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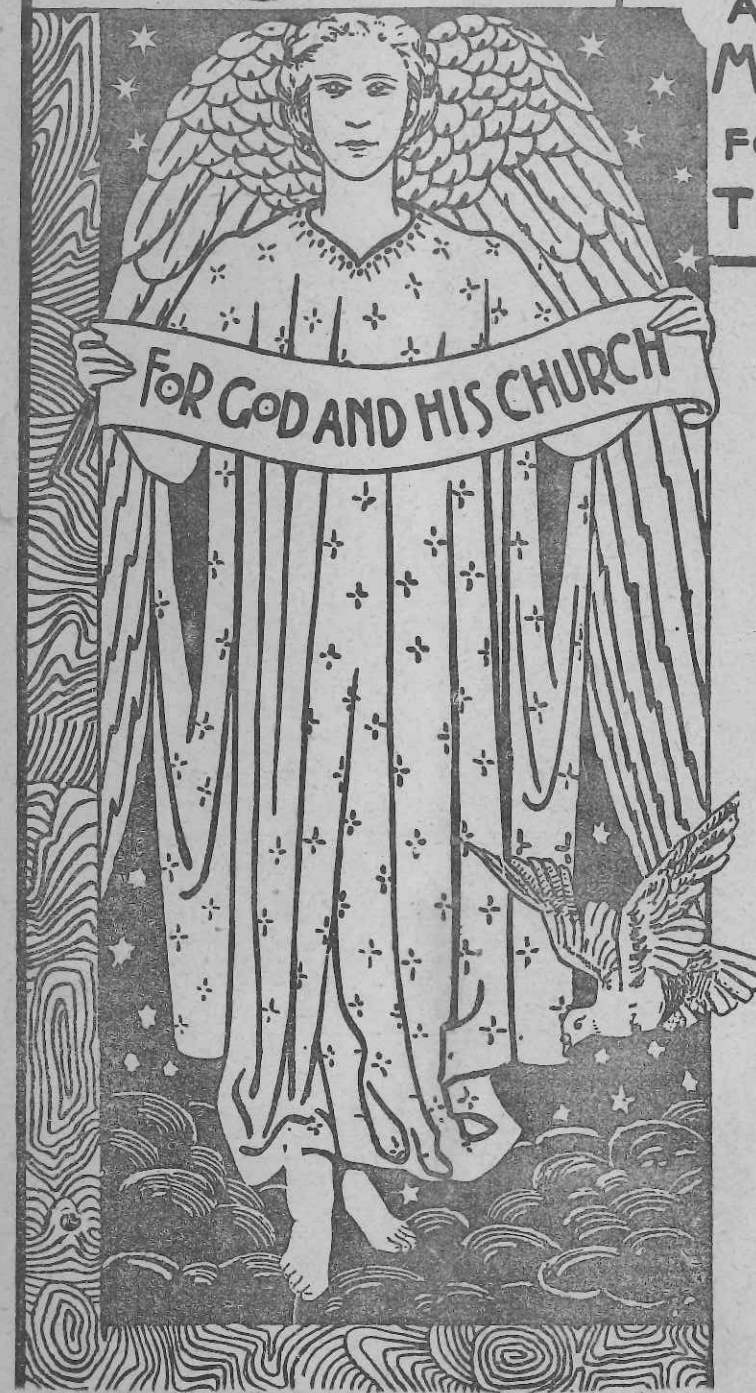
Vol. VI. No. 7.

PRICE ONE PENNY.

FEBRUARY 23, 1900

**THE CHURCH MESSENGER**

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



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Forward, ever Forward.

VOL. VI. No. 7.

FEBRUARY 23, 1900.

PRICE, ONE PENNY.

**DIOCESAN CONFERENCE.**

THE session of the Diocesan Conference for the current year was held in Launceston from February 11th to 15th inclusive, and was presided over by the Bishop of the Diocese. On Septuagesima Sunday there were special preachers at the several churches, and the surplus offertories were devoted to Conference expenses. There was a celebration of the Holy Communion each morning in S. John's Church immediately after Matins at 7.30.

On Monday evening a meeting for men only was held in the Mechanics' Institute, and one for women at Holy Trinity School-room. There was a moderate attendance at the former meeting. The Bishop, in his opening remarks, referred to the "horrors of war," and said that there are also "horrors of peace," and that these are really greater if we only knew. His lordship said we see how great sacrifices men are making in this time of crisis, it is necessary also that in times of peace men should be prepared to make sacrifices for the public good.

Rev. Reginald Stephen, Sub-Warden of Trinity College, Melbourne, delivered an eloquent address on "The ideals of life." He gave a definition of a young man as "one who can see visions or ideals." He said that youth is not a question of age, but of the soul within. The power of youth is to be measured by a man's ideas of realities—visions of things as they might be. There were some old men who were like amateur fire-brigades—ready to pour cold water on every burning idea. We must have a high ideal. We may fall while struggling with our ideal, but we shall help others on. The ideal is the only true reality. His closing advice was "keep young, and don't be ashamed of your ideals."

The Dean of Hobart followed with a powerful address on "The duty of a Christian layman to himself, the community, and the church." They were three simple questions, said the speaker, and they commended themselves to everyone. A Christian man should be above doing a dishonest act, and should not be a party to any bribe. Education did not finish when they left school, and as everyone was possessed of certain latent capabilities they should develop them and assist in raising the social and moral welfare of the community. The church existed for the churchmen, and unless they were loyal to it she would not progress. Many were too fond of criticising their own church, but it was a gross defect, and one that required remedying. To be a churchman was a glorious inheritance, and they should be proud of it and assist their clergy in every way.

Ven. Archdeacon Whittington, of Hobart, gave what he humorously termed "a little plain talk." He asked why men took so little interest in church work, and the answers he gave were—(1) "Because they were too lazy," and (2) "They were too shy." (Laughter.) The speaker in his well-known style did a little plain speaking, and strongly appealed to them to throw more enthusiasm into church matters. There was too much spiritual reserve about them. He instanced several men with whom he frequently came in contact, who had splendid knowledge of religious subjects, and who conversed most freely in private life with the clergy, but when it came to public speaking they would not venture forward. He mentioned some of the many great men that the Church of England had produced, and he hoped that this year would see a marked improvement in church work in this colony. Speaking of church work in the colonies he said it filled his heart with joy when

he read a few days ago of 1000 volunteers leaving Canada for South Africa attending divine service at Quebec Cathedral, and that of this number no less than 300 partook of the Holy Communion. That was something all churchmen ought to be proud of. (Loud applause.) In conclusion, he appealed to them to assist the clergy in their work to ameliorate the sufferings of humanity and claim others for Christ.

Canon Finnis also gave an address on the want of more enthusiasm in the Church. He thought that some men were too proud to keep on fighting, because they never seem to succeed. They meet with failures and then become slothful. Men who do not succeed, but who keep on fighting, are infinitely braver than those who carry all before them. He urged all to keep on fighting.

The meeting of women was fairly well attended, the principal speakers being Mesdames Montgomery and Lingley.

**FIRST DAY'S PROCEEDINGS.**

The Conference proper opened on Tuesday, February 13th.

**RECEPTION BY THE MAYOR.**

The Bishop of the diocese and the clerical and lay members of the conference were formally received by the Mayor and Mayoress in the morning at the Town Hall. After the Mayor had welcomed the gathering, the Bishop briefly responded, and in the course of his speech referred to that capacity of "self-help" which had always characterised the city of Launceston. At the kind invitation of the Mayor and Mayoress the party then drove to the generating station, and were conducted on a tour of inspection by the Mayor himself. A pleasant morning was spent, and before returning the hearty thanks of all were tendered to his Worship for his kindness.

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## CONVERSAZIONE.

In the evening a conversazione was held in the Mechanics' Hall. The hall during the evening was crowded to excess. The programme opened with

## AN ADDRESS BY THE BISHOP.

Fellow Churchmen,—I am not about to speak at great length, but I desire to put before you something that will suggest fruitful thoughts and in some degree help you to face pressing modern problems intelligently and sympathetically. We have met for our conference in an enterprising city which possesses the true vigour and promise of modern city life, and it is this fact which has given me my subject. At the same time, in order that I may in no sense be personal, I am going to lay before you facts and figures about city life, not taken from Launceston, not even from Australia, but from America. But the issues are the same in America as they are in this hemisphere, and I hope and believe that if you will listen to me for a quarter of an hour you will not call it afterwards wasted time. I am indebted for my figures to a suggestive little book called "The Twentieth Century City." The characteristic feature of the nineteenth century has been the extraordinary and unique development of material civilisation. Some think it disproportionate, and dread the effect upon humanity unless it is quickly balanced by an equal growth in the moral and spiritual sphere. They point to criminals, and say that they are the result of physical without moral growth. At the same time they acknowledge that as a rule the lower kind of growth comes first, as in a child, or in a history as a rule, though there is one great exception—the Jew learnt to know God long before he knew much of physical knowledge. They show that a few centuries ago the world was saved by balanced growths. The sixteenth century was great in physical activity and discovery, but it was also great

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in intellectual and spiritual life, and remains an era unsurpassed for interest to the earnest student. The question is—Can we use the same language about the nineteenth century? Is it as great morally and spiritually as it is great in material civilisation? Possibly it is; we are too close to it to be fair judges. But it also behoves us to be humble, and it will interest us as well as possibly instruct you if I show you by figures (taken from America chiefly) how enormous has been the internal growth. The physical sciences have almost been created in this century. As it has been well said, "The microscope has given to us many a Columbus, each of whom has discovered not a new continent, but a new world, of which we had never dreamed." With regard to wealth, Mr. Gladstone has told us that all the wealth which could be handed down to posterity which was produced during the first 1800 years of the Christian era was equalled by the production of the first 50 years of the nineteenth century, and that as much more was produced during the next 20 years. This means that the world in that sense is richer by three times in this century than during the previous 18 centuries combined. You will hardly believe this, if the subject is new to you, without a few facts. Take America alone. During this century it has organised 29 commonwealths, 24 of which are each larger than England; and in 90 years the population increased 1200 per cent. In the same period America has built 400 cities, some of which are among the great and most populous of the world. Or take land cultivation. In the last 40 years America has been taking into cultivation 16,000 acres a day, and the area of those new farms of 40 years growth is as great as the German Empire, England, Scotland, Ireland, Holland, Denmark, Belgium, and Switzerland. Now turn to railways. During the last 20 years America has expended one million dollars every day on new lines, and the traffic on those lines is so great that Mr. Mulhall says the United States transports by rail twice as much merchandise as the rest of the world. In that case it is not to be wondered at that 94 per cent. of the entire wealth of America has been created since 1840, and it now increases at the rate of seven million dollars a day. In the face of these facts it really does not seem a bad thing that war should for a time destroy some wealth. It seems altogether disproportionate in growth compared with the true welfare of man's higher life; but here, of course, we may be wrong. The growth of city life at the expense of the country is, of course, one of the startling facts of our day. Many are alarmed and cry, "back to the country." But the author from whom I quote thinks that the movement cannot be arrested. Ma-

chinery enables a comparatively small number now to cultivate food sufficient for the world, and the rest flock to towns. He gives three reasons why town life seems at present to be inevitable—first, as I have stated, the application of machinery to agriculture; secondly, the substitution of mechanical power for muscular in manufactures, necessitating enormous factories and destroying what we may call "homespun life"; thirdly, the creation of railways, which annihilate distance and enable a city to be fed, and in turn to feed and govern the country. If city life becomes more and more universal by apparently irresistible causes, then no doubt our Heavenly Father means to teach us lessons of corporate and social life in this way which are of priceless importance, which, however, we have not learnt yet, for it is in cities still that the greatest misery, sin, misrule, and poverty are to be found. If you have followed me so far, you will note that one of the most important consequences arising from these great changes is the necessity for having our very best men for municipal and civic government. It may not be hard to manage the affairs of a village of 500 people, but it requires the highest qualities to govern a city of a million; nay, as the cities absorb more and more the population of a country, it is the cities which will rule the whole country. Even in Tasmania what is the proportion of members of both Houses of Parliament drawn from Hobart and Launceston? It is enormous, I believe, and tends to become larger. The cities, therefore, need our best men; all honour to those who undertake municipal government in a grave spirit and give their best talents to it. It is evident that such work is no longer second-rate in our estimation; indeed, a thoughtful observer said "that higher intellectual qualities are required to solve city problems than to administer successfully the office of the nation's executive." This may be a paradox, but it shows the growth of a new sentiment. Another result of the growth of city life is the increasing need for a much larger number of competent, trained, and honest administrators. We ought to be training such as a great and sacred work, calling upon our young men to equip themselves for municipal government, and to take interest in vot-

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## SECOND DAY.

In the morning a garden party was held at the Cataract Cliff Grounds. It was largely attended.

## AFTERNOON SESSION.

The conference assembled in the Mechanics' Hall at 3 p.m. The first subject dealt with was

"The Church and the Young."

The Rev. S. Bucknell, who was unable to attend, contributed a paper on "Day and Sunday Schools." The paper was read by the Rev. C. J. Brammall (clerical secretary). The writer pointed out that in Sunday-school work three things were necessary to success—(1) interesting lessons, (2) sympathetic teachers, (3) attendant guilds or classes. The reader strongly urged the importance of teachers' preparation classes, and said that he thought regular classes for teachers essential to the efficacy of the school. This necessitated one scheme of lessons for the whole school. The general excellence of the diocesan scheme of Sunday-school lessons was referred to. It was also necessary that there should be special meetings of teachers for devotion and united communion. By sympathetic teachers the reader said he meant teachers who would take an interest in all the affairs of the children—their homes, their games, etc. It is most necessary also, he pointed out, that there should be Sunday-school libraries, church lads' brigade, cricket clubs, etc. There must be regular Sunday catechising, and efforts should be made to lead the whole church to take an interest in the Sunday-school work. Referring to day-schools, he (the reader) thought that while the church in this colony was not yet sufficiently advanced to admit of the establishment of day-schools, except in rare instances, the most should be made of the opportunities of giving religious instruction in State-schools. That teaching should always be definite and clear, e.g., upon the basis of the Creed, the Lord's Prayer and the Ten Commandments, which, when properly treated, embrace all the essentials of the faith.

Rev. W. A. M. Cockerill then spoke of

Home Training

And insisted on the necessity for exercising care as to (1) the parents' influence, (2) discipline, (3) habit, (4) fellowship. As water can never rise higher than its source, so in home training of the young. If children are to be trained aright, it is necessary that the influence exerted by the parents should be of the highest. For next to the Holy Spirit the child will derive its inspiration from the spiritual life lived by its parents.

The next subject dealt with was

The Church's Attitude to Modern Literature—(a) Scientific, and Agnostic; (b) Novels and Newspapers.

