numbers of proofs of this. If, then, the Church of Scotland, the Wesleys, to say nothing of Calvin, Melancthon, Cranmer, Ridley, and Latimer, hold this "Real Spiritual Presence," as opposed to the other three theories noticed above, we need hardly fear the ignorant platitudes of the writer in question. I noticed the "Church News" dismissed the whole matter in a word or two, declaring Mr. Cunningham was speaking about a matter he did not understand. We are quite ready to admit his lamentable ignorance and to pity his defective knowledge, but the sad part of it is, he influences those who know even less than he himself does. Hence my apology for this somewhat lengthy letter.—Yours, etc.,

ANGLICAN.

Aug. 15.

GENERAL CHURCH AND LOCAL STIPEND FUNDS.

(To the Editors of the "Church Messenger.")

Sir,—Since my last report to your readers, I have only visited South Arm, where we had a capital social gathering, and I made a special appeal for the increase of the local contributions to stipend, and Brown's River, where I spoke at a parish entertainment on August 2. Mr. Alomes agreed to be

August 23, 1899.

our local representative at South Arm, and Mr. Jolliffe at Browne's River, and I shall be indeed disappointed if the cordial way in which I was received in both places does not bear practical fruit. Mr. Edward Gates, of Campania, has sent me £1 as a subscription to the £200 still needed to meet the deficit on promised payments to the country clergy for this year. I wish dozens of people would follow this good example, without waiting for a personal application. I have also received two more quarterly subscriptions of 2s 6d in response to my appeal for 4000 subscribers of 10s per annum to the General Church Fund to make up what the fund has lost by the fall in the rate of interest. Here, again, I want to urge our people to quickly come forward, instead of delaying until I can get to their parishes. I do not think the Bishop and the Diocesan Council will be angry with me for giving publicity to a fact which was stated at their last meeting, viz., that unless a very considerable sum comes in during September from subscriptions and the half-yearly church collections, it will not be possible for the Council to have the pleasure—as it did last month—of paying the current quarter's grants in full. I propose, D.V., in the middle of August to go to the West Coast, and from thence to get to Launceston and the northern parishes.—I am, sir, etc.,

FRED. T. WHITINGTON.

New Town Parsonage,
August 11, 1899.

SELF-MURDER.

(To the Editors of the "Church Messenger.")

Sir,—I read your article on "Self-Murder" with great interest, and agreed with part of it till I came near to the conclusion, where the, to me, painful recommendation is made that a distinct section of ground, unconsecrated and quite apart from "God's acre," be set aside for all suicides, and that the interment take place after sundown, and that the service, if any, be one specially conducted for the occasion.

You are perfectly correct in your conjecture; such a course would appeal powerfully to the minds of men, but hardly in the manner you seem to think. It seems to me nearly

impossible in most cases, if not in all, to state that suicide has been committed (which is self-murder whilst having a sound mind). For instance, it might be caused by a cowardly instinct to get out of trouble, but equally it might be insanity caused by the same. How is it possible to distinguish? Could not a good, religious man be overwhelmed by troubles and have his brain so turned as to commit suicide? Is he to be buried in unconsecrated land at night time?

To my mind, it seems more in accord with Christian charity to remember our Lord's words, "Judge not that ye be not judged." By all means bury the poor body in consecrated ground; it is a deed of kindness that will not hurt any, and may help to soothe the many wounded hearts, and leave the matter in God's hands, who alone knows the heart and can alone judge aright.—Yours truly,

O. F. BARKWORTH.

BALLARAT CHURCH CONGRESS REPORT.

(To the Editors of the "Church Messenger.")

Sir,—Will you allow me space to make an announcement which will interest many of your readers. The official report of the Ballarat Church Congress is now ready, and may be obtained, price 2s 6d, from Archdeacon Tucker, S. Paul's Vicarage, Ballarat. But if any prefer sending their orders to me I shall be glad to procure copies and have them delivered.—Yours, etc.,

S. BUCKNELL,

Hon. Sec. for Tasmania, Ball. Ch. Congress.

BROTHERHOOD OF S. ANDREW.

JUNE QUARTERLY REPORTS.

HOBART CHAPTER.

THE monthly meetings of this Chapter have been regularly held on the first Wednesday in the month; the usual opening prayers have been said at each meeting, followed by Scripture reading from S. Luke's Gospel.

Two new members have joined during this quarter, bringing the total up to 14; promises also have been received from several young men to "come and see," promises that will not be lost sight of by members.

The quota of 2s each member for the current year has been paid by eleven persons, and the amount forwarded to the Diocesan Council of the Brotherhood.

There is an improvement in the average attendance during the quarter now under review, the figures being 8.50, against 6 mentioned in the previous report. Night duties, however, sadly interfere with regular attendance.

The Church, Mission Hall, and Sunday-school duties in charge of this brotherhood have been cheerfully carried out by the members of this Chapter, and considerable interest taken in the mission room, cricket, and winter clubs. Three silver medals have also been promised the Cricket Club for the last season's work, which has been very creditable to that team.

Badge buttons are frequently enquired for, a supply being urgently needed.

A. B. HADEN,
Hon. Secretary.

ALL SAINTS' CHAPTER.

The usual monthly meetings have been held during the past quarter. At the April one the balance-sheet of amounts received and expended since the formation of the Chapter was audited and found correct. The May meeting was a combined one of the Hobart Chapters; not many members were able to be present owing to other engagements. An invitation from Archdeacon Whittington, asking members to attend a meeting at New Town, for the purpose of forming a Chapter there, was received. No new members have joined up to the present time; the number at present is six, and one probationer.

Our quota towards the expenses of the Diocesan Council was paid to the Genral Secretary on June the 20th.

CHAPTER OF S. JOHN THE BAPTIST.

The work of the brotherhood has been going on steadily. The attendance of the members of S. John's Club

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NORTHERN DISTRICT OFFICES: CAMERON STREET, LAUNCESTON—J. G. SHERWIN, RESIDENT SECRETARY.
BRANCH OFFICE: ELIZABETH AND COLLINS STREETS, HOBART—CHARLES BOOTH, RESIDENT SECRETARY.

at evening service once a month still continues, and we hope this week to start two of their members as probationers in our Chapter. Since last quarter another of our members has dropped out; and we are also, practically, without a director, as Mr. Good, who lives out of town, is unable to attend our meetings.

The number of attending members now stands at five, but we hope during the coming half-year to get some more workers to join us.

PARISH ECHOES.

LILYDALE.

WE were all very glad to hear from the Rev. Roche on Sunday last that he has succeeded in obtaining a catechist for us. The thanks of the district are due to him for his earnest appeal for help to his friends, etc., through the columns of the "Church Messenger" on our behalf. Church matters have been rather at a standstill with us lately; we hope now for better things, but not all at once.

We deplore the very great loss we have sustained to our church work in the death of Mrs. Erb. She was our most energetic worker, and a most zealous church woman. It will be hard to find one to take her place. We trust and look for assistance from her daughter still, as we cannot spare her from our little band of workers.

Now that we have decided upon erecting a school-room, instead of a church, at present, we hope it will not be long before it is commenced, and that when finished our church people will gather together much more frequently than at present.