The subject was opened by the Rev. R. Penty, who pleaded that the church

ing about it, as a solemn duty, and to allow none to govern for their selfish interests, reminding them that failure in honourable conduct, or incompetence to handle municipal questions, means serious loss to thousands, not to units, and possible death to hundreds by neglect of sanitation and such causes; it often incurs even the death of our best men and most valued leaders. And surely there can be no better school for a ruler than the public work of a great city—work which has been multiplied twentyfold in the last 50 years—work not to be left to the few because they cannot do it without a strong and healthy opinion behind them—work which must be done by us all by our intelligent co-operation. I cannot omit, under this head, some words of James Freeman Clarke—"A time comes in the downfall and corruption of communities when good men struggle ineffectually against the tendencies of ruin. Hannibal could not save Carthage; Marcus Aurelius could not save the Roman Empire; Demosthenes could not save Greece; and Jesus Christ himself could not save Jerusalem from decay and destruction." No! it is not single good men upon whom we must trust, but upon the spirit of the community, which can support the efforts of a good leader. Never must we let it be said in our hemisphere what is said in America, that the politicians think more of the vote of the "saloons" than of Christians. I quote again—"An astute politician in New York, reputed a total abstainer and a church member, said he would rather have the support of the saloons than of the churches." We must echo the prayer of the well-known Dr. Parkhurst—"Oh! what a world this would be if the perseverance of the saints were of such enduring stuff as the perseverance of the sinners!" These are some of the problems of the nineteenth century put before us by God, to be echoed by us for him in the twentieth century. Are there cheering signs? Yes, I think there are. I am not without hope that a century hence historians may point to the nineteenth century as the mother of some of the greatest Christian statesmen, ecclesiastics, philanthropists, poets, and thinkers that the world has ever seen. Without doubt, also, it is the century for Christian missions to other races; and this is specially interesting, because it seems to be a counterweight to another tendency not so satisfactory. We seem to be watching the slow declension of the desire for national Christianity, for whatever reason or reasons. But whilst this is the case, the desire for Christianity coterminous with humanity has grown marvellously. What the next step may be we cannot tell. But one thing is clear, I think. The desire to live amongst and for the sake of other races is purely a Christian movement. Non-Christian

philanthropists and socialists do not help us here; they encourage trade and commerce, but not, I fear, for the sake of the foreign races so much as for their own. We are glad that in one direction, at all events—to aid and bless foreign and so-called inferior races—this century has done real Christian work. My last word is that what all earnest men dread is indifference. I quote once more from the book which has helped me so much—"Every reform at first divides society into three classes: its friends, who are few; its enemies, who are many; and the indifferent, who are many. If the reform ever succeeds, it must win its victory from the indifferent." I pray you, in these wonderful times, "don't be indifferent." We cannot take up every problem, but let us give our hearts to one or two, and so help to make an enlightened and Christian public opinion. Help to make the twentieth century balance the deficits, if any, of the nineteenth. Let the moral and spiritual equal the marvellous material growth of the past; and to help this cause we invite you to come to our conference and to be stimulated, we hope, by its papers and discussions.

This was followed by songs kindly rendered by Miss E. Ferguson and Mr. Wells.

The Rev. Reginald Stephen gave an address, pointing out that it was the intention of a conversazione to teach us that we ought to take an interest in our neighbours, and urging all to try to look at things from each other's point of view, and that all should try to see the best in their neighbours, and to try to do something for them.

A duet was contributed by Misses Blaxland and Collins, and a song by Mr. L. Bell, after which

The Rev. A. W. Schapira gave a sketch of his personal reminiscences of General Gordon, Lord Kitchener, and Sir Charles Warren.

Mrs. Fray sang a song, "Daddy," and this was followed with a song by Mr. H. L. Smith and a pianoforte solo by Miss Sadler.

The Archdeacon then gave a humorous speech, which brought a pleasant evening to a close.

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should use the platform more and illustrated what could be done by the power of the platform by referring to Dr. Morley Punshon and Peter Mackenzie.

Rev. R. C. N. Kelly, rector of All Saint's Bendigo, contributed a paper, entitled

"Some Limitations to the Theory of Materialism."

The reader pointed out that the theory of materialism is bound by a limitation of mystery, and that eternity of matter is a stupendous idea which requires more faith to believe than Christianity itself. It is also limited by the conception of infinity. Again another limit is imposed by observed facts. One of the greatest of English scientists has said—"We are not in sight of any possible discovery which will bridge over the chasm between organic and inorganic life." The most potent factor which we know of is Will. A child is greater than all matter on account of its will. We believe that the power of will is derived from an Eternal Will, who upholds all things by the word of His power.

Rev. C. G. Wilkinson contributed a paper on the subject of Agnosticism, in which he pointed out what should be the attitude of individual members of the Church of Christ towards agnostics and agnosticism. We ought, he said, to meet agnosticism with sympathy and hearty interest in whatever truth there may be in it, and remember that we have no quarrel with those who simply say that there are things in heaven and earth which we cannot at present know.

Canon Finnis spoke on this subject, and said that evolution may be con-

sistent with faith in God, and that considered thus it had been described by a great writer as "one of the thoughts of God revealed to this century." He pleaded powerfully for the study of natural science, and that we might thus study God in the book of nature, which is older than God's other book, the Bible.

Rev. Reginald Stephen, in the course of his speech, said that it ought to be a matter of surprise for an educated man to say to educated men that he was not an evolutionist. Though some scientific men are materialists, philosophers are not; they collect facts which have been discovered in detail by scientists, and underlying these facts they discover an Eternal Mind and Will which we call God.

EVENING SESSION.

There was another good attendance, when several subjects were dealt with. The first was

The Church and Social Questions—Morals and Money Making.

Rev. Reginald Stephen read a paper on this subject. He pointed out that the fundamental law of morality is "Thou shalt love thy neighbour as thyself." He said that the problem of the Church is to apply this to money-making. The Anglo-Saxon is taking up the "white man's burden," and yet inferior races have been exploited by white men; working men have been exploited by employers. There is the network of restrictive legislation which represents the protest of the national conscience, teaching us that we must not enrich ourselves without considering the effect on our neighbours. It is the duty

of the church to sympathise with the intention and general tendency of this legislation. But as legislation only enforces the minimum of morality, the church cannot be satisfied with this, but must, through her members, set an example of higher morality than that expressed by law.

Mr. W. J. Genders spoke from the standpoint of employer and employees. He said the day had gone when the church could sit still while the great struggle goes on between capital and labour.

Rev. Dr. Craig also spoke on this question.

Rev. W. H. Root read a paper on "Thrift and Improvidence."

He spoke of thrift as the foundation of success. First, pay cash for all you get, then you only buy what you want. Secondly, spend less than you earn, thus following the example of the great Micawber.

Rev. A. G. Lingley contributed a paper on

"The Aggressive Work of the Church."

He said that progress will be consequent upon:—(1) The Power of the Church, which is inherent and Divine, and (2) Realisation of that power by the clergy and laity. The power of the Church is from within and not without. The Church is not a religious club. He did not gather together men and say let us form a church. He is the Church, its Head, its Life. Decentralisation will destroy every attempt to outflank the enemy, therefore we must be united.

Rev. W. S. Stone read a paper on the "Church Army," sketching its history, methods, and objects, and showing that the movement represents an attempt on

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the part of the Church to forge a link between herself and the masses outside by "Evangelical zeal," joined with "Church order."

The Dean of Hobart contributed a paper on the

"Place of Laymen and Women in the Church."

In which he said the work of the church would not be fully successful until every layman threw himself wholly into it. The laity had not taken their full share of church government, owing to practical limitation and concentration of power, which in the middle ages meant the extinction of liberty, both civil and religious. A reading clergy was needed to keep abreast of the times, and a well instructed and intelligent laity.

Rev. Canon Finnis and Rev. Cockerill also spoke on this subject.

The Ven. Archdeacon Whittington spoke on morals and money-making. For good or for evil the government of the country is passing into the hands of the people, and little or nothing is being done to teach the electors their responsibilities. Here is a grand opportunity for the Church. One painful aspect of life in the colonies is the "opportunism" of legislators. He also spoke of the "Christian Social Union," and hoped that a branch might be formed in Launceston to study economic and social questions.

THIRD DAY.

The afternoon session opened with the subject of "Missions to the Heathen—(a) Within Australia."

This part of the subject was introduced by the Rev. Dr. Craig, who gave a sketch of his experiences as a S.P.G. missionary amongst the aborigines in South Australia.

The next division of the subject—" (b) Beyond Australia"—was taken by the Bishop, who read a paper dealing chiefly with the history of missions in Africa. Until comparatively recently very little was known of the interior of Africa. The oldest river known in the world ended in mystery. Explorers had gone across the Atlantic to seek out new lands while Africa was yet unexplored. The Bishop referred to the debt which the church owed to Africa, and mentioned those churches of North Africa which had died out. It was a remarkable fact that no church died out which possessed a vernacular Bible. The chief problems which beset the church in Africa to-day in her missions to the native races were (1) polygamy; (2) social relations of white and black. The chief hope was

in industrial schools and medical missions.

The Rev. A. W. Schapira spoke of his varied experiences in work amongst the natives of West Africa, the Mohammedan, and Jews, both in the East and in various countries of Europe.

The rest of the afternoon was given up to devotional subjects.

The Dean of Hobart gave an address, sketching some essential features of Christian character—(1) Prayer, (2) love, (3) self-denial, (4) humility.

The Rev. Canon Finnis, on the subject of prayer, spoke of that rule of the daily recitation of matins and evensong to which every priest and deacon was bound by his ordination vows. The daily "office" was an order to the clergy and advice to the laity.

The Rev. J. H. Corvan gave an address, emphasising the need of remembering continually their baptismal vows.

At the close of the afternoon session the Bishop took his leave of the conference, as duties elsewhere made it necessary that he should leave for Hobart the same evening. He drew attention to the increased interest taken in the conference this year as a most hopeful and encouraging sign. He signified his intention of summoning the clergy of the north to a "Quiet Day" on March 9, but further notice of this would be given. He hoped also to be able to arrange a devotional gathering for church workers and others about the same time.

EVENING SESSION.

The chair was taken by the Dean of Hobart.

The first subject was "Hindrances to Religion in Common Life—(a) Duties and Pleasures of Home." This subject was taken by the Rev. L. T. Tarleton, who pointed out that Christianity did not deny the use of pleasure, but it did deny all attempts of pleasure to usurp the higher life. The antidote to the abuse of pleasure was self-abnegation.

The next division of the subject was "(b) Non-observance of Sunday." This should have been taken by Mr. Justice M'Intyre, but in his unavoidable absence it was opened by Rev. C. J. Brammall. The reader gave a history of the observance of Sunday, and pointed out that as everything that was Christian must be greater than that which was patriarchal or Jewish—as baptism was more blessed and more effectual than circumcision, and the Eucharist than the Passover—so was

Sunday, or the Lord's Day, greater than the Sabbath.

The Rev. E. G. Barry spoke of two classes of people who do not observe Sunday. 1. Those who wilfully disregard the Lord's Day. 2. Those who, contrary to Christian observance, keep some other day than Sunday. He thought that the Church's attitude should be unyielding in the matter of Sunday observance.

The Rev. Reginald Stephen said that the observance of Sunday rested chiefly upon two things—1. Church authority, i.e., That the Church under the inspiration of Christ set apart Sunday as the Lord's Day. 2. The absolute necessity on the authority of Christ himself (the Sabbath was made for man) for bodily, mental, and spiritual development.

The Rev. R. C. N. Kelly pointed out that Sunday was always observed in early times by celebrating the Holy Communion, and in reply to those who said "I can worship God at home" observed that the only form of worship which we have on the authority of Christ Himself, the Holy Eucharist, cannot be observed at home.

The Revs. Canon Finnis and A. W. Schapira also spoke on this subject.

The closing subject of the conference was "The Drink Question." This was opened by the Rev. C. J. Brammall.

Archdeacon Whittington spoke, and emphasised the need of framing their lives upon principles rather than accidents.

An animated discussion followed, in which the Rev. W. H. Root, Mr. E. Whitfield, P.M., and Revs. W. S. Stone, Canon Beresford, Rev. J. E. M. Roche, and the Dean took part.

The Rev. R. C. N. Kelly spoke of his personal experience of the Gothenberg system.

Votes of thanks to the Bishop for presiding throughout the conference, also to speakers and readers of papers, and to friends for hospitality to those attending the conference, were carried unanimously.

The Dean then congratulated the meeting on the success of the conference, and the proceedings terminated with the benediction.

Our English Church need not look on this side or that with timid glances for qualified recognition. It is its own witness through the fruitfulness of its activity. It has in itself the vindication of its position. It offers, as I believe, a natural meeting place for Christians. But we cannot hasten the advent of that unity for which we labour.

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## TALKS ON NATURAL HISTORY.

(By "Woodpecker..")

XXI.

"A. H. Woodpecker, here you are; that's right. You remember what we were talking about last time—the sudden appearance of the Ephthianura?"

"Yes, I remember."

"Well, I thought it might be a good thing to write to some of my friends in the Midlands, and I find that several of them have noticed a bird such as you described, which they had never seen before; and one farmer tells me his children found a nest of this bird, with four spotted eggs, as you said, but he told them to leave the eggs alone, which they did. And all my correspondents assure me the bird is quite new to them. What can be the reason of this? Is it due to migration, think you?"

"No doubt migration is a regular phase in the life-history of many species. They go to certain localities to breed, and then, with their young ones, they travel hundreds—it may be thousands—of miles over land and sea, until the season comes round again, when they invariably return to their old quarters. But I was not aware that migration was a habit of the Ephthianura, and should not believe it without absolute proof; but there may likely enough be some special and local reasons why some of these birds may have changed their quarters and now appear hereabouts as strangers."

"But what are the reasons which cause birds to migrate at all?"

"I do not know; perhaps nobody does. Anyway, I have never heard of any really satisfactory explanation having been given. Climate and food supply would appear the most natural reasons, and we can well understand why birds breeding within the Arctic circle would be glad to get away before the cold came on. But let me tell you of a very interesting experience I had the other day."

"Please do."

"Well, I was going down to the station about 7 o'clock, and it is necessary to pass along the side of a paddock, which this year was sown with oats, and these had just been reaped, and the sheaves were set up in 'stooks.' Here I noticed half a dozen magpies behaving in a most unaccountable manner."

"What were they up to?"

"Why, they were making a tremendous row, all shouting and screaming at one another, plenty of avian bad language flying about, and evidently a

big fight impending. Some were sitting down, and others running about; when all at once they dashed at each other, and there was a regular scrimmage. They flew up and down, round and round, screaming at the top of their voices. Then they all seemed somehow to get tied up into a knot, and so they whirled around for a while. But the old cock bird got himself out of the tangle, and, taking a sweep round so as to get the wind behind him, he came charging into the crowd with the force of a projectile. He hit one of the young birds, and sent him head-over-heels into one of the stooks, where he stuck, with all the wind clean knocked out of him; in fact, I thought he was killed outright, but after a minute or two he raised his head and looked round in a bewildered way; but, as Bret Harte says, 'the subsequent proceedings interested him no more.' Just then the whistle of the train sounded round the corner, and I had to run down to be in time, and so was compelled to miss the denouement of this truly Homeric contest."

"And have you any idea what the row was about?"

"Yes; I think the old birds were driving the young ones away. Probably they were the same four which were hatched out in my big gum tree opposite the house. There is always a nest there every year."

"Well, then, I say it was a very cruel thing to do, to drive away the poor young birds. I thought magpies had some feeling for their young."

"Oh, yes, plenty of feeling, up to a certain time. Worms are plentiful in the early spring, and magpies, like other heads of families, look after their offspring in a way that leaves nothing to be desired. They feed them well, and take care that no hungry hawk or butcher-bird shows his nose near the nest; and as soon as the young birds can fly, they take them down to the flats near the river and instruct them in the art of worm and grub catching."

"The art? Surely there is no art about it."

"Is there not? That is due to your ignorance, Tommy. Just you watch a magpie hunting for worms. Notice how very cautiously he treads, and lifts up his head so as to see well in front, and always facing the sun, so as to keep his shadow behind him. Then, with his keen eye, he notes the slightest movement of the earth. Look now, he is as still as a rock. Presently out protrudes the tapering point of a worm's body—"

"And he makes a grab at it?"

"Not he. He has far more sense than that. You won't catch him bungling his work. He waits patiently until a little more worm appears, and then, when the right moment comes, he darts

down with the speed of light, generally getting a firm hold. But, mind, there is no tugging and jerking. He just puts on a gentle strain, and keeps it up, knowing from experience what brittle things worms are. And so, by degrees, he gets his captive out whole, and, flying off to his nest, divides it in suitable sections among his gaping progeny."

"But if magpies are so careful and affectionate at one time, why are they so cruel afterwards?"

"Simply because they think that after having fed and protected their young until they should be able to look after themselves their duties are over, and self-preservation is always a binding law with them. Besides, worms get scarce as the season advances; so a time arrives when they tell the youngsters to be off and look out for themselves, and if they don't take the hint they use force, and compel them to go."

"But I call that cruel, all the same. Fathers and mothers don't treat their children so."

"Perhaps not, although some practically do. But you must remember that there are reasons for this. It is one of nature's laws that an increase of intelligence in any animal is always accompanied by a lengthening of the period of infancy, and therefore of helplessness. Young monkeys, for instance, are fed, cared for, and carried about by their mothers for a much longer time than the young of any other animal, man alone excepted; and children, as we know, are entirely helpless and dependent for years. On the other hand, I have actually seen the young fry of the sting-ray swim about and look out for themselves on the very day of their birth!"

"But I don't see what that has to do with the question."

"Do you not see that the longer any young animal is defenceless the longer and deeper must the affection of the parents be, that is evoked regarding it. Indeed, this is so much the case with man that what we call 'altruism' becomes in his case a permanent sentiment of the mind."

"Oh, I think I see. But why should not the magpies allow their young to live somewhere near them, even after they were able to provide for themselves? Surely there would be room enough for all."

"Ah! that's just where the shoe pinches, for you must bear in mind that magpie food is a strictly limited commodity, so much so that I assure you I have seen the birds in dry seasons eating breadcrusts in my backyard, and sometimes trying to eke out a precarious existence by pecking at the hard pears and apples in the orchard; and you may depend upon it if they did not compel their young

to seek 'fresh fields and pastures new' they would soon be brought face to face with starvation. Man, with his superior intelligence, is able to lay by stores of food in anticipation of scarcity, and, with his altruism, evoked chiefly through the lengthening of the period of infancy, will take his last loaf and find pleasure in dividing it amongst his children. But magpies don't see things in that way; besides, you should bear in mind that all animals increase in a geometric ratio."

"And, pray, whatever is that?"

"Are you, Tommy, a Grammar School boy, ignorant of the distinction between arithmetic and geometric ratios?"

"Well, you see, Woodpecker, I prefer the classics."

"So do I, for the matter of that; but you should have some knowledge of mathematics, if for no other reason than to prevent your talking nonsense. The habit of loose, inexact reading and thinking is a fruitful cause of 'non sequiturs' in conversation. But with regard to ratio. Let us take an illustration. Supposing you had been saving up your pocket money for some reason, and had got one or two good 'tips' for having passed the 'Junior public' in all your subjects—as I assume you did; and, supposing again that you found yourself in possession of £5, and, like a sensible boy, put it into the savings bank. And let us imagine again that at the end of every year you managed to save an additional £2, and always put that sum into the bank also. This would be an increase by arithmetic ratio, or progression. Again, let us draw on our imagination, and suppose that after you left school you went into business, and did well—so well that the first year you saved £5, the second ten, the third twenty, and so on. This increase would be in geometric ratio."

"Oh, I see. One is obtained by adding a certain number, and the other by using a certain number as a multiplier."

"Exactly; and of course there is a vast difference in the results. Now this latter is precisely the way in which all living things tend to increase. Take my two original magpies, for instance. This year they reared four young birds, and, although one had the wind badly knocked out of him, I think he will recover. That would make six, or three pairs, instead of one. Then, these three pairs might each have four young ones, which would make twelve, and with all the old birds added, eighteen. And should this rate of reproduction be continued without accident for a few years, the whole place would be alive with magpies. Or let us take the codfish (*Morrhua callarias*) for example. It has been computed that

the roe of a moderate-sized female of this species contains ten million eggs—a number of quite inconceivable magnitude. But it will be readily understood that, given no checks in the reproductive power of this creature, every sea and ocean on the face of the earth would soon be stiff with cod-fishes.

"This increase of animal life by geometric ratio is one of the fundamental principles in Darwin's famous 'Origin of Species,' though I think he first got the idea from a book on population written by a Mr. Malthus. The other fundamental idea in that wonderful book is that all animals have a tendency to vary, and thus in the constant 'struggle for existence' which is always going on new varieties are evolved, and those who are fittest, survive."

"But I suppose there are 'checks,' as you call them, to this tremendous reproduction of living things?"

"Oh yes, many. As for codfish, their young form the staple article of diet of scores of predaceous fishes, to say nothing of the millions caught by man. And it is not all plain sailing with magpies, or any other birds. A continued spell of wet weather during the spring months will kill thousands of nestlings, and every year hawks, crows, butcher-birds, and snakes kill immense numbers. Again, there is always the uncertainty of adequate food supply, and this, I believe is the most important check of all. You may depend on it that magpies are often at their wits' end to satisfy the four gaping mouths that always await them whenever they return to the nest. Small blame to them, then, if, after they have done their level best to feed their progeny and taught them to feed themselves, they should at length advise them to look out for fresh quarters. Perhaps their methods of enforcing an argument are somewhat precipitate, but they are hardly likely to be misunderstood; anyway, this is clearly an efficient cause of the dispersion of species. The young magpies have to find a home, so they follow the axe and the plough—up Scottsdale way, and along the cleared lands of the North-West Coast, where the inhabitants have such a mania for chopping down trees! Ah, Tommy, that food supply is one of the most serious of all questions, human as well as avian! Have you any idea of the number of men and women who leave England every year never to return?"

"No, not the least."

"Well, it is put down at two hundred thousand. Imagine this swarm of human bees leaving the old hive because it is too full for comfort—because of the uncertainty of the food supply! This is the average number of those who, as the report says, 'leave

the country to find permanent homes beyond the sea.' But I daresay most of them are young men, and, as Falstaff told the travellers he was going to rob, 'young men must live.'

"So you see, Tommy, how one thought leads to others; and our musing over a Homeric quarrel between the magpies in a field of oats has landed us in a question of political economy, and as that is, according to Carlyle, 'a dismal science' about which we happily know nothing, the best thing we can do is to shake hands and say 'good-by.'"

Feb. 5.

## THE BROTHERHOOD OF S. ANDREW.

QUARTERLY REPORTS TO DECEMBER 31, 1899.

S. ANDREW'S DAY, 1899.

A bright and hearty annual service was held at All Saints' Church this day (Thursday, November 30) at 8 p.m., the Rector (the Rev. S. Bucknell) reading the prayers, the Rev. H. E. Whittington the lessons, the address being given by the Venerable Archdeacon of Hobart. Special hymns were sung, commencing with the Brotherhood hymn. The four Chapters at present existing were all fairly represented, there being 22 members present, and several young men besides. After service the annual meeting was held in the school-room, whither the members adjourned. The general secretary gave a report of the work done and the progress made during the past year, and also added a few encouraging remarks as to the future that lay before the Brotherhood. The office of president is still left vacant. Messrs. Good and Haden were re-elected vice-president and general secretary and treasurer respectively. Votes of thanks were unanimously passed to the Archdeacon for his instructive address, to the Rev. J. Bucknell for his interest and assistance, and to Mr. Haden for the work he has done for the Brotherhood. The new handbooks were handed round, and gave general satisfaction. After partaking of light refreshment, generously provided by the All Saints' Chapter, the members separated to their respective homes. A collection was made at the services in aid of the handbook printing fund, amounting to 15s 4d.

ALL SAINTS', HOBART.

The usual monthly meetings have been held during the quarter ended December 31, 1899. One new mem-

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her was admitted in November, and one probationer. This brings the number of members up to seven. We are still without a layman for our director, but are hoping before long to find someone who will undertake the office. We are taking the Acts of the Apostles at our Bible Readings. One of our members has been taking a mission service at the Anchor Club on Sunday evenings. The annual service was held on S. Andrew's Day in All Saints' Church, at which all the Chapters were well represented. Archdeacon Whittington gave a most helpful address, and the service was bright and hearty. The annual meeting was held after the service in the school-room. The principal business was the reading of the annual report, and the unanimous re-election of Mr. Haden as general secretary and treasurer and Mr. Good as vice-president.

MAX STEPHENS, Hon. Sec.

#### HOLY TRINITY, HOBART.

The year 1899 has closed without any addition to the number of members of this Chapter. One of our members joined the Tasmanian contingent to South Africa, and for the present we have lost his services in that more important duty to his country. He was steady and energetic, and we hope it will not be very long before he is again amongst us.

The average attendance for the quarter under review is five.

The usual work of the Brotherhood has been done faithfully during the quarter. A few members take the greater share of the work, and we should like to see it more equally divided if possible.

On S. Andrew's Day seven members and one visitor were gathered together at a special service held at Holy Trinity Church by Canon Shoo-bridge at 6 a.m., and in the evening of the same day five of our members accepted the kind invitation of the Rev. S. Bucknell to evening service at All Saints' at 8 p.m., the preacher being the Venerable Archdeacon of Hobart.

After the service a short meeting was held to discuss Brotherhood matters, and afterwards to enjoy the coffee supper generously given by the members of the All Saints' Chapter.

A. B. HADEN, Director.

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#### S. JOHN THE BAPTIST'S, HOBART.

During the past quarter there have been three meetings held. Sickness has interfered greatly with regard to the regular meetings and the full attendance of members. The attendance has risen slightly, being 4.75, as against four for the previous quarter.

On the anniversary, S. Andrew's Day, Holy Communion was held at 6.30 a.m., at which three members were present. In the evening five of our members attended the service held at All Saints' Church, and good work had been done by them in helping towards the general attendance of young men at the service.

### A MUSICAL EDUCATION FOR HALF-A-CROWN.

The above heading will, of course, appear to most people as the height of absurdity, yet the absurdity is more apparent than real. It goes without saying that a finished musical education in the regular course cannot be had for a half crown, or even with several hundred additional half-crowns, but can it be truthfully said that the person with a sufficient knowledge of music to play accompaniments on the piano or organ, to all the popular and standard songs of the day, has no musical education? Assuredly not. A musical education sufficient to enable one to play correctly accompaniments to the songs sung in the home, frequently gets and gives more pleasure from the modest accomplishment than do many on whose education large sums have been expended.

To the more modest musical education the above heading applies. Such an education the *Church Messenger* is now enabled to offer its music-loving readers for a half-crown, believing that it is the greatest benefit it can give to its subscribers.

This ready-made musical education consists of Pratt's Chart of Chords for the Piano and Organ, which is the nearest approach to a ready-made knowledge of music yet attained by science.

It is a short cut to harmony, and is to music what the multiplication table is to arithmetic. A quick method of learning to play the Piano or Organ without a teacher.

With this Chart anyone can with but a small amount of practice become an expert pianist. It is a complete self-instructor, enabling anyone to play the piano or organ at sight, and to play without difficulty brilliant accompaniments to any song ever written. It is valuable to the advanced musician as well as the beginner, embracing nearly every major and minor chord used in music, and is endorsed by teachers and musicians everywhere.

This Chart is the practical result of years of study by Charles E. Pratt, the noted American composer and musician, whose compositions have world wide popularity and a larger sale than those of any other American or European composer.

Believing that the educational value of this Chart cannot be over-estimated, the *Church Messenger* has arranged with the publishers to supply Pratt's Chart of Chords (published at 6s.) to its readers at the reduced price of 2s 6d. each, with 2d. added for postage, and, in addition to the Chart of Chords, the publishers have kindly agreed to send without extra charge a copy of the Giant Album of Songs, containing 184 songs with words and music. Many of these songs are old-time favourites long out of print, that can be obtained in no other way. Add 2d. extra for stamps.

Every home that has a piano or organ, especially where there are children, should have Pratt's Chart of Chords.

This offer is made for a short time only, and *Church Messenger* readers should avail themselves of it without delay, and in writing mention this paper.

Copies of the above Chart may be obtained from the Manager *Church Messenger*, 2 George Street, Launceston, upon receipt of P.O.O. including 2d. for postage.

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The Bible readings which have been given by Canon Finnis during the past year have been very much appreciated, and have given great help to the members.

The attendance of members in a body from the Young Men's Club at evening service once a month has been discontinued for the present, owing to the club being closed during the summer evenings.

At the Confirmation service held last month one of our members was confirmed, and our members are endeavouring to persuade some of the young men who were confirmed to become members of this chapter.—

(Signed) F. R. HENDERSON,  
Hon. Secretary.

### MELANESIAN MISSION.

THE Bishop has issued a New Year's letter, in which he lays before the church at large the position of his mission. He says that this year he has found the beginning of what promises to be a strong Roman Catholic Mission in the Solomons, while another is active in the New Hebrides. The Presbyterian Mission in the latter place has written asking him whether he would prefer to yield to them three of our islands in the New Hebrides or all our islands in the German Solomons. A private letter from a Wesleyan minister says that numbers of our Guadalcanar lads have been trained in the Wesleyan College at Fiji, and that their supporters in the colonies are pressing them to send these boys, with Wesleyan missionaries to help them, to Guadalcanar. "The church," says Bishop Wilson, "could not with honour give up any further portion of the islands," which it at first undertook as its share of the Western Pacific. "It is a small enough share as it is. I cannot, in my Episcopate, consent to make it smaller." The mission is utterly undermined. There are only eight white men to supervise 400 native teachers (twelve in holy orders), with islands scattered over 1000 miles of ocean. "Native teachers are admirable, but we cannot expect them to hold their ground against clever French priests." He needs twenty more European missionary clergymen and laymen and a fairly fast vessel, costing at least £12,000. With these, by God's blessing, in 20 years Melanesia will be Christian. People speak of missionaries throwing away their lives, but he would say that not one of the staff would not say that, by becoming a missionary at the call of his Lord, he had taken the best step he ever took in his life.

### CHANCELLOR,

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HOBART.

### LENT.

ASH Wednesday is drawing near, and the Church reminds us that we ought to be thinking how we shall keep Lent. From Septuagesima Sunday a new season of the Church's year has begun, and instead of looking back as before to Christmas, we are taught to look forward to Holy Week and Easter. Septuagesima Sunday is, roughly speaking, reckoned as seventy days before Easter. How then shall we keep Lent? First of all, if we are faithful to the guidance of our church we shall make Ash Wednesday a strict day of penitence and prayer, attending all the services of the church as far as we are able. The most solemn service in our Prayer Book is used on that day, and on that day only, and it is the service which brings before us in the most explicit manner some very awful truths, which we especially in this age are apt to forget or pass over altogether, those concerned with sin and the end of sin. Having kept this day rightly, we may begin to observe some general rules which have ever been respected by true members of our church for centuries, namely, not to hold nor attend festivities, and not to marry during Lent, to deny ourselves in some systematic way, and to give more time to attendance in church and to religious study. There are no fixed rules for details of conduct in times of fasting in the Church of England; all the more, therefore, is it incumbent upon each of us to frame some for himself suitable to his own circumstances, such as can be carried out. That is the important point. Rules made and afterwards neglected are a distinct spiritual injury to character, while strict observance of a simple rule is always a gain. There is no season in which we are so much helped, if we will, to draw near to our blessed Lord as this. We seem, if we devoutly try, to have some little share in His sorrows and sufferings. These, we know, were undergone for us. Our sins alone caused them. Can we withdraw ourselves, then, from steady contemplation of these sorrows without ingratitude and loss? Easter will soon be here again, and whose Easter Communion will be what it ought who has not in true penitence for many days before borne the cross of Jesus in his heart?

Wives in Tanganyika are considered a luxury, and even in Zululand they cost from £30 to £160; but on the Tanganyika Plateau one can be had for five or six goats. One goat equals 8d to 1s, therefore one wife equals 6s at the most. Cows cost £1 to £2, and sheep can be had for 2s. A needle fetches as much as 15 eggs, so Tanganyika evidently is a happy hunting ground for the egg merchant, and fowls are two for 8d.