In May last Mr. Harold Brownrigg, assisted by his brother, very kindly gave us an exhibition of limelight views, interspersed with music (local talent), proceeds of which were towards the building fund; and owing to the very cold weather at the time, we had an extremely poor attendance, but the few who were there went away highly delighted with their evening's entertainment; and for those who were not brave enough to face the cold, or any other reason for non-attendance, we are very sorry, as they missed a pleasant two hours. The visitors were afterwards entertained at supper by Mr. and Mrs. Quinn. Mr. Brownrigg has most

generously offered to come again when the weather gets milder. We think, then, we can promise him a larger audience, judging from what one hears.

EVANDALE.

WE are very glad to notice what a number of parishes are contributing their mems., thus helping to make the "Messenger" more and more popular and interesting.

A few weeks ago several ladies formed themselves into a committee for the purpose of arranging a series of entertainments for the winter months, and thereby raise funds towards a very good purpose. They made a start on the 21st of June with a miscellaneous entertainment, consisting of tableaux, vocal and instrumental music, recitations, and games; and, despite the very wet weather, a very fair number patronised the entertainment, being well repaid for their trouble, as all the performers did their best to make the evening enjoyable. Coffee, tea, and cake were handed round after the entertainment. Again, on July 26, we had a similar one, only on a larger scale, several of the performers coming from Launceston to assist us; consequently, the weather being fine, the proceeds were larger than at the previous one. At the close it was announced that there would be another one during August, which would eclipse the former ones.

Our new sexton, who only received the appointment about six weeks ago, seems to be getting on very well. He has made great improvements, both inside and outside of the church. We had the pleasure of a visit, though only a short one, from our late organist, and everyone was glad to see her in her old place at the organ.

SORELL

THERE is a dearth of church news this month. We chronicle with pleasure temperance entertainments held respectively at Forcett and Sorell, where good programmes were presented to large audiences. At Forcett a number of Sorell visitors assisted, and in Sorell the compliment was returned by Forcett visitors taking part. It is pleasant to see this friendly spirit, and we hope to find friendly emulation between the two places in the quality of their future programmes.

LUDBROOK'S LUDBROOK'S

LADIES REMEMBER THAT

YOU HAVE NOT TO PAY FOR ANY BAD DEBTS, and we can therefore sell CHEAPER than any other House in Launceston. Kindly give us a trial, and you will be pleased.

E. C. LUDBROOK & CO., CORNER BRISBANE AND ST. JOHN STREETS, LAUNCESTON.

Received for Poor Fund—V.B., F.C., M.C., 1s each; S.G., 5s; a friend, 2s 6d. Total, 10s 6d.

Baptisms.—Marie May Ann Wells, Raymond Ernest Frederick Barnard.

S. JOHN'S, LAUNCESTON.

THE somewhat sudden death of Miss Grace Harrap struck a note of real sorrow in many breasts when it became known on Tuesday, August 8. Her family have for so many years been one of the chief pillars of S. John's that the bereavement seemed almost personal to most of us. To make the dark day even darker for her immediate relatives, Mr. George and Mrs. Ada Harrap were in Sydney, and were unable to get back in time for the funeral. The loved remains were interred on the 9th, and all must have felt the deep comfort of those consoling words, "In sure and certain hope of resurrection to eternal life," which were spoken upon the committal of the body to the grave. The deepest sympathy was expressed on all sides for her sorrowing family.

A little mild excitement was caused a few days ago, when it became known that the ceiling of S. John's was evidently preparing to descend in a kind of wholesale manner. Upon examination it was found the beams to which the laths had been nailed had come away from the main rafters, and hence the threatened collapse. Whilst securing these beams by strong iron girders a huge mass of plaster came down. Had this fallen during a service it would have extinguished the chief intelligence, and also, as a young lady who usually sits near the spot remarked, the best-looking part of the congregation. However, nothing came of it. The old place has done its work, and many are hoping the day is not far off when the ugly old pile will have gone the way of that self-same plaster. Let us trust the "vestry" will take some steps at its annual meeting to set the movement on foot.

The quarterly social in connection with the Young People's Christian Union came off on the 15th. It was well organised, well attended, and greatly appreciated. The rector expressed a wish that more of the parishioners should try to interest themselves in the welfare of this useful institution in the future.

ARE DIRECT IMPORTERS,

CASH BUYERS, CASH SELLERS.

The uniforms for the Lads' Brigade have come at last. Wild excitement, and promises of great things in consequence! More of this anon.

Sister Charlotte, who has been absent nearly four months in Australia, hopes to return early next week. We are glad to hear the trip has completely set her up. She is most anxious to get back for the annual fair in aid of the Mission House, which our

choir, was provided for, as usual, by the members of the choir themselves, and still there is a balance in hand. The officers for the year are:—Secretary, Mr. T. Rule; treasurer, Mr. W. Whitaker; librarians, Misses Genders and Goldsmith; committee, Mr. Wiseman, Miss Foster, and Mr. E. T. Tevelin. The strength of the choir is now 27 adults and 14 boys, and it may be interesting to know that the regu-

which has been accepted, and a full choral service will be held in Christ Church on September 20.

Another of those popular entertainments, founded on fairy tales, for which S. John's is famous, will take place about the end of next month, the object being to build up a fund for a new organ for the church. Mr. Fray has charge of a chorus of about 40, selected from the choir and Sunday-school, and everything points to a successful performance of "Golden Hair and Three Bears."

Sunday-Schools.—"We want more teachers, particularly males." Such is the cry of the General Secretary of the parish schools, who has rather a pitiful tale to tell in the midst of his rejoicings over the increased attendance at all the schools. "Sunday after Sunday in the parent school," he says, "teachers make the appeal not to give them any new scholars if it can be avoided. Can you wonder when you open one class book and find no less than 16 names therein, with a fairly full attendance, or others with averages of 10 and 11, and this without any extra effort in hunting up the absentees. In the infant room, the natural feeding ground for the regular classes, and which was thinned early this year, we have on the books at the present time at least 80, with an attendance at times of between 60 and 70. These facts are mentioned in the hope that some of those who take an interest in the nursery of the church might come and help us in our time of need."

The anniversary services in connection with the parish schools have been fixed as follows:—S. John's, October 8; S. Aidan's, October 15; Mission House, October 22. It is satisfactory to note that more attention is to be paid this year to the Prayer Book service, and our organist, Mr. Fray, who is training the children, has written a special musical setting for the Magnificat and Nunc Dimittis.

S. John's parish schools' half-yearly contribution to the Home Mission Fund this time reached the splendid total of £7 17s 9d. This includes the various sums collected by S. John's from the children in the parish who do not attend Sunday-school. In addition to this, some friendly-disposed persons have placed envelopes in the offertory for this special fund, and this will help to increase our next total.

Baptisms During July.—Alma John Ayers, Violet Matilda Sophia Boscoe, Percy James Reid, Alice Edith Ada Lees, Beatrice Lilian Rose Clarke, Ernest Edward Henry Clarke, Jessie Christina Finan, Gwendoline Estelle Hesketh, Thomas Keith Baker, Coralea Elizabeth Laird, Horace Lindsay Moss, Herbert Stanley Maumill, Winifred Ruth Elms, Eileen Beatrice Tait, John Edward Rosevears.



DISTILLERY CREEK, NEAR LAUNCESTON.

kind friends will remember comes off on September 13.