### A TOWNSHIP SKETCH.

No. V.—OUR CHOIR.

(By Mrs. Gummage.)

FOR many years after I came to Arcadia our choir consisted of Mrs. Malory, who played the squeaky old harmonium and led the singing in her thin, high-pitched voice, the two Miss Minns, and Mr. Wrigley, the baker. They had two sets of chants, which they used by turns, changing them every month, and about a score of hymns. They never had any practices, as they knew all the old tunes by heart, and never thought of learning any fresh ones, and we were all so used to this order of things that we took it as a matter of course, and never seemed to think of improving or adding to the choir.

Then came the old parson's death; Mrs. Malory went away, and we had to look out for a new organist. Miss Fanny did not include music among her varied accomplishments, and few people in or near the township at that time possessed or could play any instrument; so when Wilhelmina Gottschalk, eldest daughter of the German farmer who had lately settled about a mile from the village, came timidly forward to say that she feared she played not very well, and she had never tried in a church, but if they could get no one better, she "loved" music so much, and it would be such pleasure to play, her offer was thankfully accepted, and we gained such an organist as few country places can boast. She had had nothing to play on since her father had been ruined by a succession of droughts in Riverina, and she almost cried with joy when I gave her the key of the harmonium, which had been left in my charge; and it was wonderful what music she got out of the wretched old thing. "Poor old fellow," she said lovingly, as if the instrument were human; "he has had much work, but we will haf concerts and buy a beautiful new organ, and then he shall haf rest."

To the singing Wilhelmina listened with an expression that made me think she must have toothache on her first Sunday. Then she had a talk with Miss Fanny, which resulted in all the school children being called up to have their voices tried. Half a dozen were chosen, among them my Susy, who has been in the choir ever since, and it is from her that I know all the on-goings there.

The children were proud of their promotion, and though I think Wilhelmina was sometimes exacting and irritable with them, there was only one fuss, when she boxed Dick Perrot's ears (he was singing wrong notes just for the fun of seeing her jump and screw

up her face, so Susy told me). But with the grown-up part of the choir it was different, and it seemed as if there were truth in our old sexton's remark that "Choirs uses up all their 'armony in singin', so they ain't got any left for other purposes."

In response to an invitation in church and to Miss Fanny's canvassing, ten or twelve young men and women turned up at the next choir practice; but one girl went off in a huff on being told by our plain-spoken organist "Not to shriek like von cockatoo." Two others were nearly sent off with the information that they had no voices, only that Miss Fanny just managed to stop Wilhelmina in time, and I think explained to her afterwards that she must put up with a few "silent members" in the choir for the sake of the friends and admirers they brought. Though Polly Lawson could not sing much above a whisper, if her pretty face was missing from the choir Sam Green's useful bass voice would go too; and Lucy Green with the sweetest voice in the whole choir would never stay there unless she had Mark Henderson beside her to pick up the hymn book or the handkerchief she was for ever dropping—on purpose, the other girls said. Wilhelmina had no sympathy with this sort of thing, and grumbled at the amount of room taken up in the few choir seats by these useless members. The two Miss Minns left her a little more room by resigning their places as soon as they found what a lot of work their new leader wanted her choir to do; and Wilhelmina thought that the large space filled by Mr. Wrigley's portly person might be much better occupied by a couple of younger and less wheezy singers. But when this was gently hinted to him Mr. Wrigley was highly indignant. He said he had sung in the choir here or in the old country for a matter of 50 years, and he wasn't going to be turned out for any uppish young furriner with a lot of new-fangled notions. After this he used to come to church extra early for fear his place might be filled up, spread himself out over more room than ever, and sing at the top of his cracked, husky voice, making such a hash of the new chants and hymns that poor Wilhelmina was in despair. He got up a party of sympathisers, too, who said it was a cruel shame to want to turn him out of the choir just because he was old and poor—really he was rather better off than most of the choir—and he and his friends did all they could to hinder the work of raising funds for a new organ.

Mr. Chester was very unwilling to interfere in the matter, but was beginning to think he would have to, when someone had the bright idea—I think Mr. Joyce suggested it—of asking Mr. Wrigley to fill the place of a church-

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### Parliamentary Election.

#### TO THE ELECTORS OF LAUNCESTON.

The term for which I was elected as one of the representatives for the city of Launceston in the House of Assembly having expired, I beg respectfully to intimate my intention of again offering myself as a candidate for your suffrages at the Parliamentary election to be held on FRIDAY, the 9th MARCH.

I venture to hope that the services I have been enabled to render you have met your approval, and I trust to be again honoured by a renewal of that confidence and support so generously accorded me in the past.

I take the liberty of reminding you that your No. 1 VOTE IS THE ONLY ONE YOU CAN BE SURE WILL BE EFFECTIVE.

Assuring you that if elected it shall be my endeavour to faithfully fulfil the important trust committed to me, in the best interests not only of this city but of the whole colony.

Believe me to remain,

Yours faithfully,

ALEX. R. FOWLER.

warden who had just died, and who used to sit up in the gallery to keep the boys in order. It seemed rather like offering a reward to cantankerousness; but the plan answered capitally. Mr. Wrigley was highly flattered by the idea of his authority and influence being good for the boys, and I think he was tired of the snubs and black looks of the choir and of straining his voice over unfamiliar tunes, and glad of an excuse to retire with dignity. He set up to be a great authority on choirs ever after, and used regularly to criticise ours at the post office on Monday mornings. It was always too fast or too slow, or too something, "but what could you expect with that chit of a furriner to manage it!" However, he so far forgave it as to attend the next concert for the organ fund—the mistakes and faults of the performers supplied him with pleasant conversation for some time—and even to subscribe 5s towards it.

In time the new organ was bought, and it was a treat to hear Wilhelmina play it. All went well in the choir then till the Hogginses took the Arcadia Arms. Miss Hoggins had finer clothes than anyone on the township, and a louder, shriller voice than anyone I ever knew; and she was very proud of both, and determined to sit with the choir in the chancel, so as to

show them off to the best advantage. After once hearing her voice Wilhelmina said decidedly that there was no room in the choir for her; but only a month later she found room for another boy. "Such a common, ugly child, with old patched clothes and nothing of a voice," said Miss Hoggins indignantly, and she showed her disgust by staying away from church for three Sundays. Then she took to coming every now and then, sitting in a front seat, and joining in the singing after a fashion of her own. She would sing a verse, then stop for one or two, and perhaps join in the last again, just to show what a difference her voice made and what a loss she was to the choir. Wilhelmina took to looking as if she had chronic toothache, the choir scowled their blackest, and Mr. Chester looked nervously annoyed, but Miss Hoggins took no notice, and continued to make herself a nuisance, till one memorable Sunday. The church was unusually full that day, and the behaviour of the congregation unusually bad. The rector and choir were quite puzzled at the smiles, whispers, and even smothered giggles all over the church. Miss Hoggins, too, looked wonderingly round several times and caught a number of eyes fixed on her; but she supposed that they were staring in admiration of her new crimson plush dress, and went through the service quite unconscious of a large placard pinned to her back and bearing these words very crookedly printed:—

#### NOTICE.

"I intend singing the first and last verses of the first hymn, and the second, fourth, and fifth of the next. Just listen how my sweet voice will crown that silly one-horse choir!"

Of course it was Master Paul's doing. This was the only trick I ever knew him to play in church, and we thought he deserved the thanks of the congregation for it. Instead he got a thrashing from his father, and (what he thought much worse) was made to apologise to the furious Miss Hoggins. She was not to be appeased, however, but went straight over to the Wesleyans, and I fear they didn't appreciate her either.

The next trouble in the choir occurred when Mr. Ashby desired them to turn to the east when repeating the creed. Someone started the cry which we were always hearing just then that

it was a High Church idea, if not absolutely Popish, and the choir, who were already irritated with the rector because they thought he interfered too much with the music, were glad of so good an excuse to disobey him. Mr. Ashby's unfortunately hot temper was roused; he talked to them rather peremptorily, and they got more obstinate than ever. They said they were not going to be tyrannised over by anybody, and if the rector was so bent on their turning to the east, why, they would just leave the choir and sit with their families in the body of the church, and then they would be facing the east all the time.

"Why should we turn to the east any more than to the north or west or south?" said one among a number of them who were discussing the matter in the post office during the week, and getting very noisy and excited over it. "I hate all these meaningless, Popish forms and ceremonies."

"But this is not a meaningless form; it has a great deal of meaning," chimed in Mr. Joyce from the corner where he had been quietly listening. "Among almost all ancient peoples, before the invention of artificial light, there was a dread of darkness and a corresponding love for light. Hence in course of time the east, where the sun rises, became an emblem of light and truth; whilst the west, where the sun seemed to go out, was in turn typical of darkness and error. It thus became natural that in the recitation of the creed the early Christians should rise to their feet as expressing their determination to stand up for their faith, then face to the east as expressive of turning to the source of light, and meanwhile turn their backs on the west, as renouncing evil and darkness and sin. From the earliest days of Christianity there has been a belief that when Christ comes to judgment he will come from the east. This belief is founded on S. Matt. xxiv., 27, 'As the lightning cometh out of the east and shineth unto the west, so shall the coming of the Son of Man be.' It is in keeping with this ancient belief that all our churches orientate or face the east, so that the worshippers look in that direction. Again, when the mortal remains of any poor creature are carried into the church for the last sad service the foot of the coffin is placed first so that the face is still eastward, and all graves in church cemeteries occupy a like direction, in the belief that when they

rise to meet the Saviour they will do so with their faces towards Him. This also is the reason why in the celebration of Holy Communion the priest takes up what is termed as the eastward position, i.e., himself facing the east." A beautiful idea, was it not?" he added, as he limped slowly out, leaving the rest silenced for the moment. I was in hopes after this that their foolish opposition to Mr. Ashby would die out. But no. Next Sunday morning Susy let out that she had promised the others not to sit in the choir. "Well, then, you don't sit anywhere else in church, miss, if I know it," said I. "You'll just stay at home till you get more sense," and I went off and left her looking very downcast; for of course she wanted to see what was going to happen. I came into church just as the voluntary was beginning, and sure enough the choir seats were empty, but for Wilhelmina and her little brother and sister. But before that nervously played voluntary ended Mr. Joyce had done a brave thing. He left his corner by the door, walked straight up to the front choir seat, and stayed there all alone throughout the service, making his clear, sweet tenor voice ring out as it had never done before, and setting the little Gottschalks a reverent example of saying the creed with face turned eastward. What it must have cost him so to expose his deformity in the sight of all the congregation God only knows. In the evening he was in the same place, but not alone for long. Good-natured Sam Green came first, making with his burly form an excellent screen for the thin little hunchback; Susy and two or three more followed shame-facedly, and the rest were all back in a Sunday or two. The choir was now better than ever, for of course they never let Mr. Joyce leave it again, and while he remains as leader and Wilhelmina Gottschalk as organist I think "our choir" will be hard to beat.

Has any person noticed how much easier it is going to be after this year to write the date in Roman numerals? Last year it took no less than nine letters, "MDCCCXCIX." And think of 1883, which we can easily remember! Then it took exactly 13 letters, MDCCCLXXXIII. That was the hardest year to write of the whole Christian era thus far. This year, 1900, it drops down to three figures, "M.C.M." And 101 years hence it will go down to two letters only, "M.M."

### GEMS FROM THE CONFERENCE.

"The ideal is the only true reality."  
—Rev. Reginald Stephen.

"Temptation is the Christian's night."  
—Rev. J. H. Corvan.

"Thrift is the foundation of success."  
—Rev. W. H. Root.

"Moral considerations must control the production of wealth."  
—Rev. Reginald Stephen.

"Decentralisation will destroy every attempt to outflank the enemy."  
—Rev. A. W. Lingley.

"Our lives should be framed according to 'principles' rather than 'accidents.'"  
—Archdeacon Whittington.

"What all earnest men dread is indifference. . . . I pray you in these wonderful times, don't be indifferent."  
—The Bishop.

"Sunday was set apart by the church under the inspiration of Christ, not primarily for 'rest,' but for 'worship.'"  
—Rev. Reginald Stephen.

"There is only one form of 'worship' which comes to us on the authority of Christ Himself—that is the Holy Eucharist."  
—Rev. R. C. N. Kelly.

"All those men who have shown how great things were possible had their inspiration in things which were impossible."  
—Rev. Reginald Stephen.

"Interesting lessons, sympathetic teachers, and attendant guilds and classes, are necessary to success in Sunday-school work."  
—Rev. S. Bucknell.

"We must study economic law to reconcile the pursuit of private wealth with the good of the public."  
—Rev. Reginald Stephen.

"The day has gone when the Church can sit still while the great struggle goes on between Capital and Labour."  
—Mr. W. J. Genders.

"Christianity does not deny the use of pleasure, but it does deny all attempts of pleasure to usurp the higher life."  
—Rev. L. T. Tarleton.

"The power of the Church is from within, and not from without. The ship may be tossed, but it cannot sink, because Christ is in it."  
—Rev. A. W. Lingley.

"Men who do not succeed, yet keep on fighting, are infinitely braver than those who carry all before them."  
—Canon Finnis.

"As the cities absorb more and more the population of a country, it is the cities which will rule the whole country. . . . The cities therefore need our best men."  
—The Bishop.

"Legislation can only represent the minimum of morality. The Christian conscience demands more than this. The Church through her members must set an example of a higher morality."  
—Rev. Reginald Stephen.

"A river will not cease to flow because some small streams dry up, but it will flow with less volume. Some land on its banks which would otherwise be watered will be dry. . . . The Church will not be fully successful till every layman throws himself wholly into the Church's work."  
—The Dean.

### PRESENT-DAY NEEDS.

(Suggested at the Conference.)

"Visions of ideals."  
—Rev. Reginald Stephen.

"Men who will keep on fighting."  
—Canon Finnis.

"Men prepared to share the joys and sorrows of their Mother Church."  
—The Dean.

"Men who are prepared, not only to die, but to live for their country."  
—The Bishop.

"A reading clergy anxious to keep abreast of the times, and an intelligent and well-instructed laity."  
—The Dean.

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## THE REV. P. N. HUNTER.

THE case of the Rev. P. N. Hunter, of which so much was said in Hobart and elsewhere recently, has, we understand, been settled in a manner which we trust will satisfy all parties. It will be remembered that Mr. Hunter generously volunteered to go, at his own expense, to South Africa as chaplain to the Tasmanian contingent. All would have been well had he first consulted the Bishop and made arrangements for the charge of the important cure he held. As it was, he sent in his application to the Government for a commission, and his notice of leaving to the Bishop on the same day. Had his intention been carried out Zeehan would have been left without a clergyman in charge. The Bishop naturally refused to accept so sudden a notice, and the Government declined under such circumstances to grant the commission. Hence the friction, which was most unfortunate. Nothing could have been farther from the Bishop's thoughts than to offer any obstacle to such wishes as Mr. Hunter's, had not the most sacred interests of the Church stood in the way. But no Bishop, we venture to say, could have allowed a clergyman holding an important cure to vacate it, so to speak, at a moment's notice without securing a competent substitute. And this had not been done, and, moreover, has not been done two or three weeks after the event. As soon as the Bishop could provide for Zeehan he was willing to let Mr. Hunter go. The difficulty was to find a clergyman who could leave his parish for several weeks to take Mr. Hunter's place. The Rev. J. Tryon Wilson was asked, and it was arranged that the Rev. E. T. Howell should take charge of Burnie during his absence, if he consented. But Mr. Wilson found it impossible to get away just now. It is now arranged that the Rev. W. Hogg, from Latrobe, will undertake the work, Mr. Hogg's place being filled by a "locum tenens." But it takes time to arrange matters, and the public must see that it is not easy to do so. We are sure that all right-minded people will feel that his Lordship was only doing his duty to the diocese in delaying Mr. Hunter's departure, and that Mr. Hunter himself, though forgetful for the moment of the interests of Zeehan, was only so in his genuine zeal and sympathy for our men who have gone to the front.