St. John's Choir.—The annual meeting of St. John's choir was held at the rectory last month, when a very satisfactory report was submitted. The expenditure on new music last year was a big item, and this, together with the salaries of the leaders of the

lar week-night service is a musical one through the instrumentality of these latter.

The services of the choir are cordially appreciated at Evandale, for the rector is very anxious that their recent visit to that township should be repeated at an early date. From Longford also comes a cordial invitation,

TRY A. J. NETTLEFOLD'S SUPPLY STORES,

58, 60, and 62 LIVERPOOL STREET, HOBART.

Marriages During July.—Louis Alfred Piesse to Grace Adelaide Francis, Edward Walter Clayton to Annie Austen, Robert Woods to Florence Emily Becker, Richard Albert Martin to Louisa Elizabeth Gould.

Burials During July.—Mary Adelaide Twelvetees, Bertie J. R. Butterworth.

S. JOHN'S MISSION HOUSE.

The following donations have been received since last issue:—Mrs. Baker, 1s; Mrs. C. B. Grubb, Mrs. Merry-lees, 21s; Miss Horne (Broken Hill, N.S.W.), 30s; Miss E. J. Williams, 10s; Miss Huggett, papers; Mr. R. Gee, books; Mrs. Edgell, books and clothes; Mr. Fysh, patterns; Mrs. Alf. Green, clothes; Mr. Hickson, milk; Mr. Findlay, tuning piano. Towards the soup kitchen—Mrs. Barnes, vegetables; Mrs. Rickards, vegetables; Mrs. H. Littler, one bag carrots; Mrs. Alf. Green, meat.

Anyone wishing to subscribe to this good work can send subscription to the secretary (address below).

Our third annual fair will be held at the Albert Hall on Wednesday, 13th September. We have a strong body of helpers, and there will be a fine show at the stalls, nine in number. We trust this fair will eclipse all our previous efforts. Although this work is conducted from S. John's it is confined to no class or sect, and the various classes carried on are of a most useful nature. Visiting and relieving the sick and afflicted is also a special feature.

Any who are willing to help at the fair will please send their names at once to the secretary, Mr. F. J. Read, 167 St. John-street.

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NORTH DORSET.

ON SUNDAY morning, July 9, the local volunteers had a church parade at George Town. There was a good muster, under the command of Lieutenant W. Huxtable. Appropriate hymns were sung, and quite a military sermon was preached by the rector from the words, "Who is on the Lord's side?" (Ex. xxxii., 26). It is intended to hold these services once a quarter.

On the Sunday before Referendum Day our rector dwelt upon the moral and religious aspect of federation, taking for his text the well-known words of the 133rd Psalm—"Behold, how good and joyful a thing it is, brethren, to dwell together in unity!"

A spelling bee was held in connection with our George Town Band of Hope on August 2. The competitions were entered into with zest. The winners of Division I were C. Darby, 1; and E. Berryman, 2; while those of Division II. were W. Huxtable, 1; and Florrie Clifton, 2.

Baptism.—Arthur Vernon Williams, at Lefroy.

Burial.—Joseph Henry Wilkes, aged 91, at George Town.

LONGFORD.

IN July the second of our parish socials was held in Christ Church school-room; the object of this one was to welcome our Bishop and his wife. The Longford Band gave their services, and played "God Save the Queen" as the guests of the evening arrived, together with many other enjoyable pieces of music. The evening was a great success, thanks to the many loyal and kind friends who gave help in music,

refreshments, and by their kind and genial presence, to say nothing of those who helped so well to decorate the rooms with bunting, flags, and greenery and flowers, some manufactured for the purpose. Others kindly helped by sending furniture and cooking utensils. The Bishop exchanged greetings with many parishioners, and gave a short humorous speech.

The interest in the Friday instruction classes is well kept up, and 25 usually attend evensong afterwards. The Bishop preached at Christ Church on the evening of June 23, when he administered the rite of confirmation to Leslie Whitfield. Other candidates are to be presented later on.

It is purposed to hold an entertainment on Wednesday, August 23, at the Christ Church school-room, which is to take the form of a concert and Mrs. Jarley's waxworks; the funds for the Rectory debt.

S. John's choir, Launceston, have volunteered to be present at Christ Church at an evening service in September.

PERTH.

OUR Bishop was with us on Sunday, July 23, when a fair representative congregation was present.

The Sunday-school is to be the next effort. We hope our people will come forward as teachers, and that the parents who are members of our grand old church will be loyal in sending their children and supporting the teachers' authority. Mr. and Mrs. Tarleton will be present whenever it is possible.

It is hoped that some entertainment will be held here soon.

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S. JOHN THE BAPTIST'S, HOBART

ON July 4 there was held in S.
David's crypt a meeting of the
Diocesan Council of S. Andrew's Bro-
therhood. These meetings are usually
warm in the social good fellowship that
is so characteristic of this organisation
wherever it has been started, whether
in the States or Australia, but why we
should meet like moles and bats under-
ground is difficult to say. A colder or
more comfortless place it would be diffi-
cult to find, except, perhaps, a disused
vault in Cornelian Bay cemetery. The
reports of work done during the quar-
ter showed satisfactory progress. On
the 18th the members met the Archdea-
con and young men of his parish at S.
John's, New Town. The meeting was
interesting and animated. The Arch-
deacon was impressed by the successful
organisation of S. John's Club for
young men, and the determination was
made to start something similar in
New Town. The chapters of All Saints
and Holy Trinity were also represented.
On the 16th the same club attended ser-
vice, and was fairly represented.

On the 19th the first entertainment
of the season was given in the school-
room by the S. John's Association. It
consisted of a dramatic reading of Pal-
grave Simpson's comedy "Daddy Hard-
acre." On August 9 a concert with
readings was given. The part songs by
the choir were delightfully rendered.
Mr. Major's interpretation of the musi-
cal thoughts of eminent composers was
puzzling and suggestive, while Miss
Brayshaw's serious and amusing recita-
tions were thoroughly well delivered.
Mr. Shakespear's elocution was a lesson
in the art, and on the whole no vote of

thanks could have been more deserved
than that given to our own and the
visiting helpers.

The choir seems to be considerably
more about and alive now that Mr.
Tibbs is amongst us again, but there
is a sad contrast between the regularity
and earnestness of some members, and
the fitfulness and irregularity of others.
The same failing is to be observed in
the Guild of Perseverance. Surely we
need a special intercession for deliver-
ance from "slackness in service."

We give a hearty welcome to Mr. H.
Brammall, who has come to work in the
parish as lay helper and a candidate for
the sacred ministry. Many years ago
his revered father filled the same posi-
tion under Dean Cox. We trust his
will have before him the same career
usefulness, and, like him, earn the re-
spect and love of all classes.

It has faded out of the memory of
some old residents in S. John's parish,
and been misunderstood by new-comers,
that on Sundays for the 11 o'clock ser-
vice, and also for the service on Fri-
day evening, the bell rings for quarter
of an hour only, stopping five minutes
before the time of service. At that mo-
ment the organist takes his seat at the
organ, and the bell ceases. It goes
without saying that the cursed recur-
ring decimal, human nature, crops up
even in church arrangements, and cal-
culations are put out owing to the in-
disposition of clocks, bellringers, clergy,
and musicians; but, nevertheless, this
is our rule.

WANTED—District visitors, men
singers, collectors, and subscriptions.