## NOTES.

WILL our contributors kindly remember that subscriptions for the current year are now due, and that they will greatly forward the interests of the "Messenger" by sending the amounts owing, at their early convenience, to the manager, 2 George-street, Mr. F. J. Read having resigned that position. There has been a marked increase in the number subscribing of late, but not quite sufficient in warranting the proprietor either to enlarge the issue or to provide for a better class of paper on which to print it. Those who have the interests of the "Messenger" at heart are solicited to double their efforts to provide still more subscribers, and to seek from those who can afford it donations towards the expense of improving the paper in every direction. The good work, already so far-reaching, would thus be encouraged to still further widen out its sphere of utility. Contributors of MS. must remember that matter for publication should be sent in by the 7th of each month.

The present issue forms a "Conference Number," a considerable amount of space being devoted to an account of the Diocesan Conference just held in Launceston. We are sorry on this account we are compelled to hold over much matter of importance. The "Report of the Children's Home Mission Fund for the year 1899" we are especially sorry to shut out, but it will be given fully in our next issue.

The Conference just held is the third of the series held at intervals of about eighteen months. It seems a pity that arrangements could not be made by which the Conference should meet annually in Hobart and Launceston alternately.

The good these meetings do, whether from a social, educational, or ecclesiastical point of view, cannot well be over-estimated. The church has hardly realised what power she possesses in her erudite clergy, and her far-seeing laity, when opportunities such as these are afforded them to speak out their minds on questions of far-reaching import to all classes.

The Conference in question has justified its existence in many ways. The men's meeting deserves to be specially referred to. It is a matter of sincere regret that not many more than a hundred should have attended. The

speeches were certainly equal to anything ever heard in Launceston, and there can be no doubt that if the hall had been crowded to excess everyone would have felt that he had received a most helpful stimulus to greater efforts in the future. We much regret that it is not possible, through lack of space, to reproduce the speeches verbatim.

At the women's meeting "Women's work in relation to domestic, social, and church life" was very eloquently and pleasantly explained by Mesdames Montgomery and Lingley. Miss Emerson and Sister Charlotte also contributed papers full of excellent hints and suggestions.

The Bishop's "Inaugural address" was printed "in extenso" in one of the leading dailies, and provoked an able and kindly leader. We are glad to be able to reproduce the Bishop's address as it was delivered.

The Dean's deep spiritual power made itself felt in all his utterances—a power full of rare earnestness, not easily resisted.

Our old friend the Archdeacon of Hobart, ever strong, and always clever and witty, was splendidly received. He is a great favourite in the north.

Canon Finnis's clarion notes, hurled out so fearlessly, and so exactly hitting the mark, much like the true marksman scoring a bull's eye, never failed to reach the "militant nerve" of all present.

The speeches and papers of that brilliant young Australian of whom we are justly proud, the Rev. Regina'd Stephen, did very much to sustain the high standard of thought whose keynote the Bishop had sounded.

The Rev. R. C. N. Kelly's paper on "Some limitations to the theory of materialism" covered a wide field. It was a profound study, and needed the closest attention to follow. It was one of those productions which needs much study even when in print, so full was it of points hard to realise. Yet we were glad to get it, and thank its author.

The excellent papers by the Revs. S. Bucknell, C. G. Wilkinson, A. W. Lingley, W. H. Root, L. T. Tarleton, W. S. Stone, and others, in their enunciations of various aspects of church work and life, gave a comely symmetry and due proportion to the whole. There was, however, too little of the lay element.

## PARISH ECHOES.

## ST. JOHN'S, LAUNCESTON.

ON Wednesday, January 31, the annual vestry meeting was held. The numbers attending were good, but not as large as they should have been. Our men have not yet fully realised the solemn duty their membership imposes upon them to attend and take part in the work of the Church and in the appointment of its officers.

The report, which was a model in its clearness and brevity of what such should be, dealt fully with all the

above £800. During that time we have raised £251 for erection of a Mission House, £234 for the enlargement of St. John's, and £115 for repairing and re-roofing the rectory. If these sums be added to the amount applied to the reduction of the debt it will be seen that some £1400 has been raised during these three years over and above our outlay. The report ends with these words:—"Altogether, the finances of the church are in a better condition than they have been for years." This is good news indeed, and yet we are reminded that the condition of the parish church and of the glebe will require a



WELDBOROUGH ROAD, ON THE EAST COAST.

It was a matter of regret to everyone that Mr. Justice McIntyre was unable through duties elsewhere to have opened the subject of the "Non-observance of Sunday," as we had hoped.

Mr. W. J. Genders's first-rate speech on "Morals and money-making" made us all long for a fuller expression of feeling from our laymen.

various financial elements in the parish. This report was printed and circulated very largely all through the parish, so that there is no need to repeat it here. The income of the church during the year was £1454. This, after the payment of our very many claims, left a Dr. balance of £59 against us at the bank. Three years ago the debit was

considerable expenditure in the near future. We congratulate the Churchwardens on their splendid work. We shall be glad to send anybody a copy of the report in question upon application, as our space is insufficient to deal more largely with it.

The refusal of Mr. Whitfield to stand as one of the wardens for the current

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year was received with universal regret. For nine years he has filled the position most ably. If all our laymen had done a like work for their church as that done by Mr. Whitfield, how different would its position be. Upon the motion of the rector a unanimous vote of thanks was recorded to this gentleman; who, in replying, said he would not cease to take less interest than usual in the church's work, and it was quite possible he might return to his old "berth" at some future time.

Everyone will be glad to know Mr. W. Perrin has returned to his old work as one of the wardens. He was accorded a hearty welcome by all present. Mr. M. Brownrigg accepted office with Mr. Perrin as people's wardens, whilst Mr. W. E. Genders was again appointed as minister's warden. A very hearty vote of thanks was accorded to the churchwardens, and to all other church workers. We trust 1900 may see a like good work done.

The affairs of the Young People's Christian Union were started for the year by an enjoyable social in S. John's School-room on the 6th instant. The numbers attending were good. Several songs were sung by Mrs. Fray and Mr. F. M'Donald, and pictures illustrative of the same shown by Mr. Harold Brownrigg through his lantern. Several other musical items were also given, all of which were much appreciated. The Rector made a short speech, asking all to aid in securing new members, and urged old ones to stand loyally by the movement. Refreshments were provided, and the meeting broke up about 10 p.m.

Sunday-school.—The annual prize-giving took place on January 28, when a children's service was held in the church. There could be no cause of complaint re the distribution, as close on 300 children received books. Our

system of marks gives every child in the school an easy chance of getting a prize, so that the loss of one is entirely a scholar's own fault.

Home Mission.—The first half-yearly collection in the parish schools was made on January 28. Close on £4 10s was the amount taken up, which must be considered as a very satisfactory contribution from the scholars of S. John's.

Diocesan Examination.—We were very much disappointed at not being able to give the results of the examination on the prize-day. Nearly three months have elapsed since the papers were forwarded to the examiners, and our secretary was blamed for a delay in forwarding them, that delay being partly caused in classifying the papers to minimise the work of the examiners. S. John's parish schools are very loyal to the diocesan examination, and all the scholars are expected to go in for it, special prizes being given by the school to encourage them, and we certainly think there is room for improvement in the way we are treated from headquarters.

Choir.—The attendance of members has been a little weakened lately through the holidays, still there has been a very satisfactory muster, especially at evensong. A musical treat is promised for April 5, when that grand work, "The Crucifixion," by Sir John Stainer, will be again rendered, on the lowest possible grounds, it may be said. Those who are lovers of good music can greatly assist the choir in their efforts to provide such, by reserving the date mentioned for the purpose of being present at S. John's Church. But of course there are deeper and more solemn thoughts which accompany the mere mention of the word "Crucifixion." The date given is in Pass'on

Week, a time when each true child of God should be preparing to pass in spirit with the Crucified One through His time of sorrow.

Canon Howell has informed Mr. Fray, our organist, that the Bishop of Adelaide expressed himself as being very pleased with the singing of the boys and the choir generally. This is a distinct compliment, coming as it does from one who in the Cathedral of his diocese (S. Peter's) has perhaps the best choir in the Southern Hemisphere.

S. Aidan's prize-giving took place on Sunday, 11th inst. Owing to the Rector's absence some little delay was occasioned. However, on the above-named date a short service was held at 3 p.m., and the prizes were presented. Very much credit is due to the superintendent and teachers in the excellent work done in the past. The school is about to sustain a heavy loss in the withdrawal of Miss Maud Genders, whose splendid energy and devotion have been largely instrumental in building up the school to its present efficient state. Miss Genders has felt the strain put upon her too much for her strength, but it is hoped she may take up lighter work at S. John's. The function went off very happily, and the children much encouraged by their really handsome prizes.

Baptisms.—Jan. 10—Lewis Thomas Collins, Elsie May Hall, Mary Anne Merle Smith; Jan. 17—Nathanael Robert Baker; Jan. 24—Cyril Joseph Marvell; Jan. 31—Constance Evelyn Sarah Crisp, Kenneth Gordan Booker; Feb. 7—Daphne Victoria Buckley, Roy Stanley Holt; Feb. 8—Valda May Ada Nair Minnings.

Marriages.—Jan. 24—John Thomas Vaux to Caroline Matilda Fisher; Feb. 14—Frank Tyson to Ann Henrietta Perrin.

THE MOST AND THE BEST FOR YOUR MONEY.

## F. W. MOORE & CO.'S TASMANIAN PRESERVES

OUR JAMS ARE MADE FROM SELECTED FRESHLY GATHERED FRUIT AND THE FINEST CANE SUGAR PROCURABLE.

COMPARE THE WEIGHT OF JAM IN OUR TINS WITH OTHER BRANDS WE GIVE THE MOST AND THE VERY BEST.

IF YOUR GROCER DOES NOT KEEP IT WRITE TO US.

F. W. MOORE & CO., 1 MONTPELIER STREET, NEW WHARF, HOBART.

### QUEENSTOWN SPECIAL PAGE

Residents and those going to the West Coast will do well to deal with those advertising below.

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**PERCY A. CRAW,** DIRECT IMPORTER of DRAPERY, CLOTHING, FURNISHINGS, And BOOTS.  
Late CRAW, BROS., & CREED,  
*The Cheapest and Best House for all kinds of Drapery on the West Coast.*  
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Orders by post receive prompt personal attention.

**R. C. BROADBY,** BOOTMAKER.  
Best and Cheapest Shop for Boots & Shoes.  
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PRESCRIPTIONS CAREFULLY  
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The most approved Perfumes always  
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**IMPERIAL HOTEL**  
QUEENSTOWN (MOUNT LYELL),  
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The largest and most commodious and  
only brick hotel in Queenstown.  
Accommodation for 100 Visitors.

All rooms well ventilated  
Sanitation perfect  
Baths, Sample Rooms  
Attendant meets all trains

TERMS MODERATE.  
**PARER AND HIGGINS,**  
Proprietors.

CALL ON **W. H. LEWIS & CO.,**  
For all the latest delicacies in  
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BEST GOODS ONLY. AT LOWEST PRICES.

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BUILDERS' IRONMONGER  
AND  
TIMBER MERCHANT,  
Corner Driffield and Cutten Streets.

Man wants but little here below,  
He wants that little cheap.  
Can get ANYTHING from  
**JAMES ROBERTSON, ORR STREET, QUEENSTOWN.**

**CALDER & HULL,**  
Share and Insurance Brokers,  
Mining and Commission Agents,  
QUEENSTOWN AND ZEEHAN.  
**THE CASH PROVISION EMPORIUM**  
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Dairy Produce,  
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COSTUMIERE.  
Latest Tailor Costumes,  
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AUCTIONEER,  
House, Land, and Estate Agent, and  
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**GEO. WHITFIELD,**  
GOLD BUYER. Repairs a speciality.  
Orr Street, QUEENSTOWN.  
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FURNISHING IRONMONGERY

SPECIAL INDUCEMENTS FOR CASH.

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Platedware, Chinaware,  
General Ironmongery,

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A SPECIALITY. \* \* \* \*

**H. J. MARSH & CO.,**  
MURRAY AND COLLINS STREETS,  
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**HENRY CLARK.**

Sawmills and Timber Yard—

151 COLLINS STREET,  
HOBART.

Telephone 149.

**W. SALTER,**  
COACH BUILDER,  
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Established 1866.

Vehicles of every description made and repaired.

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Of any description can be obtained  
at lowest prices from

**ERNEST T. CRISP,**  
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**LIGHTHOUSE BUTTER.**—This is  
one of the finest butters in Tasmania, and  
is fast surpassing all other brands.

SOLE AGENT: **E. C. ROGERS,**  
Perthshire House,  
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171 Liverpool Street, Hobart.  
Telephone 286.

**HADLEY'S  
ORIENT HOTEL,**  
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BUTCHER,  
121 Liverpool Street, HOBART.

Families waited on for orders. Only first  
quality meat kept. Small goods a specialty.

**Bamboo and A t Wicker Furniture and Chairs  
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Cradles, Tea Tables, and every description of  
Basketware made on the premises.

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Boot Importer and Manufacturer,  
Supplies the Public direct from  
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**ALABASTINE . .**  
For CEILINGS and WALLS.

**M. L. MOORHOUSE,**  
136 Collins Street, Hobart.

**PASTINACA COFFEE**  
Highly recommended specific for  
Asthma, etc. In 6d. and 1s. tins.

**ROBERT WALKER & Co.**  
The Emporium, HOBART.

**BALATA BELTING**  
The Finest in the World.

Sole Agent—  
**S. H. BURROWS,**  
103 Elizabeth Street, Hobart.

**ARTHUR ENTWISLE,**  
ENGRAVER,  
76 Murray Street, Hobart,  
Late of 95 Collins Street.

Gold, Silver, and Metal Monograms and Initials  
pierced, engraved, and fixed to purses,  
pocket books, hand bags, etc., etc.

Inscriptions of any amount of lettering engraved  
on presentations. Silver Shields made and  
engraved, and fixed to cricket bats.

Badges of every description made for Clubs and  
Societies.  
Repairs of every description done.  
Country orders promptly attended to.

To prevent mistakes, all letters and tele-  
grams should be addressed as under, and  
NOT Mr. Crisp, Timber Merchant, Hobart,  
BUT

**FRED. H. CRISP,**  
Timber Merchant,  
Melville Street, HOBART.

*Absolutely Pure!*

**JONES' I X L JAMS**

*Manufactured in the Huon Orchards.*

**CHAS. D. HAYWOOD, CATERER,  
CONFECTIONER, ETC.**  
139 Elizabeth Street, HOBART.

WEDDING CAKES SUPPLIED OF THE BEST DESCRIPTION  
Branch Establishments—Murray Street and 34 Elizabeth Street.

Visitors from the country will find every convenience for their comfort at the Excelsior  
Cafe, lower Elizabeth Street, Hobart. Light Refreshments and Meals  
obtainable at any hour of the day.

**STABB BROS.,**  
*Builders & General Contractors, & Brick Manufacturers.*  
BEST LOCAL BRICKS IN THE MARKET.

All kinds of general repairs executed with promptness. Agents for Hyatt & Co.'s  
Illuminating Skylights, Floor Lights, and Pavement Lights; also Sezerelmey Stone  
Liquid for Damp Walls, etc. Office and Workshops:  
Telephone 215. Collins Street West, HOBART.