Our most sincere sympathy is with
those whose bereavement we chronicle

below, and others whose loss will be
announced in our next issue. As the
old, the middle-aged, and the young
are stricken alike, it behoves all to be
ready for the summons: and how can
we better prepare than by rising to the
level of our inheritance and endeavour-
ing to be worthy of the illustrious men
and women who have made our old
mother country what it is—devoted to
great ideals, unselfishness, and these as
the direct fruit of deep, unostentatious
piety.

Baptisms.—July 12, 1899—Selma Isa-
bel Louisa Koppleman; 19th, William
George Jackman.

Marriages.—July 13, 1899, James
Henry Moore to Sarah Jane Abbott;
25th, Harold Henry Jeffrey to Edith
Jane White; 27th, William John
Murphy to Rose Lopez.

Burials.—July 10, 1899, Jane E.
Simms, aged 60 years; 13th, Emma
Appeldorff, aged 33 years, and Louisa
Morrison, aged 60 years; 15th, Eunice
Clare Tibbs, aged 3 years.

Communicants and Offertories for
July.—2nd, 28 communicants, £4 9s
9½d; 6th, 3 communicants, £1 6s 6d;
9th, 11 communicants, £4 6s 10d; 13th,
3 communicants, 1s; 16th, 12 communi-
cants, £4 6s 7d; 23rd, 14 communi-
cants, £4 1s 7½d; 20th, 3 communi-
cants; 27th, 2 communicants; 30th, 18
communicants, £4 1s 4½d.

S. JOHN'S, NEW TOWN

OUR Cemetery.—Ever since he en-
tered upon the incumbency of the
parish, the Archdeacon has been work-
ing to have S. John's Cemetery put
into order, and a proper plan prepared
of it. By the kindness of the past and
present superintendents of the Boys'
Training School, the youngsters have
done a great deal in the way of making
the pathways and planting and keep-
ing up the flower borders. As a com-
memoration of the Queen's sixty years
on the throne, Mr. George Richardson
provided a number of ornamental trees,
which were at that time planted by the
wives of past and present Archdeacons
of Hobart and other ladies. And now,
as the result of a good deal of careful
labour, a plan has been drawn to scale
and the locus of all the graves marked,
so far as ascertainable, by Mr. F. W.
Weirter. At any rate, for the future
it will be easy to keep a proper record
of the place of all interments, and the
churchwardens intend providing a pro-
per lease book in which to enter par-
ticulars of all ground allotted.

Brotherhood of S. Andrew.—Two
more meetings have been held with the
object of introducing this excellent or-
ganisation into the parish. At the first
of these, Canon Finnis and a number
of members both of the S. John Baptist
and Holy Trinity, Hobart, chapters at-
tended, but our own men were but

sparsely represented. On the second occasion there was a much better gathering from the parish, and seven probationers were enrolled under Mr. Good, as director, and Mr. Wilson, secretary. It was decided that the members and probationers of our chapter should look upon the 8 o'clock celebration on the first Sunday of the month as their time for united communion. A plan for work in the parish on brotherhood lines was also considered, and arrangements made for a joint business and social meeting in August.

Good-bye.—Once again we have, with much regret, to part with some of our parishioners, the Misses Murray having decided to live in Hobart. In them we lose helpers in the Sunday-school and Temperance Society, and, above all, regular communicants. Mr. Smith and family, of Arthur-street, are also moving into the city, and hence Miss Smith goes from her work in the Sunday-school and the Boys' Training School, and will be missed from the early celebrations. In a small congregation like ours these faithful churchwomen leave blanks which make their departure a real loss to the parish.

Diocesan Work.—The Archdeacon will, D.V., resume his work for the General Church Fund about the middle of August, when he goes to the West Coast, and from there to Launceston and the north of the Diocese. He has also undertaken, with the kind consent of our Bishop, to lecture and preach in Melbourne in the middle of September. The length of his absence from the parish is not yet certain, but will not extend to the whole of the two months remaining to be given to diocesan work. Our people will, however, rejoice to know that the Rev. J. L. Clougher—who so thoroughly won all hearts when he was good enough to act as locum tenens in May—has promised to again give us a month of his time by taking charge of the parish for September. The Bishop, too, agrees to further the Archdeacon's plans by such help as his Lordship can fit in with his diocesan engagements.

Board of Missions Jubilee.—It has already been made known that next year the Jubilee of the Australian Board of Missions is to be celebrated at Sydney, and it is intended that each Diocese shall then make its separate offering for missionary work. The Archdeacon has asked the elder children of the Sunday-schools to at once begin collecting for this object, and is arranging to provide each collector with a book containing a written authority to act in that capacity. The Jubilee will be such a momentous event that every churchman and churchwoman may well be asked to make some contribution, however small, towards providing a fitting diocesan offering on the occasion.

Social Evening.—The Archdeacon was anxious to meet his people socially before starting for the second time this year on his diocesan duty, and accordingly a pleasant gathering took place in the school-room on Tuesday evening, August 8. Despite a cheerless night, there was quite a good muster, and all seemed to enjoy themselves. The Archdeacon gave the conclusion of his lecturette on "American Humour," the first part of which he had contributed to a previous parish social. Music, vocal and instrumental, was contributed by Mr. Malcolm Harrison, the Misses Lovett, and Messrs. Tregear, Bailey, and Bonniwell, while a recitation by Mr. Elliot Grant so charmed the audience that a double encore was insisted on. Refreshments were handed round during the evening, and our treasurer churchwarden, Mr. H. C. Lovett, was as active as usual in forwarding the success of the proceedings. Amongst those present were Canons Banks, Smith, and Shoobridge, who were cordially welcomed. After the singing of the National Anthem, the Archdeacon called for cheers for the Queen and for "United Australia."

BRIGHTON-CUM-KEMPTON.

IN accordance with a resolution passed at the last meeting of the Parish Council, a meeting was held at the Rectory to consider the best means of raising funds for the repairs to the church and for the Rectory extension. There was a capital attendance, and after considerable discussion it was resolved, on the motion of Captain de Hoghton, that a tea meeting and entertainment be held in the Brighton Town Hall on September 14; and, on the motion of Mr. Lamprill, seconded by Mr. Mortyn, it was further resolved that a cake and produce fair and flower show be held on November 16. The Rev. S. H. Hughes and Captain de Hoghton were appointed secretary and treasurer respectively, and the same gentlemen and Mr. Lamprill an executive committee. Several tables for the tea meeting were promised by the ladies present, and the following made themselves responsible for the various stalls affixed to their names:—Mrs. de Hoghton, cakes; Mrs. Lamprill, Miss Dyer, and Mrs. Hughes, sweets; Mrs. Mortyn, afternoon tea; Mrs. Gore, fancy and work stall; Miss Butler, fish pond. We trust that with so much enthusiasm shown the tea meeting and fair may be brought to a successful issue. The Rev. Mr. Priestley, of Oatlands, has kindly consented to give his lantern entertainment on the night of the tea meeting.

We hope to see a want that has been felt in the Brighton portion of the parish for many years, viz., that of a room for Sunday-school and parish purposes, remedied in the near future. A suggestion was thrown out by Mr.

Priestley, when in the parish recently, that an old cottage and stable might be turned into a room. The suggestion was thought over, estimates for the work obtained, and in all probability the work will be proceeded with at once.

A meeting was held at Bagdad on Tuesday, July 25, in reference to the proposed new church. There was a good attendance of parishioners, and it was decided, on the motion of Mr. Blacklaw, seconded by Mr. Palmer, that the architect be instructed to call for tenders at once.

A preliminary meeting was held at Kempton on August 6, to consider the best means of reducing the debt on the parsonage building. It was resolved to have a jumble fair on November 9. A committee was appointed, with Mr. Ball as secretary.

We are glad to chronicle a steady improvement in church finances in this part of the parish, and also that the efforts of our organist, Miss Ada Ellis, to gather a choir together are bearing good fruit, as the choir has much improved both in quality and quantity.

There has been a great deal of sickness in the parish, and the funerals have been far above the average. Amongst the latter was that of Mrs. Barwick, wife of the Squire of Woodlands, Tea-tree. Mrs. Barwick has been ailing for some years, but it was only a week or two before her death that she was forced to take to her bed. Her loss will be much felt in the district, as she was charitable to the poor, a good neighbour, and a kind friend to the Church.

Our remaining news must keep till next issue, or we shall exceed the limit allowed by an indulgent editor.

CLARENCE.

ON Sunday, July 30, the members of S. Barnabas' Church, South Arm, kept the anniversary of the dedication of their church, which took place seven years ago. The actual date of the dedication was July 27, 1892, but the Sunday following was the nearest date on which it was practicable to hold a service. The weather was unpropitious, and on that account the congregation was not as large as it otherwise would have been. Special lessons having been read and hymns sung, in the course of the service the rector took for his text two passages from the 14th and the 11th chapters of the Acts of the Apostles, and held up S. Barnabas as an example to all in his devotion and spiritual-mindedness. While congratulating the members of the congregation on their readiness to provide what was needed for God's service in their beautiful church, he pointed out a few more wants that might still be supplied. We are much in need of an altar book, and for this the rector has sent to England. It

may be expected to arrive in October. We shall then need an altar desk on which to place the book. These wants and a few others will no doubt be supplied in course of time. The churchwardens of S. Barnabas were also congratulated in effecting the insurance of their church, and in having thoroughly cleared the burial ground, in which the church is situated. This beautiful spot, dear to many as the resting place of their relatives, is capable of still further improvement, and we hope that the churchwardens may see their way to plant some more trees and shrubs, so that the place may be still more worthy of its name as "God's acre."

On Sunday, August 13, the morning service at S. Barnabas' Church was kindly taken by Mr. Thomas Westbrook, lay reader, the rector having the prevailing cold. The weather was fine, and there was a good congregation, the South Arm people being glad to see Mr. Westbrook revisit the scene of his former labours. The offertory on that occasion (in memory of the dedication of the church) was in aid of the New Guinea mission, and amounted to £1 1s 4d.

FORTH AND LEVEN.

WE desire to call the attention of our people especially to the sale of gifts which is to be held in the Ulverstone Town Hall on Thursday and Friday, September 14 and 15. The following stalls are arranged for:—Produce, flower, refreshment, fancy, general, sweet, Japanese; also shooting gallery, weighing machine, bran pie, fish-pond, etc.

The first evening, September 14, a "Musical Burlesque," entitled "The Gold Egg versus the Bad Egg," will be given under the direction of Mr. Young, jun., who is the author and composer of the piece. If hearty laughter and thorough enjoyment is beneficial, then all who are present at this most amusing entertainment will derive much benefit from it. On the second evening, September 15, "The Penguins" are giving one of their first-class entertainments, entitled "Fun and Fancy." After each entertainment refreshments can be obtained, and undoubtedly all the multitude who are coming on both these evenings will be so much benefited as to require no doctor's medicine for the rest of the year; thus it will be

evident that as a matter of economy, if for no other reason, all should make a point of coming on both evenings.

We desire to make public a generous offer from one who wishes to withhold his name. It is that, if the net takings at the sale of gifts amount to £45, he will give £5 as a donation, to be divided between the Rectory Site Fund and the Stipend Fund. Last year we took £40, so that surely we can raise £45 this year. The Rector feels sure his people will do their level best to secure the kindly offer.

Confirmation classes are in full swing, the number being held weekly reaches 22. The strain of so many classes is very heavy, but the blessing to be obtained is so glorious that no effort is too great when made for so holy a cause. The Bishop will make his visitation of this parish in October to hold confirmations, and, we trust, visit many centres.

We rejoice to hear that Archdeacon Whittington comes to this parish on September 26. He remains four days, and we hope to give him the usual complete rest and quiet time generally enjoyed by the clergy in this snug little parish. On Wednesday evening, September 27, a social will be held at the Town Hall to welcome him, and to listen, we hope, to the most enjoyable readings, etc., for which the Archdeacon is famous. We regret he is not staying a month, as in that time he might be able to see a portion of the parish. On September 29 there will be an early celebration of the Holy Eucharist and Choral Evensong at 7.30, with the Archdeacon as preacher. We have to heartily thank Mr. Gurney, of the Ulverstone Grammar School, for having instructed Mr. Colbourn to survey our cemetery, and mark out paths, etc., in it. This was greatly needed, and soon, with the neat paths and well-kept grounds and ornamental fence, our Anglican Cemetery will indeed look well cared for, as a cemetery should. Our Abbotsham people are putting up a neat fence in front of Abbotsham Church. This supplies a "long-felt want." Having enlarged their church last year, we think we may heartily congratulate Abbotsham on its energy.

A little presentation was made at Leith Church on Sunday, July 30, when the Rector presented Miss Hall with a copy of "Eva Daniel" on the Prayer Book. Miss Hall has gone to live at Devonport, and we feel sure the con-

tents of the valuable book mentioned will by degrees be instilled into the youth of Devonport, which will rejoice the heart of the good Rector of that important place. Miss Hall did an excellent work as organist and Sunday-school teacher at Leith, for which we most heartily thank her.

With sincere sorrow we have to record the death of Mrs. Tilley, of the Forth. All who knew her can testify as to her great kindness and charity of heart. Never very strong, Mrs. Tilley died after a short illness, and was buried on Sunday, August 6. The Rector conducted the funeral service, which was attended by some 400 people. We desire to express our great sympathy with Mr. Tilley, and the little children who have lost a good mother.

Through the instrumentality of the Rev. W. Earle the sum of £50 has been left to the Penguin Church towards buying a site for a future Rectory. A new bell is also on its way to the same church, being the generous gift of Mr. Archer. No excuse soon if we are late for church!

SHEFFIELD.

A MEETING of the Bazaar Committee was held on July 18 to decide what was to be done with the balance of the goods left over from the bazaar. After some discussion it was decided to have a Christmas Tree at West Kentish on December 13. This notice is rather previous; more particulars will be forthcoming later on. At Wilmot various improvements have been made to the church to make it more comfortable and fit for use as a State-school. These have been carried out satisfactorily. It is proposed to have sports and a tea soon to clear off the debt still remaining. The Wilmot people seem to be full of energy and loyalty to their church, and we wish them all success in their undertaking. At Beulah they are bestirring themselves to get a church of their own; half an acre of land has been generously given by Messrs. Cooper and Richardson, and Mr. McCarthy has already cut all the logs and grubbed some trees at his own expense, for which he deserves great credit and many thanks. Other residents intend getting to work with their bullocks to clear the land, and later on to dig out and level the foundation. The plans are being prepared for the church, and we hope to be able to soon report its commencement.