**ALL SAINTS', HOBART.**

THE annual meeting of parishioners  
was held in the school-room on  
the 6th inst. The Rector presided,  
and there was a fair attendance. Mr.  
W. L. Sansom produced the church-  
warden's accounts for the year, which  
were only passed as printed. They  
showed a balance of £76 on the debit  
side, but some £66 of arrears was ex-  
pected to come in. The total receipts  
for the year amounted to £584. The  
Rector, in moving the adoption of the  
balance-sheet, alluded to the falling off  
in revenue, which he attributed to the  
departure of some liberal supporters of  
the church, and also to the many other  
calls upon their liberality which were  
constantly occurring. He also stated  
that he hoped before the year was out  
to have a colleague, when they might  
reasonably expect the affairs of our  
parish would improve. Since they lost  
the valuable temporary services of the  
Rev. C. E. Perry he had been able to  
keep up the regular services with the  
help of the Rev. H. H. Anderson once  
a month. He thanked most warmly all  
his church workers, who had so ably  
assisted him, especially superintendent  
and teachers of the Sunday-school and  
district visitors. He asked for one  
more district visitor and three more  
Sunday-school teachers. The follow-  
ing gentlemen were re-elected church-

wardens:—Rector's, Mr. C. S. Maxwell;  
parish, Messrs. R. W. Butter and W. L.  
Sansom, and Messrs. R. P. Adams, T.  
Stephens, E. C. Wright, R. Innes, and  
Macleod, E. R. Fisher, Geo. Spencer,  
and Kennette Simmons were elected to  
the Parish Council; and Messrs. R. P.  
Adams, R. Innes, E. C. Wright, E. P.  
Fisher, E. Spencer, and Macleod, C.  
Reeves, and Max Stephens sidesmen.

Special votes of thanks were carried  
with acclamation to Mr. Gould and the  
members of the church choir and to  
the outgoing churchwardens, and a  
warm vote of thanks to the Rector con-  
cluded the proceedings.

A company of the Church Lads'  
Brigade has now been formed, and held  
its first drill. Mr. Vivian Butler has  
kindly undertaken to be captain, and  
as we have several young men con-  
nected with the volunteers, etc., we  
ought to be well supplied with instruc-  
tors. At the meeting, which was held  
to start the brigade, Major J. B. Hick-  
son, Lieut. A. L. Sansom and Mr. Eric  
Giblin kindly attended and addressed  
the lads. There seems to be a good  
deal of enthusiasm at present, which  
we hope will not soon evaporate. The  
Rector is chaplain, and for the present  
the drills will be held in the school-  
room and yard, and the crypt will be  
used as headquarters.

**DEHLE, BENNISON & CO.,** Dairy Produce and Dairy Machinery Merchant's  
. . . Tasmanian Agents for . . .

THE "SHARPLES" CREAM SEPARATORS, THOMAS' "STAR" PHOSPHATE AND KAINIT, Cherry's Churns, Workers,  
and Printers, Engines, Boilers, Milk Testers, "FREEZINE" (nothing to equal it for preserving milk and cream), Wells, Richardson and  
Co.'s Butter and Cheese Colours, "PRESERVITAS" (the saviour of our butter trade), and all Dairying and Farm Requisites.

PRODUCE RECEIVED ON CONSIGNMENT.

HIGHEST PRICES.

PROMPT RETURNS.

**DEHLE, BENNISON & CO., 132 Collins Street, Hobart**

The usual bi-monthly meeting of the  
All Saints' Missionary Association was  
held in the 5th, when matters connected  
with the different missionary societies  
were discussed and a pleasant evening  
spent, and the Rector gave a short ad-  
dress upon Isaiah xlix.

Baptisms.—Reginald Brian Hill, Jean  
Smith, Marguerite Joyce, Sansom,  
Florence Alfridine Phyllis Absalom,  
Barbara Davis, Annie Victoria Chaffey,  
Ruby Irene Chaffey, Ivy Doris Chaffey,  
Eva Beatrice Chaffey, Charles Sorell S.  
John, Myrtle Vera Blake, Thomas  
Henry William Cheesman.

Marriages.—James Francis Jones to  
Ella Walker, Alma Francis Nicholls to  
Mary Agnes Lager.

Burials.—Jan. 20, Lama Florence  
Ward, 6 years.

Church Offerings.—Jan. 1, 10s 2d; 6th,  
3s 9d; 7th, £6 3s 9d; 14th, £5 5s 6d;  
17th, £1 0s 8d; 21st, £4 5s 9d; 25th,  
1s 7d; 28th, £4 1s 10d. Total for Janu-  
ary, £21 13s.

**S. JOHN THE BAPTIST'S, HOBART.**

THE annual meeting of the par-  
ishioners was held on Friday even-  
ing, January 26. The Rector, Canon  
Finnis, occupied the chair. The re-  
port of the retiring wardens showed  
that the total receipts from all sources  
amounted to £455 1s 3d., being £18 4s  
5d less than the preceding year, but  
it was encouraging to note that the  
receipts through the offertory and  
Parish Council had increased, the fall-  
ing off having been from entertain-  
ments, fewer of which had been held.  
The liabilities of the parish now stand  
at £108, and it is hoped that during  
1900 these will be considerably reduced.  
It will also be necessary to raise £20  
extra towards the stipend of the lay-  
reader to supplement the amount gener-  
ously given by Canon Finnis, being the  
salary received by him as Chaplain to  
the House of Mercy. Mr. Albert Reid  
was reappointed clergyman's Warden,  
and Messrs. R. Newman and Alex. Reid  
were unanimously re-elected. The  
chairman then addressed the meeting,  
thanking the wardens, Parish Council,  
and collectors, Sunday-school teachers,  
organist and choir, etc., for the good  
work done by them for so many years,  
and he also gave the following statis-  
tics:—

During the past year there have been  
213 Sunday services, including 42 at  
the House of Mercy; 789 services on  
other days, including 44 at the House  
of Mercy; 180 celebrations of the Holy  
Communion, 39 at the House of Mercy;  
248 communicants made 1611 com-

munions, including six communicants at the House of Mercy, who made 116 communions. There were 53 baptisms, 25 persons confirmed, 24 married, including H.M. ministrations. The Rector preached 259 sermons, 82 of which were at the House of Mercy; held 154 Confirmation classes, 20 of which were at the House of Mercy; gave 62 lessons in the Sunday-school, visited House of Mercy 96 times, the adjacent Government Hospital 32 times, 21 of which were for religious instruction; held 60 teachers' classes, and 12 district visitors' meetings; Bible classes and meetings in connection with S. Andrew's Brotherhood, 20; attended 50 choir practices, 10 Parish Council meetings, and visited the State-school for the purpose of giving religious instruction 67 times, to 130 children. Interviews with parishioners and members of the congregation and visits paid to the sick and whole numbered 971. Mr. Brammall's State-school lessons numbered 18, and his parish visits 465. Since his appointment in August last he has done good and lasting work in the parish.

The Parish Council was then elected for the current year, consisting of the churchwardens (ex officio), and Messrs. H. Brammall, F. V. Chambers, A. Chatterton, J. V. Johnstone, Y. Levis, J. K. Lumsden, C. Pitman, F. A. Pitman, and A. A. Tibbs. The proceedings concluded with a vote of thanks to the chairman.

The Sunday-school prizes were presented on Sunday, 28th ult., and the school treat took place on the 3rd inst. The expenses of these have been again defrayed by a sale of work arranged by the teachers.

The attendance at week-day services has been falling off. It is obligatory upon all clergy to say the daily office, but even laity who have not cast off all their spiritual ties have a duty in this matter. The 15th Canon has a wise suggestion that might apply to all week-day service. It runs thus:—"Upon Wednesdays and Fridays weekly, though they be not holy days, the minister, at the accustomed hour of service, shall resort to the church or chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer—Whereunto we wish every householder dwelling within half a mile of the church to come, or send one at least of his household fit to join with the minister in prayers." "Every householder to send one at least." Verily we do wish it most heartily!

A fancy fair and sale of work in connection with this parish was held in the school-room, Goulburn-street, on the afternoon and evening of Wednesday last. The parishioners and their friends assembled in large numbers, especially in the evening, when the room was crowded. The members of S.

John's Guild of Perseverance, under their energetic secretary, Mrs. Norris, had been at work for some time previous, and with the assistance of those good friends to S. John's, the Rev. J. A. Priestley and Mrs. Priestley, of Oatlands, made a splendid collection of useful and ornamental articles, which were nearly all disposed of at good prices, the net gain to the parish funds being nearly £30.

In the afternoon, at 3.15, the Rector, Canon Finnis, introduced Mrs. Montgomery, who, in some well-chosen words, spoke of the temptation at the present time to perhaps forget the pressing needs of home in the desire to augment other calls. She congratulated the people of S. John's in having such an excellent exhibition, and on their determination to keep up their funds and pay their way, and then declared the show open.

During the afternoon there were present:—The Rev. Dean Kite, the Ven. Archdeacon Whittington, Canon Shoo-bridge, the churchwardens, and many old friends who in former years were members of the congregation.

The various stall-holders were as follows:—Needlework, Mrs. Norris and Nurse Charles; refreshments, Mrs. Finnis, the Misses Reid and Wallack; stationery, Mrs. and Miss Donnelly; snowball, Misses C. Norris and Gourlay; picture frames, Misses Rule, Johnstone, and E. Norris; vegetables and dairy produce, Mrs. C. Pitman and Miss Butcher; sweets, Misses C. Newman and F. Rule. Miss A. Tibbs and Miss Finlayson presided over a picture gallery and an exhibition of mummies. In the evening much amusement was caused by the competition for trimming hats, driving nails, etc., in which several well-known ladies and gentlemen took part, the managers and judges being Messrs. A. Tibbs, Brammall, Pitman, and Pitt.

Pianoforte selections were rendered by Misses Essie Aldridge and Mr. Bradshaw Major.

Baptisms.—Jan. 10, 1900, Lilian Grace Swinton; Jan. 11, Cora Rose Fagg; Jan. 17, Ida Kathleen Johnson; Jan. 19, Helen Frances Noel Chambers; Jan. 31, Louisa Emily Paine; Jan. 31, Arthur George Harold Synott.

Communicants and Offertories.—Jan. 1, seven communicants, 4s 9d; Jan. 6, five communicants, 1s 9d; Jan. 7, 10 communicants, £4 8s 8½d; Jan. 11, three communicants, 1s 7½d; Jan. 14, 12 communicants, £4 2s; Jan. 21, eight communicants, £3 18s 3½d; Jan. 25, two communicants; Jan. 28, 24 communicants, £3 12s 5d.

#### SPRINGFIELD.

STILL more changes! The respected superintendent of our Sunday-school, Mrs. Murray, has resigned the position, which she has

held for so long. Her successor is Mrs. G. Lowther, whose husband is with the first Tasmanian contingent in South Africa. Mrs. Lowther has for some time been teacher of the boys' Bible class, and is very much respected for her Christian character and godly life. On the fourth Sunday after Epiphany (January 28) she was installed as superintendent by the Rector. There is no doubt that the school will flourish under her rule. Miss Lester has been appointed organist in the place of Miss W. Salier, who goes to fill the same position at Scottsdale, owing to the removal of Miss Harris to Richmond.

The parish meeting was held on the 30th ult., when Messrs. Lester, Linton, and John Ranson were elected churchwardens, and the following appointed for a Parish Council:—Mr. S. Ranson, Mrs. S. Ranson, Mrs. Murray, Mrs. John Ranson, Mrs. M'Donald, Misses Lester and Lodge. As these are all workers, we may expect things to go ahead in Springfield this year.

#### SCOTTSDALE WEST.

THE Sunday-school at Scottsdale West has only been started about a year, but under the superintendence of Mrs. Glover and her devoted band of teachers, it is now in a flourishing condition. At the Sunday-school picnic recently held nearly 40 children were present. During the year over £6 has been raised for the Sunday-school. When it is remembered there are only about 20 families all told in Scottsdale West, this speaks well for the energy of superintendent and teachers. Besides the children, there was a good muster of parents and friends at the picnic. The prizes were distributed by the Rector, who spoke highly of the school and office-bearers. As soon as it was dusk all adjourned to the school-room, where a Christmas tree, loaded with presents gladdened the eyes and rejoiced the hearts of the youngsters. May this year be as prosperous and peaceful as the last. The great and crying want is a Sunday-school building, because now the scholars have to meet in the public school, for which a rent of 1s 6d per week has to be paid, or nearly £4 a year. This is a great slice out of the contributions and donations to the Sunday-school, and amounts to 60 per cent. of the whole amount contributed. Out of every 10s contributed towards the school, 6s goes for rent, and only 4s for the scholars. If the people of Scottsdale West, with their well-known energy, would only say "We will have a building for our Sunday-school" there would be a building in a very short time, for it is well known that when they say a thing they mean it.

TRY A. J. NETTLEFOLD'S SUPPLY STORES,

58, 60, and 62 LIVERPOOL STREET, HOBART.

## HAVE YOU TRIED VITADATIO?

### NINE OPERATIONS UNSUCCESSFUL.

14 YEARS' SUFFERING FROM HYDATIDS.

NOW THOROUGHLY CURED BY WEBBER'S "VITADATIO."

READ!

Nicholson-street, Woodend, 28/10/99.

MR. S. A. PALMER,

Vitadatio Institute, Melbourne.

Dear Sir,—It affords me the greatest of pleasure in bearing testimony to the genuineness and power of your wonderful Herbal preparation, "WEBBER'S VITADATIO." You may rely on my doing all that lies in my power to let other poor sufferers know of the benefit I have derived from it. Briefly, the particulars of my case are as follows:—Some 14 or 15 years ago "I was suddenly taken ill" with Pleurisy, and shortly afterwards "Hydatids formed on the Lungs." I was treated by several of the best doctors, but as they failed to give me any relief, I decided to enter the "Kyneton Hospital," where I was "operated on" on nine (9) different occasions, and they wanted me to undergo the tenth, when one day a Mr. E. Jones, of Kyneton, called on me and told me what he personally knew of VITADATIO, he was sure it would give me great relief, if not altogether cure me. As I felt I could only rely on this gentleman's word, and as everything else had failed, I thought I would give it "a fair trial," with the result that "I am absolutely cured." The Hydatids began to come away very shortly after I commenced the medicine, so you may be sure I stuck to it, till at last every Hydatid has left me. I can honestly say I AM IN BETTER HEALTH AND SPIRITS TO-DAY THAN I HAVE BEEN FOR THE PAST FIFTEEN YEARS. For this marvellous change I have to thank Mr. Jones for his kind advice, and "WEBBER'S VITADATIO" FOR THE COMPLETE CURE. I may tell you that during the time I was under the various medical men I took innumerable quantities of medicine without any result whatever. Herbalists' and Specialists' medicine I have drunk gallons. One Melbourne Specialist in Hydatids guaranteed to cure me for £6, but my case was beyond him. I can honestly say "WEBBER'S VITADATIO" ALONE CURED ME. I give this testimonial of my own free will for the good of suffering humanity, and out of a grateful heart. I shall be pleased to answer any enquiries

and give full particulars to any one interested on receipt of stamped addressed envelope. Trusting some may be led by my experience and testimony to give WEBBER'S VITADATIO a trial.

Yours gratefully,

MARY ANN DAVIS.

(TESTIMONIAL.)

MR. W. WEBBER, Proprietor "VITADATIO."