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PROMPT RETURNS.

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The church is very much needed, the present arrangement of holding services in the school being uncomfortable and unsatisfactory. On several occasions the key has not been forthcoming, and the service once or twice has been held on the verandah. On one occasion we hear the vicar had his long ride for nothing, as the school was locked, no key available, and the weather was too cold and wet to have the service outside. The Beulah people have evidently had enough of this, and we admire their energy and determination to have a place of worship of their own. The font for the parish church has been completed. The stand was made by Mr. Webster when here. It has been finished by the late Mr. Peter Naylor, who was at work on it the day he was stricken down in his last illness. It is a handsome piece of work, and has been much admired. Our choir has not been holding together as well as we could wish, but the singing last Sunday evening was better than it has been for some time, and if those members who were present could be induced to attend the practices and services regularly it would in time be a pleasure to themselves and to the congregation, and there is no reason why our singing should not be good.

DELORAINE.

THE second quarterly meeting of wardens and sidesmen was held in the school-room on Monday, July 17. Present—The Rector (in the chair), Wardens R. G. Horne and W. Harris; sidesmen N. Hart, J. R. Alcock, R. Furnage, W. Eade, A. S. Douglas (hon. treasurer). Mr. Douglas submitted a statement of receipts and expenditure for the past six months, of which the following is an abstract:—Receipts—Offeratories, Deloraine, £31 11s 5d; Meander, £1 16s 9d; Chudleigh, £2 4s 8d; Red Hills, £1 16s 4d. Collections (by card)—Deloraine, £19 1s 3d; Meander, £3 2s; Chudleigh, nil; Red Hills, £3 6s. Elizabeth Town paid £16 towards the stipend fund. Seat rents, Deloraine, £10 7s 6d. Sundry receipts, £3 15s 3d. Total, £93 1s 2d; as against £66 0s 9d for the same period last year. The expenditure, however, this year had been £124 19s 8d, as against £107 3s 8d, owing to the following items:—Sundries and repairs, £12 1s 8d (last year £3 15s 8d); contribution to organist's salary, £5; stove for

Rectory, £5. From this it was evident that the income of the parish was considerably less than needed for ordinary liabilities on the most moderate scale. It was resolved to have an entertainment as soon as possible, Mr. Furnage undertaking to promote one; also a public lunch on Easter Monday next. A vote of thanks to Misses Doyne and Fitzgerald for their services at the organ was passed unanimously.

The Sunday-school at Red Hills is already quite large for the place, and Mrs. Spotswood has three young people as assistant teachers. At Chudleigh, where Church matters are so low that at the last service no one would volunteer to collect the offertory, the Sunday-school is prospering under the management of Miss Leslie, who has kindly taken up the work which Miss Horne had to resign owing to her going on a long visit to New Zealand. We can only hope that the children in this school will be trained better than their elder brothers and sisters, none of whom, though some of course can sing, will come to a practice. The singing in consequence in the service is deplorable; indeed, no service could be colder or less satisfactory.

Will the subscribers to the "Messenger" kindly note that their subscription for this year are due, and should be paid at once to the Rector on his first visit to any outlying centre.

The Church Day School is progressing. There are now 35 pupils on the roll, though two or three have not been attending during the coldest weeks; and there are more pupils promised. Miss Fanny Collins is acting as pupil teacher with the youngest children, and gives great satisfaction. The Sunday-school teachers will be able to find the difference in the knowledge of Catechism and Scripture between those who attend the Church Day School and those who do not. Both State-school and Convent underbid the Church School, but the fees we charge are small enough; indeed, too small to pay the sort of teachers we must have. The great obstacle to immediate success in all Church schools is the indifference even of the better Church people to the religious training of their children. The appalling ignorance of a large proportion of the members of the Church of England as to what the Church teaches, what the services in the Prayer Book mean; indeed, as to all the principles of their own faith ought to make parents anxious to have

their children taught, if they have the welfare of the Church at heart. But few, we fear, have much real care for the future of the Church at all.

Baptisms.—July 21, Rodham Leslie Little, Daisy Dorothy Sellars; 24th, Mira May Jago; 28th, Vernon Roy Bennet; August 6th, Eric Rupert Viney; 11th, Caroline Elsie Sheriff.

Marriage.—In S. Mark's, Deloraine, 19th, Silas Herbert Bertram and Mary Briscoll.

Burials.—July 25th (in the churchyard), Mica Brooks, 80 years; July 27th, Ken Ker, 3 weeks; August 13th (in the public cemetery), Eric Rupert Viney, 5½ months.

Offeratories.—July 16th, S. Mark's, £1 7s 4d; Elizabeth Town, 10s 7d. 23rd, S. Mark's £1 4s 5d; Meander, 10s 3d. 30th, S. Mark's, 18s 9d; Elizabeth Town, 11s 6d; Red Hills, 6s. August 6th, S. Mark's, £1 3s; Elizabeth Town, 12s 10d; Red Hills, 4s. 13th, S. Mark's, £1 2s 1d; Chudleigh, nil. The offertory on S. James's Day for the New Guinea Mission was 5s 6d.

QUAMBY AND HAGLEY.

A CABINET ORGAN has been placed in the School-room at Westwood, and was dedicated to the service of Almighty God on the 16th July. It was paid for entirely by direct and local giving. There was a very bright service on the occasion.

On the 19th Mr. G. Crawford, who has left Hagley to take charge of the establishment of Messrs. A. G. Webster and Son's, in Launceston, was invited by the choir of S. Mary's to spend a social evening with his old friends in the Montacute Hall. There were music, readings, recitations, and coffee supper, and during the evening the members of the choir presented him with a handsome copy of Hymns A. and M., bound in Russia, with an inscription beautifully illuminated by their kind and talented friend, Mr. Ford, of Westbury. The Rector made the presentation in a few kind and appreciative words, to which the presentee feelingly replied. Mr. Crawford has been a member of the choir nearly all his life, has acted as churchwarden and auditor, and is highly esteemed in private life.

Baptism.—Mara Jean Fair.

Burials.—Alfred Waddington, 53, Annie Waddington, 18 (father and daughter); David Barr, infant.