Dear Sir,—For upwards of one year I have owed you a debt of gratitude which no words of mine, however far-reaching in their effects, can ever repay. Many times when I have seen you in the streets of Launceston my conscience has always condemned me for not telling you the facts of my case; for, after all, I always think "honour to whom honour is due" is a motto to which every public benefactor has a just claim. Scores of people in this city know that I have been the victim of great suffering for the past eight years, from LEAD POISONING, RHEUMATISM, and SCIATICA. I tried all patent medicines and liniments I could think of. At last the sciatica got the mastery of me, and I could not turn in my bed for upwards of three months. Anyone who knows the torturing pains of Sciatica can better imagine than I can described what I suffered during those eight long years, and especially the three months I was bedridden. I tried the skill of our local doctors, and then went through a course of treatment in our City Hospital, but got very little better. In a state of desperation, and almost hopeless despair, I went, at great expense, to Sydney, in the hope that some relief from pain might be obtained by treatment in that city. I was treated by several Sydney doctors, and, without in any way reflecting upon the skill of any member of the medical profession, all my hopes were doomed to despair, and I returned to Launceston no better than when I left.

Many times during those years I was urged by my friends to use your Vitadatio, and now I frankly admit there was an amount of prejudice lurking in my mind against it, because of it being a local preparation. But the most astonishing part of the whole affair is that eight bottles of your Vitadatio, purchased from one of our local chemists, effected the great cure in my case, of which I am proud to boast. I have never been laid up a day from work since the cure was effected. The hale and strong may be slow to believe the facts of my case (and it is a very small matter to me whether they do or not), but I hope that any fellow-sufferer who may read this will be induced to try the virtues of Vitadatio, and thus prove it to be a conqueror of pain and a positive boon to suffering humanity. Of course I can only speak as I find; and, personally, it is my opinion based on experience, that the invention of Vitadatio may rightly be classed as one of the most valuable discoveries of the nineteenth century. I cannot but speak well of it.

You have my full consent to use this account of my case in any way you think fit.—Yours very truly,

ANDREW MILLER.

Aug. 30, 1899.

51 Canning-street, Launceston.

Mrs. Spotswood, Red Hills, Tasmania.

Dear Sir,—Words are mere empty sounds to express the debt of gratitude I owe you as the inventor and proprietor of your superlative medicine Vitadatio. From the time I was 13 years of age, it may be said with absolute truth I did not enjoy scarcely a day's good health, and this continued for upwards of 15 years. During that long period I have been treated by six doctors for the following complaints, viz., Palpitation of the Heart, Starved Nerves, Sluggish Liver, and Consumption. My state of health and vitality became so low the doctor said there was no hope for my recovery but to leave Tasmania, and go to one of the warmer colonies; this was during the year 1894. While in a state of great indecision as to what course to take—leave the colony, or, as the doctor said, remain here and die—your great and good medicine was then for the first time, so far as I know, advertised in the newspapers in northern Tasmania, and what was then a new remedy to us as a family was for the first time brought under my notice. As a last forlorn hope, and after considerable pressing, I consented, with great reluctance, to try its effects in my case. It is so many years since the course was taken that I do not remember the exact number of bottles, but think it was 10 or 11. The Vitadatio proved to be just the right medicine for my complication of troubles, for it restored me to perfect health, and restored my whole body, with all the deranged functions, to a healthy condition, added to which I have enjoyed good health from the time of your medicine having cured me to the present. I must ask you to excuse my apparent want of gratitude for not sending you the truth of my case years ago. And let me further add, sir, for the benefit of any of my sex who may be hesitating and cannot decide to give Webber's Vitadatio a fair trial, that a medicine which has so thoroughly cleansed my system as to keep a chronic subject to the ailments and diseases which I have named above free from pain, and the fearful mental anxiety for so many years, is worthy of a trial, and is, as I know, from a thankful experience, more valuable to suffering ladies than you claim for it. I. SPOTSWOOD.

December 4, 1899.

HATTON & LAWS, Sole Agents, and all Chemists.

February 23, 1900.

## SCOTTSDALE.

BY the removal of Superintendent Harris and family to Richmond we have lost an unobtrusive but devoted churchwarden in Miss Harris. Both as organist and superintendent of the Sunday-school, she has set an example of untiring earnestness it will be hard to excel. The parishioners determined to show their appreciation of her work and character by giving her something by which to remember them. This was presented to Miss Harris at the Sunday-school picnic, with the following address:—

"SCOTTSDALE, January 18, 1900.

"Dear Miss Harris,—

"We are all very sorry you are leaving us. We shall miss you at the organ and in the Sunday-school; indeed we do not know whom we can get to fill your place. And you have done everything with such a willing mind that it has been a pleasure to work with you. You will be remembered not only by what you have done, but also by the spirit in which you have done it. Will you kindly accept the accompanying present—a gold brooch—from the parishioners and Sunday-school as a small token of our esteem for you, and our interest in your future welfare. You carry with you our best wishes and deepest respect. May you ever live in the light of God's countenance in this world, and in the world to come enjoy His Presence for ever, is, dear Miss Harris, the wish of us all.—Your sincere friends and pastor.

"(Signed on behalf of the subscribers),

"W. HENNINGHAM ROOT,

"Rural Dean."

"Miss Harris, organist, and also superintendent of S. Barnabas' Sy. Sch., Scottsdale."

To this Miss Harris sent the following reply:—

"SCOTTSDALE, Jan. 30, 1900.

"Dear Mr. Root,—

"Will you kindly convey my sincere thanks to the parishioners and Sunday-school children for their handsome present and good wishes. Their kindness will ever be remembered by me. I am very sorry to part with such kind friends, and especially the children. The Sunday-school and church work has been a very great pleasure to me. I regret having to leave it very much. Again thanking you all, and, with best wishes, believe me, yours very sincerely,

SOPHY W. HARRIS.

"Rev. W. H. Root, Rector and Rural Dean of Scottsdale."

Miss Harris left for her new home on Thursday, February 1, and there was a goodly number to wish her good-by and God-speed. Owing to her departure the position of organist has been filled up by the appointment of Miss W. Salier, who has been organist for so long at Springfield. We trust she will fill her new position as long and as ably as her old one.

The annual parochial meeting was held on January 31, the Rector in the chair. The secretary (Mr. O. H. Root) read the report and balance-sheet, which was eminently satisfactory, the income being more than double that of last year. Messrs. Ladbury (Minister's) and Messrs. O. H. Root and Huttley were appointed wardens. The following were elected for the Parochial Council:—Messrs. Downie and Wade, Mrs. Umpleby, Misses Hoakway, Gofton, and Ladbury. Votes of thanks were passed (1) to the secretary (Mr. O. H. Root), (2) Mr. Ladbury (the lay reader), (3) the lady collectors (Mrs. Umpleby, Misses Ladbury, Hookway, and Gofton), (4) Miss Harris (the late organist and superintendent of Sunday-school).

On Sunday morning, February 4, a memorial service for those who have fallen in the war was held in S. Barnabas Church, Scottsdale. The church was filled, there being hardly a spare seat anywhere. Punctually at 11 o'clock the volunteers, headed by the Scottsdale Band, entered the church, and took the seats allotted to them. They wore crepe on their arms in memory of those brave soldiers who have given up their lives in the service of their Queen. The altar, lectern, and prayer-desk were suitably draped in black. The form of service was a combination of matins and the office for the burial of the dead. It opened with a hymn, "Brief life is here our portion." Sentences from the last-mentioned office followed. The *venite* was replaced by psalm 90; the *Te Deum* and *Benedictus* by psalms 121 and 130 respectively. The lessons, which were read by Mr. Ladbury, were taken from Job xiv. and S. John xi. The Collects were taken from the burial service. Prayers for the contingent and soldiers were used. A stirring sermon was preached by the Rector, who took for his text "The Lord is a sure refuge;" and the touching story of Lord Roberts caused many an eye to be dimmed with tears. A short Litany for the army followed, after which the dead march was played. The Benediction concluded a most impressive and solemn service. The choir sang well, and the organ was

ably presided over by Dr. Ick, who played the dead march especially with great skill and feeling. The whole service had been sanctioned by his Lordship the Bishop. The volunteers were commanded by Lieutenant Downie, and there was also present Captain Holmes, of the Rifles, who has seen service in South Africa, for which he has a medal and clasp, as the representative of the Imperial forces.

## LILYDALE.

ON Advent Sunday our Bishop was with us. He had a very fair congregation, to whom he delivered a most earnest address in reference to Sunday-school work and church matters generally, which was listened to most attentively.

During December Rev. Roche held a baptismal service and New Year's Eve celebration of Holy Communion. There were seven communicants.

Baptisms, six—Ruby Isabel Webster, Arthur George Auld, Eric Roy Auld, William Leslie Haas, Edgar Cyril Chick, Advent Sunday—Cecile Estelle Carlin, the first child baptised by a Bishop in Lilydale.

January 7.—Mr. Dowling opened the Sunday-school with 11 scholars. Since then several other names have been enrolled. We consider this a most satisfactory beginning.

Last Thursday, 11th inst., a most enjoyable entertainment was held in the Public Hall, in aid of the proposed new church, consisting of lantern slides, songs, recitations, etc. Mr. Dowling, in a neat little speech, explained the object of the gathering. Mr. Brown'gg then treated us to a series of views, artistic, patriotic, and comic; some of the former were real gems; many scenes were quite familiar to former residents of the old country. The younger portion of the audience enjoying, as a matter of course, the comic views best. Songs were rendered by Mrs. Fincham, Mrs. Kowizik, Misses Brewer and Abel; violin solo, Mr. Kowizik; reading, Mr. Dowling; recitation, Mr. M'Donald, all of which were much appreciated. We can but apologise to Mr. M'Donald for causing his name to appear in print, well knowing how shy and retiring he is, but if he will endeavour to please he must expect to hear of it. Since the entertainment we have heard very many expressions of pleasure from those who were present, and some who did not hear of it in time "wish they had been there." Mrs. Quinn with her usual very great thoughtfulness pro-

February 23, 1900

vided supper for the visitors; in fact, she treated us all so well that we were loth to turn out into the cold air again. However, we were all "homeward bound" again before midnight, and soon could hear the voices of our visitors echoing in the dim distance, waking up the bats and owls. We can only hope they reached town in time for the despatch of the early mails next morning, and that there were no disappointed ones that day. We cannot too heartily thank our friends from Launceston for giving up their time, and at their own expense, coming all this way for our benefit. It makes us feel that although "over the hills and far from town" we are not without someone who takes an interest in our church work. Proceeds from entertainment, after deducting expenses, amounted to £3 2s 9d.

## HAMILTON.

THE second of a series of bazaars on behalf of the Church Endowment Fund in connection with the above parish was held at Ellendale on Friday, December 15, 1899, and resulted in a clear gain of £20 12s 11d. The bazaar was opened in the Ellendale Hall at 2.30 by Mrs. Nicholas, of Millbrook, Ouse, accompanied by her daughter, Miss Nicholas. The hall had been very tastefully decorated by Francis Ransley and the school-children. Mrs. Nicholas, Miss Nicholas, and Mrs. Rolls, of Ouse, took charge of the chief stall, on which were set forth a large assortment of articles useful and ornamental. Miss Saunders managed the fancy stall, and Mrs. Frank Ransley the tea stall, for which she also had cooked all the provisions. Amongst the chief contributors of gifts to the bazaar and supper was Mr. George Nicholas, of Millbrook and Meadow Banks, and Messrs. Geo. Clark, Stanfield, F. Ransley, J. Holmes, J. E. Cooper, Edward Clark, Isaac Clark, and Miss White, of Fentonbury. Mr. Rolls, of Meadow Banks estate, did useful service in the afternoon. At the concert in the evening, which, under the management of Miss Kemp, proved a most enjoyable entertainment, the following gave their services:—Miss Nicholas, Miss Kemp, Miss White, Mrs. Grainger, Mr. Philpot, Mr. Frank Philpot, and the Rector. Mr. Philpot's singing and stump oration were vociferously applauded, especially the plaintive negro melody, in the chorus of which he was assisted by a small band of the school-children. Miss Kemp was good enough to give the use of her piano, and also to act as accompanist.

On Boxing Day a third bazaar was held at Osterley. Unfortunately wet weather, in other respects welcome,

somewhat marred the proceedings; but a large concourse of people assembled on the ground adjoining Mr. George Harrex's excellent accommodation house, and in spite of the damp skies entered with much spirit into the programme of sports, which are annually got up by Mr. George Kitchin on this public holiday. The churchpeople commenced their day with a service in the church, and then conducted their sale of work in Mr. Harrex's barn, and realised a sum of £13 for the Endowment Fund. Mrs. William Burris, Mrs. Stannard, and Miss Stannard, of Flowerdale, and the Misses Ellis, of the Dee, took charge of the stall of articles, and did a good business. They were ably assisted by Messrs. Ashton Jones, George Ellis, B. Ellis, W. Ellis, and the Rector. Gifts of live stock and butter and vegetables were contributed by Mrs. Ashton Jones, Mrs. Stannard, Mrs. Alic. Bannister, Mrs. W. Bannister, and Mrs. Charles Harrex.

Thus far by the three bazaars held successively at Ouse, Ellendale, and Osterley no less a sum than £103 12s 11d has been made for the church funds of the parish, and it is expected that the remaining effort, which is to be made at Hamilton in Easter week, will considerably enhance this sum.

It is satisfactory also to state that, while the past year commenced with a debt of £25 on the Ellendale Church and a debt of £7 on the repairs of the Osterley Church, the new year opened with the entire obliteration of these and the discharge of every debt in connection with all the churches of the parish.

## Parliamentary Election.

TO THE ELECTORS OF LAUNCESTON.

The term for which I was elected as one of the representatives for the city of Launceston in the House of Assembly having expired, I beg respectfully to intimate my intention of again offering myself as a candidate for your suffrages at the Parliamentary election to be held on FRIDAY, the 9th MARCH.

I venture to hope that the services I have been enabled to render you have met your approval, and I trust to be again honoured by a renewal of that confidence and support so generously accorded me in the past.

I take the liberty of reminding you that your No. 1 VOTE IS THE ONLY ONE YOU CAN BE SURE WILL BE EFFECTIVE. Assuring you that if elected it shall be my endeavour to faithfully fulfil the important trust committed to me, in the best interests not only of this city but of the whole colony.

Believe me to remain,

Yours faithfully,

ALEX. R. FOWLER.

The parish has contributed in 1899 £5 to the New Guinea Mission, £4 6s 11d to the Children's Home Mission Union, £9 15s 9d for diocesan purposes, £63 19s 9d for parochial purposes, £221 1s 9d for stipend, making up, with the other sums quoted above, a grand total of £439 17s 1d. Such is the last year's record of one of the almost self-sustaining parishes of the diocese. Its endowment only added £10 11s 7d to its finances, and the synd grant £18 6s 8d. The people, rich and poor alike, all do their share, and the treasurer of the parish funds does not spare himself any trouble to keep churchwardens and collectors well up to their work. These two things are the secret of this parish's success in monetary affairs.

We have to record the very sudden death of Mrs. Crutchley, of Hamilton. She was a hard-working woman, and made a brave effort to maintain her family of seven children. Much sympathy has been shown to the husband, and all the funeral expenses were paid by public subscription.

The first days of this closing year of the century will have anything but agreeable associations for many of the residents of this as well as other adjacent districts. Mr. Ashton Jones, of Ashton, and Mr. Dixon, of Rotherwood, have lost between them by the big bush fire of January 2 at least 30 miles of fencing and about 400 sheep, and some of the settlers on Lane's Tier have suffered also in the same way. At Meadow Banks Mr. Nicholas has lost many miles of fencing, and at Fentonbury Messrs. Pike, Henry Clark, Geo. Godfrey, Hanlon were completely burnt out, losing everything. Hugh M'Callum lost fences and crops, but saved his buildings, and at Ellendale Messrs. Tom and Frank Ransley lost all their fences. Subscription lists have been opened for those in need of assistance, and a generous response has been made.