MISS FARRELL,

Long and favourably known in Launceston as a contributor to the ladies' column in the daily press, has furnished us with an account of her personal interviews with a number of people who have taken Vitadatio. She writes thus:—

From conversations that I have had with a number of people who have taken Vitadatio, I am convinced that there is no quackery about it, as is often the case with what is known as "patent medicines;" but, on the contrary, it should be looked upon as a boon to suffering humanity, and every effort should be made to make the fact generally known that there are a large number of people, residents of Launceston and surrounding districts, as well as throughout the Australian colonies and New Zealand, who, after years of suffering, when the most careful medical treatment has failed, have, as a kind of additional experiment, tried "Vitadatio," and the results have been absolutely wonderful. Some of the cases in point have been those of acute and obstinate indigestion, rendering the lives of the sufferers almost unendurable; when a few bottles of this marvellous tonic have completed a cure; and instead of the languor, weakness, and altogether utter misery that had become their hourly portion, there was health, elasticity, and renewed vigour to the frame, which seemed almost miraculous, and too good to be true or lasting, and yet the same people are now, some months after, still in the full enjoyment of health, and one and all anxious to make known the true merits and virtue of Vitadatio, which has been the means of restoring them to perfect health. Several people have forwarded testimonials to the Launceston agent, with full name and address, so that anyone may call upon them and hear for themselves what they have to say on the subject. That the great secret of the success of Vitadatio is its blood-purifying properties there seems to be no doubt, as in cases of eczema and all skin diseases that are the outcome of impurities of the blood it has no equal. It has proved itself invaluable. One particular instance of the power of Vitadatio as a cure for eczema will be shown by the case of a middle-aged gentleman in the city, who had been a dreadful sufferer to this complaint for a number of years, and had been under medical treatment for some time, when he had received all possible attention, care, and kindness that could be given; but yet he remained uncured, and no hope was held out to him. In consequence of this he was much depressed, and felt within himself that it was a hopeless case, when among his visitors there was one who persuaded him to try Vitadatio. He did so, and after taking six large bottles in about three weeks he was perfectly cured. Even

the greatest specialists, who have made skin diseases their lifetime study, cannot always effect a cure for this particular one, which is most distressing and decidedly objectionable. This simple compound, however, acts like magic, and goes straight away to the root of the disease without any preliminary experiments. Knowing there are many women and girls who are compelled to live sedentary lives in the struggle for livelihood, and in consequence of which they suffer from liver troubles, dyspepsia, anaemia, or poverty of blood, I would like to call their particular attention to Vitadatio, which would, I feel no hesitation in saying, after having heard from so many people themselves of the value of it, assist them wonderfully in preserving health, and enabling them to continue their daily work with a sense of pleasure and ability, in the place of the weakness and languor that make life a burden, an exertion of any kind an impossibility. A young girl told me that she could not say anything that would express her opinion of the tonic; she had been troubled with indigestion in a most distressing form; in fact, would scarcely dare leave her home, being always in pain, and for several years had been in the same condition, and, though been continually treated for indigestion, could obtain no permanent relief; it was left to Webber's Vitadatio to bring relief and permanent cure. As it is some considerable time since the tonic (six or seven bottles) was taken, and there has been no return of the trouble it is evident that the "root has been struck" in this case also.

In cases where the liver has been the cause of much trouble and suffering, the tonic has never failed to give relief. One particular case that is valuable proof is that of a patient who endured much from inflammation of the liver, which made its appearance at short intervals; and not only the acute pain had to be borne, but fits of depression would come which rendered the patient totally unfit for business duties, and altogether made life merely a miserable existence. This herbal remedy was recommended, and the sufferer, ready and eager to try anything that held out a possibility of relief, decided to give it a trial, with the happy result that after taking only a few bottles there has been no return of the symptoms in any way, and the patient is a perfect specimen of robust health. There are many other cases under notice that have been quite cured when the trouble has arisen from the liver, and in every instance there has been no return of symptoms, proving clearly that Vitadatio works permanently as well as miraculously; and hundreds of testimonials have been forwarded to the agent in Launceston by those who courageously and humanely allow the publication of their disease and cure, with full name and address, in order that others suffering as they have done may have the opportunity of reading

for themselves of this great discovery and its beneficial effects on the susceptible human frame. How often do we hear queries on all sides from women, young and middle-aged, for something that will improve the complexion, something that will give a tinge of colour to a pale face, something that will prevent pimples appearing on the face, etc. Hundreds of recipes, creams, and lotions are given that are one and all guaranteed to "beautify" the skin and bring about the desired effect, and yet one and all fail most religiously, owing, no doubt, to the simple fact that outward application is utterly useless, and more often aggravates than suppresses the objection. That "blood is the life" even the simplest among us can understand, and unless that is in a perfectly healthy state how is it possible for the skin to present a healthy and pleasant appearance to the eye? The resources of the toilet alone cannot preserve a clear and bright complexion if the health is in any way impaired. The pale, listless, nervous woman who will tell you she is a martyr to debility, and can get nothing to strengthen her, has not tried a course of Webber's Vitadatio; but, if she will do so, will no doubt be restored to health and usefulness, with the robust lines of health showing in her face.

It is about eleven years ago since Vitadatio was first introduced to the public, and during that time it has been surely working its way into the public favour, entirely upon its own merits and the amount of permanent good it has done in cases where medical science has failed. These last six or seven years it has sold rapidly, and is becoming a household friend in many homes, where it has been the means of restoring the mother, father, or children to health after weary months or years of suffering, as the case may be. Very often distress and anxiety of mind, from whatever cause, will bring about an attack of indigestion that will prostrate the person; and so peculiar and variable is this dyspepsia or indigestion, that it is mistaken for something quite different, and in all innocence wrong treatment is applied, and though for a time there may appear to be a rallying the disease is still eating its way further into the system, or some special organ, and long years of suffering ensue; such has been well known in one's own circle of acquaintances. Now, if any medicine, tonic, preparation, or whatever we choose to call it, is known to us to have the power to arrest such disease, it is our duty to give publicity to the fact as widely as possible. It is therefore no idle boast, no puffed advertisement, for Vitadatio to say that it has proved successful in curing numbers of diseases, among which are those already mentioned, and many others beside. The sole proprietor of this valuable remedy is Mr. W. Webber, of Launceston, Tasmania. All dealers in medicine keep it.—(Advertisement.)

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DEVONPORT.

EAST DEVONPORT.—It is intended to hold a social in the Institute on Friday, August 18. A committee of ladies, with Mr. John Powell as hon. sec., have charge of the same, and the proceeds are to be devoted to the debt on the Rectory outbuildings.

West Devonport.—The ladies are all hard at work for the Christmas Fair to be held during Christmas week in aid of the new church. The committee acknowledge with thanks the following subscriptions for the sewing class:—Per Mrs. Spilsbury—Mr. G. Murray and Mrs. M'Fie, 5s each. Per Mr. Currie and Miss Brown—Mrs. Moore, Miss Brown, Mr. Luck, Mr. H. Brown, Mr. Betts, Mr. J. Thompson, Messrs. Lewis and Jones, Mr. Lathey, Mrs. Murray, Mr. Littlejohn, Mrs. Wade, Mr. Dossetor, 2s 6d each; Mrs. Plummer, 1s; Mr. J. Lehman, 3s; Mr. Dowling, Mr. Keen, and Mr. Smith, 2s each. And the following ladies have also contributed material for the class:—Mesdames Moore, Levy, Draegar, Webb, Beale, Dowling, J. Chapman, Spilsbury, and Symmons. In connection with the Christmas Fair several competitions will be arranged for by the committee. Already Mrs. Webb and Miss Brown, the stall-holders of the dolls, have received promises of prizes (six in number), three for girls under 17 and three for girls under 12, for the best dressed doll in character. Full particulars can be obtained from the above-mentioned ladies. The prizes have been offered by the following persons:—Mesdames Draegar, Symmons, H. Brown, Miss Brown, Mr. Brockett, and Rev. J. K. Wilmer; and the committee will be grateful if others will offer prizes for any other competitions.

Northdown.—The organ and choir have been moved to the top of the church, and the Cathedral psalter introduced, and the organist was assisted last Sunday by Mrs. Shirley Hales.

A branch of the Children's Home Missionary Union has been formed in this part of the parish with ten members to start with.