## S. JOHN'S, NEW TOWN.

OUR SUNDAY-SCHOOLS. — The annual outing of the Sunday-school of the parish church took place on Saturday afternoon, January 20. After a short service in church, the teachers and scholars went up the Rivulet to a pretty paddock very kindly lent us by Mr. Petersen. The creek and the hills gave excellent opportunity for rambling, and the usual games and races made up a full afternoon. Our new superintendent (Mr. Bonniwell) showed himself quite equal to the task of supervising the whole proceedings, and he was cheerfully helped by one of his teachers, Mr. C. G. Good, and a host of ladies, including Mesdames Whittington and Bonniwell, and the Misses Adcock, M'Connon,

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**NOTE.—Only One Address: 98 CHARLES STREET.**

Jillett, Harriss, Pearce, and G. Mason. Mrs. C. J. Jordan greatly added to the enjoyment of the youngsters by sending a plentiful supply of apricots and other acceptable gifts were received. The children of the Kangaroo Valley Mission, in a most praiseworthy and self-sacrificing spirit, decided that they would send the money generally spent on their outing to the Patriotic Fund; but their prizes were awarded as usual, the Archdeacon distributing them after the service on Sunday afternoon, January 15.

**Annual Meeting of Parishioners.**—This yearly gathering was held in the School-room on Wednesday evening, January 31. Mr. Churchwarden Lovett was able to submit a very satisfactory report and balance-sheet, showing that all the ordinary expenditure for the past year had been met excepting about £6 still due to the Rector, and much more than this sum was yet outstanding. The Archdeacon warmly thanked his churchwardens for their careful attention to their duties and loyal support of their Rector. He especially mentioned the time and labour which the treasurer churchwarden, Mr. Lovett, gave to his work, the lion's share of the parish business being cheerfully and excellently done by him. Mr. T. L. Collier wrote, resigning his churchwardenship, and Mr. C. J. Jordan his post as one of the Synod representatives. Both these officers were especially thanked for their services to the parish, and a comprehensive vote of thanks was given to all the churchworkers for the past year. The following officers were appointed:—Rector's Churchwarden, Mr. H. C. Lovett; People's Wardens, Messrs. Geo. H. Bailey and A. C. Stephens; Auditor, Mr. T. Dunbar; Parish Council, Mesdames Whittington, Pearce, Brooke, Richardson, Tregear, Andrewartha, Harrison, Mason, Weedon, Miss Cook; Messrs. M'Williams, Dunbar, F. R. Seager, Viney, W. G. Andrewartha; joint secretaries, parish council and envelope system, Mrs. Harrison and Mr. T. Dunbar. The Archdeacon gratefully acknowledged the kindness of his people in making him a Christmas offering, subscribed for in all parts of the parish. Special satisfaction was expressed at the garden fete at "Stoke," having netted £15 10s 8d, despite its postponement on account of wet weather.

#### BOTHWELL.

**A MEETING** of Bothwell Church of England parishioners was held on the 27th of last month to hear the treasurer's report for 1899 and elect churchwardens and parish council for 1900. The meeting was the largest that has been held for some years. The Rev. J. L'Oste presided, and opened the meeting by prayer. Minutes of last meeting and treasurer's report were read. The report showed that the offer-

tures, subscriptions to church debt, and stipend were much larger than for 1898. The report can be seen on notice board in church porch. Rev. J. L'Oste appointed as rectors' wardens George Goddard for Bothwell, Mr. Samuel Porter for Shannon, Mr. Charles Hallett for Montacute. Messrs. C. T. Jones and A. Ibbott were unanimously elected parishioners' wardens.

Mesdames Arnett, M'Dowall, G. W. Ibbott, J. A. White, Hirst, Edward Porter, S. Porter, Misses A. Allen, Evans, Batt, Nellie Hallett, Bale, Messrs. Sims, North, jun., Browne, R. Bisdee, J. Bisdee, G. Allison, F. Butler were elected members of Parish Council.

Votes of thanks were carried for all church workers.

The chairman made an offer of £1 quarterly towards church building debt if twenty others would do the same. Mr. Ibbott, on behalf of churchwardens, thanked the rev. gentleman, and said they would do what they could to secure the money. The chairman closed the meeting with the benediction.

On 3rd inst. a meeting of churchwardens and Parish Council was held. Rev. J. L'Oste presided, and opened the meeting by prayer. G. Goddard was elected churchwardens' secretary and treasurer, and Mrs. Arnett council secretary and treasurer. Parish affairs were discussed, and arranged that repairs at the Rectory should be done. The chairman closed the meeting with the benediction.

A few words to my fellow parishioners. We are making a new start at the beginning of another year. The same churchwardens as for the past four years, some of them longer, a large and representative Parish Council, and our new Rector, Rev. Greenwood, is to take charge of the parish from the first of March. Can't we make this year better than the last? I know we can easily. If each one of us would only act up to our ability it would be done, not wait for someone else to do the work. There is too much of fault-finding, complaints that no interest is taken in church affairs, but someone else must do the work and find the money. We should remember that church work rightly done is work for

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God. The churchwardens have had an anxious time lately, the bank stirring for their money on church debt. Stipend collections for 1898 under £200 instead of £155, repairs needed to church roof (this talked about by persons outside our church and parish), and not knowing where the money was to be got to do it; but repairs are done, and I think well done. Have any of our late advisers any spare cash to give us for it? We want another subscriber of £5 to make up nine, so as to secure £50 towards church debt. Who is going to give it?

The debt on church building is now £504 17s 3d. Visitors tell us it is the best country church in Tasmania that they have seen. One visitor is helping us to pay for it, trying to induce our own people to do our duty.

Our new Rector is a stranger to Tasmania and to us. Like the rest of us, he has his good qualities and no doubt failings. It seems to be human nature to too much overlook people's good points and judge them on their bad ones. In the present case let us help our new rector all we can. It will give him heart to do his duty, and we will be the gainers.

Another thing I would like to mention. Last year Mrs. Sims was bothered about getting the subscriptions in for "Church Messenger." She doesn't get any money herself for collecting for it; it is a lot of trouble. She does it because she thinks it worth keeping in circulation, and isn't it worth 1s a year? Subscriptions for 1900 are now due.

I was thinking the other day wouldn't it be a grand thing if we thought as much of our Maker and His service and were concerned as much for His honour, etc., as we are for our nation in Africa?

Sunday evening 4th inst., when our acting Rector read Proverbs iii., 9-10—"Honour the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty and thy presses burst out with new wine." I thought we do not act up to it as if we really believed it.

Last year our Sunday-school members subscribed 46s 2d for Home Mission. It is a branch society to help the General Church Fund. Our parish receives great help from it to pay our Rector's stipend; it is worthy of help. Cards are given out to all who will subscribe from 1d upwards monthly. Parents, take note of it. Are your children subscribers? Miss A. Sims is the local secretary for this year, from whom cards may be had. Train the children to give of their talents, of abilities, time, money, etc., to God's service.

When on about church debt I forgot to mention that the churchwardens issue debentures of £25; 3 per cent. interest just means this—People lend the churchwardens £25 and get interest at the rate of 3 per cent, half the rate that is being paid to the bank.

#### DELORAINÉ.

**CHILDREN'S HOME MISSION UNION.**—On Monday, January 14, a meeting at the Rectory (to which seven children and two collectors came), gave every promise of fresh interest being aroused. In future, the meetings will be held on the first Wednesday in each month, at 3.45, at the Rectory. The next will be on March 7.

The Missions at Meander and Chudleigh, which were to have taken place last month, had to be postponed to a later date, owing to the Rector being called away to Hobart on urgent business with the Bishop.

The Sunday-school prize-giving took place on Thursday, February 1, in S. Mark's School-room. An address was given by the Rev. T. Hale, and the chair taken and prizes distributed by the Rector. We much regret the absence of Mr. W. D. Harris, who was unable to be present owing to the illness of his daughter, but Mr. N. Hart spoke a few words before the presentation of the prizes, which were won as follows:—First class (boys)—George Buckley, Grier Furrage, Cyril Hughes. First class (girls)—Edith Harris, May Harris, Ethel Eade. Second class (boys)—Eric Hart, Leonard Hart, Arthur Eade. Second class (girls)—Ila Eade, Irene Hart, Cissie Buckley. Third class (boys)—Aubrey Harris, Gloster Eade, Rickman Furrage. Third class (girls)—Ada Harris, Maud Collins, Ira Thomas. Besides these, a number of awards were given, and eight special rewards for attendance. About 80 people, children and adults, were present.

A letter has been received from the Bishop regarding the advisableness of every child having a Bible. "No child ought to receive any prize other than a Bible, till he or she has one of their own." Therefore in future this will be remembered.

The day school reopened on Monday, February 5. The clergy and teachers were present, and the Rector addressed the children, giving a hearty welcome to old and new scholars alike. Our numbers have well increased. He expressed the hope that the work of the coming term would be done with still more zeal and warm-heartedness, and lessons done with such a will that unflagging interest would be kept up.

Special "quiet day" services were held on Friday, February 2, P.B.V.M., for prayer and meditation, including a service for Holy Communion at 7 a.m. Papers were read on various subjects, the keynote throughout the day being the thought of "Peace" in solitude and activity.

Chudleigh.—A concert with tableaux vivants was held at Chudleigh, in the Public Hall, on Friday, January 19, at 8 p.m. The hall, which was prettily decorated by the help of the school children, was well filled. Proceeds amounting to about £3 15s were taken

for the new organ at the church, which is needed badly. The organ will cost £17; about £5 have already been collected.

Much time and thought were spent on the entertainment, and the success of the undertaking was due to the kindness of Mrs. Cameron, in taking so much trouble over the arrangements. A coffee supper was provided at the close of the evening.

Baptisms.—January 13, Ida Maud Dunham, Delorainé; January 20, Vivienne Jean Winter, Needles; January 26, Vera Madge Evans, Elizabeth Town, Jan 23 (private), Laurence Harnett Wragge, Delorainé.

Burial.—January 13, John Silas Bryan, 11 years, Delorainé.

#### RINGAROOMA.

**A MEETING** of the members and congregation of Christ Church was held on Thursday evening, January 26th, when the balance-sheet for the past year was submitted and passed. The meeting was also called for the purpose of electing churchwardens and Parish Council for the ensuing year. Mr. F. Krushka was nominated vicar's warden, and Messrs. Stern, Phillips, and W. Phillips the peoples' warden, with a committee of seven to carry on the work of the church and parish during the year. We shall no doubt soon see signs of their activity in the work of renovating the church—painting, fencing, and reseating—which it so badly needs, and for which funds are in hand that were collected some time ago. Mr. J. Stephens again took the services last Sunday, and, as I mentioned in my last notes, he and Mrs. Stephens are settling here in our midst. We extend them a hearty welcome, and trust the church may benefit by their work and presence.

#### BANGOR.

**THE** harvest festival was held on the 5th S. February (before Lent) at All Saints' Church. This fabric is such a well-proportioned building, and its internal decoration blends so harmoniously, it seems almost superfluous to add flowers and evergreens, fruit, grain, and vegetables, but they were brought in abundance and decked by loving hands. Four festal hymns were heartily sung, special psalms and lessons read. The Rector of George Town kindly came (the ride on horseback from his adjacent parish occupying five hours). His sermon from the text, "The reapers are the angels," was listened to with rapt attention. The congregation numbered between 70 and 80, many coming from a distance. Among them we noticed Mr. F. V. Whitehead, J.P. and L.R., who must have carried a good report to the neighbouring district of Lebrina. Mr. Atherton presided at the organ with her usual efficiency and extended hospitality to the visitors.

#### BRIGHTON-CUM-KEMPTON.

**OWING** to want of space no notice of the Christmas service in this parish appeared in the last number of the "Messenger." Now it is too late to do more than say that the various churches were prettily decorated by loving hands, that the number of communicants, though not so large as we ought to see, still showed an improvement, and that the congregations were large, especially at the evening service in Brighton, when there was some difficulty in seating comfortably those who were present.

The annual meetings throughout the parish have now been held, and we are glad to note that financially the church has more than held its own in comparison with past years. The total church collections for 1899 amounted to £104 18s, while for 1898 they amounted to £85 7s, an increase of nearly £20. Perhaps the most marked increase has been in the Kempton part of the parish, where the church collections show an increase of £10, and the amount sent away for stipend purposes has increased from £36 in 1898 to £52 for 1899. We have also in hand a sum of £33 against the parsonage debt. Such excellent results in the parish could not have been attained without the zeal and energy which the various church-workers have displayed, and the willing help given them on all occasions by the parishioners. During the past year, too, S. Mark's Church at Pontville has been repaired, a parish room obtained, and a sum of between £30 and £40 gathered towards a new room at the rectory.

The recent bush fires on the Dromedary and Bluff have caused great desolation. Active steps have been taken by the people of Brighton and district to help the sufferers, a committee being formed for that purpose, with the Rector as hon. secretary. The children of the Brighton branch of the M.C.L. organised a small fair in aid of the funds, and so successfully did they work that a sum of £7 was realised. Altogether about £175 has been gathered, but this, even when an equivalent Government grant is given, will not nearly cover the damage.

#### BUSINESS COLUMN.

**MR. F. J. READ** having resigned his position as Treasurer for the "Messenger," will our friends please note that all Business communications in future must be forwarded to the Manager, 2 George Street; and all Literary contributions to the Rev. Canon Beresford, S. John's Rectory, Launceston.

It is particularly requested that subscribers not receiving their copies in due course will at once make representations to the Manager.

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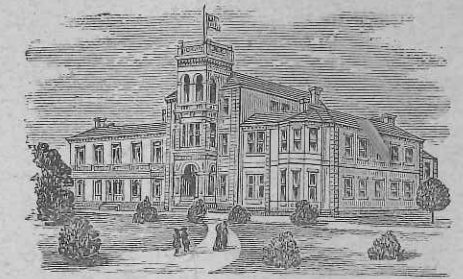
BUILDERS, CONTRACTORS,

*Timber Merchants, Wood Benders, and  
Carriage Builders' Ironmongers.*

ESTIMATES FURNISHED.

CAMERON STREET, LAUNCESTON.

**Launceston College**  
ELPHIN ROAD



HEAD MASTER:

REV. F. J. NANCE, M.A.

Assisted by University Graduates and Undergraduates

MUSIC AND SINGING:

W. W. THORNTHWAITE, ESQ.

ART CLASSES: MISS SHERWIN

DRILL AND GYMNASTICS:

SERGEANT-MAJOR WELSH

**HIGH SCHOOL FOR GIRLS**

During 1896 and 1897

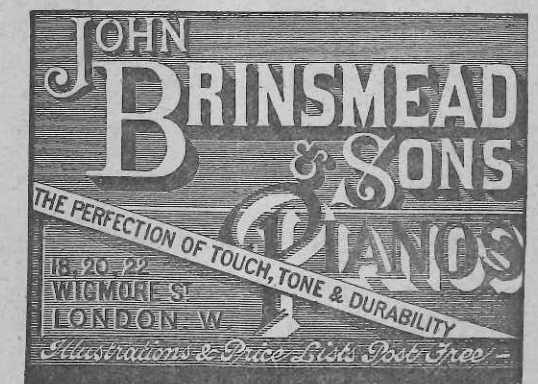
TWENTY-TWO UNIVERSITY PASSES  
Were gained from the College, ranging from Second  
Year Arts to Junior Public. Special accommodation  
for Boarders. School and bedrooms large and  
well ventilated.

Terms for Boarders (including school fees), £12 10s per  
quarter.

**SECOND TO NONE!**

HIGHEST AWARDS

. . . Above All Competitors.



OLD PIANOS EXCHANGED.

**RICHARD GEE,**  
LAUNCESTON.