PORT CYGNET.

AT the close of Evensong on Sunday, July 16, occasion was taken by the congregation of S. Marks, Port Cygnet, to testify their appreciation of the valuable services of their honorary organist, Miss Ruby Wilson, by presenting her with a handsomely illuminated address and a gold watch. In making the presentation, the Rector observed that his predecessors, like himself, had felt a great sense of obligation for the cheerful and capable assistance Miss Wilson had contributed to their services, and on behalf of the congregation he asked her to accept their gift as a token of

their warm esteem, as well as of their gratitude. The following is the address:—"To Miss Ruby Wilson. Dear Miss Wilson,—As members of the congregation of S. Mark's, Port Cygnet, we beg to express our appreciation of the services you have voluntarily rendered for some years past in the capacity of organist. We recognise that your conscientious and painstaking discharge of the duties of that office, oftentimes at much personal inconvenience, has been inspired by a desire to promote the glory of God in the reverent offering of the service of praise. In addition to the valuable aid you have thus afforded to our public worship, we remember gratefully your readiness, whenever called upon, to furnish appropriate music for the occasional offices of the church, both in joy and sadness. As a small token of our esteem and thanks, and with best wishes for your welfare, we ask your acceptance of the accompanying watch. On behalf of the subscribers,—Charles Vaughan, Rector. July 16, 1899."

MACQUARIE PLAINS.

IMPROVEMENTS are being effected both at S. Mary's and S. John's. At the former we are having a new fence placed on two sides of the churchyard, and at the latter Mr. Jones, of the Salmon Ponds, is giving both time and labour in trimming the overgrown hedges. We are also intending to improve the appearance of S. John's Church by painting, plastering, and replacing bad bricks. To pay for all this we are going to ask for voluntary contributions from all interested, confident that the money can be raised speedier and more easily in that way than in any other. Substantial help has already been offered. Mr. Morgan, jun., at the Plenty, has been infusing such vigour into the matter as ensures success.

From one end of the parish to the other there is a good deal of serious illness, and we trust that the approach of warmer weather will reduce it to normal proportions.

The shingles on the roof of S. Mary's Church are so decayed that it is almost a matter of necessity to renew them, but where shall we find the £ s. d.?

FRANKLIN.

ON Friday, August 4, a social was held in the school-room, for the purpose of raising money towards Country Clergy Stipend Fund. There was a good attendance. The programme was very varied, and consisted of instrumental music, songs, tableaux, and dialogue, etc., most of which were rendered by the young members of the congregation. Refreshments were handed round at the conclusion. Where

so many assisted it would be vain to particularise any, for everyone seemed to work with a will.

We are indebted to some friend for a hymn notice board for the church, and as the name of the giver is unknown, our thanks are due to him all the same, and it is hoped he will see this paper, to know that the gift is appreciated.

Cradoc.—The Rector is conducting week-night services (in the State-school) at regular intervals, of which due notice is always given.

RINGAROOMA.

CHURCH matters generally have been quiet since my last notes. We missed the Rev. E. P. Shelley last month, his absence being caused, I believe by ill-health, and were glad to see him on the first Sunday in the month, when he took evening service. The services morning and evening last Sunday were taken by the rector, who also celebrated Holy Communion at the morning service. There were a fair number of communicants. The rector held a confirmation class on Friday. There are, I believe, about 15 candidates for confirmation, including some from the New River. The choir practices have also been resumed. I was very sorry to hear of the illness of our esteemed Sunday-school superintendent and lay-reader (Mr. S. B. Phillips), but we all hope his illness will be of short duration, and that we shall soon have him among us again. His place in the Sunday-school was ably filled by his brother (Mr. W. Phillips). I hear that all are working hard for the jumble fair to be held next month in aid of the church renovation fund. The church needs painting badly, and a new fence and gates are also necessary, so we trust the fair will be a success. The interior also requires attention, and should there be any surplus funds over after doing up the outside it will be devoted to that purpose. We felt disappointed at not receiving our "Messengers" last month, but I hear that they went astray in some unaccountable manner.

BUSINESS COLUMN.

THE following amounts received since last issue:—

6d each—Mrs. Glenn, Clune, Jas. Patman, Miss Spencer Watson, E. Harris, Amy Howlett, Griffiths, Mr. W. Billett, H. E. Buniam, Brownrigg, Pavick. 7d each—Mrs. G. Dennis, Davy, Bennett, A. G. Cox, Mr. Pinkard, sen. 9d each—Mrs. Paul, Bentley, Miss James. 1s each—Mrs. Woolnough, Hy. Martin, W. Ford, Jackson, T. Earley, Johnson, Todd, sen., R. Wardlaw, jun., Brain, E. O. Bisdee, Croft, A. Belbin (1898), Miss A. Jones, F. Lohrey,

Howells, Pedder, Mr. M'Clure, Drew, J. Phillips. 1s 2d each—Revs. L. T. Tarleton, H. D. Atkinson, Mrs. E. Cassidy, R. Robinson, A. T. Sutton, Jas. Atkins, Heyes, C. Cunningham, J. Franklin, sen., Johnson, H. Crawford, Whittle, Von Steiglitz, T. Roberts, Hillier, Duffy, Collins, Eastoe, H. Drake, W. Powell, Thomson, Merrington, Beles, Whitehead, E. Cameron, Rowbottom, J. Franklin, jun., Lovell, Jacobs, Miss Heyes, Maud Daymon, Atkins, Dowie, Boyes, Mr. E. Cassidy, E. Hodgkinson, W. Daw, D. Viney, Jas. Viney, Cox. 1s 6d each—Mrs. C. E. Stutterd, Harper, C. Affleck, Dawson, Bunton, G. P. Brumby, Mr. A. Whitfield, J. Owen, W. H. Owen. 1s 7d each—Mrs. Keane, T. Hudson, Pinkard, E. Bowles, Evans, Dixon, C. Bean, Harrington, Hy. Turner, Miss Youl, Tarleton, Mr. Gray, E. E. Newton, Paulden, Bowskill, Chandler. 2s each—Mrs. F. Hellessey, Miss Isabel Andrews. Sunday—3s, Miss Barnard; 6s, Miss Linnell; 7s, Mr. Albert J. Sutton; 9s, Mrs. G. Gooch; 10s each, Mrs. Gardiner, Prichard; 24s, Mrs. R. Penty; 25s, Rev. W. Harry Edwardes.

THE AUSTRALIAN COLLEGE OF THEOLOGY.

As the Rev. Canon Sharp, hon. registrar of the College of Theology, expects to be absent from Sydney for a few months, on a visit to England, it is requested that from August, 1899, to March, 1900, communications respecting the College of Theology be addressed to the Rev. Willoughby Flower, S. Mark's Rectory, Darling Point, Sydney.

MALDEN ISLAND GUANO

THE FARMERS' FRIEND.
SECOND TO NONE.

—See Analysis.—

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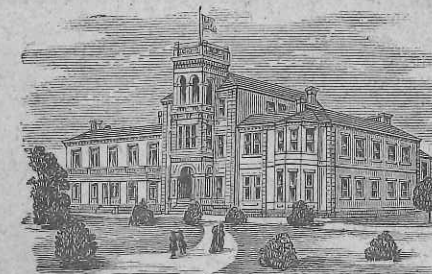
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