

THE CHURCHMAN

No. 1.

JANUARY, 1905.

PRICE 1d.

FOREWORD.

"*The Churchman*" is being issued specially to record the work of the Church of England in Launceston; as a medium by means of which the clergy can reach all of their people; and as another bond by which we can recognise that we are of the same communion. Diocesan information, and matters of general interest, will be published each month, and we trust that members of the Church in the three parishes will appreciate the venture to the extent of becoming subscribers. Subscriptions (1/- per annum) should be paid to the Rector of your parish, or to such persons as he may appoint. Communications may be addressed "The Churchman, 117 Charles Street, Launceston."

Parish Notes.

S. JOHN'S PARISH.

S. John's very cordially welcomes the advent of "*The Churchman*," and believes that it will really supply a felt want, namely, of some means of communication between the clergy of the three Parishes and their people. We wish it all good fortune, and trust that S. John's people will extend their hearty support to it.

Last Advent was noteworthy by reason of the clergy who kindly came over from Melbourne to preach for us, and to whom we are much indebted. It is to be hoped that this is not the last occasion on which we shall be favoured by them, for we feel sure their visit did good. We know some people object to special preachers as likely to pander

to mere sensationalism and to 'sermon tasting,' but for our part we believe that they are an antidote to grooviness on the part of both clergy and people.

Christmas Day, in spite of the weather, which was hardly brilliant, was a great day in S. John's. We were glad to see such a large number of Communicants, especially at 8 a.m., when the majority of the newly confirmed made their first Communion. Many members of the congregation were away, yet there were fair congregations both at 11 a.m. and again at 7 p.m.

Before this number of "*the Churchman*" is in the hands of its readers, the annual meeting of Parishioners will have been held. Satisfactory reports will be presented.

Launceston has been favoured with a visit from the Rev. Theodore E. Dowling, D.D., Canon of S. George's Church, Jerusalem. Canon Dowling who has spent many years in the East knows all that is worth knowing about Eastern Church life, and this makes his visit of special interest to us. The Canon preached in S. John's Church on the morning of Sunday the 22nd inst., thus giving opportunity to many who were unable to attend his lecture in Holy Trinity schoolroom to hear some account of the Church's work in the city of Jerusalem. He leaves shortly on his return to Palestine, where he is due before Lent.

Mr. Geo. E. Harrap, having kindly placed the S.S. Centennial at the dis-

posal of the Church Extension Committee, advantage was taken of the offer to run a river trip in aid of the funds on Monday, the 16th inst. The weather being unsettled during the day deterred many from participating in the excursion, but those who ventured were well rewarded as the evening proved beautifully calm and fine. The organisation was in the hands of Mrs. H. C. Wetton and Mr. R. Perrin, and entertainment was provided by members of S. John's choir, who ably rendered some numbers of choruses and songs under the conductorship of Mr. J. H. Fray. The extension fund was benefited by about £6.

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In the last number of the "Church News" it is announced that the Lord Bishop has decided that Synod for the first time for many years will this year be held in Launceston. We are certain Church people will accord it a characteristically hearty and hospitable welcome. The meetings will probably be held in S. John's School-room as the most suitable available building. Meetings will shortly be held to make the many necessary arrangements.

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We are expecting a visit shortly from the Rev. R. Faithfull Davies, M.A., of the Melanesian Mission, and we hope that he will both preach and lecture for the Mission in the Parish. We trust he will have good audiences and congregations everywhere, for the Melanesian Mission should appeal to us all.

* * *

The annual meeting of S. John's choir was held in the School-room on Friday, the 20th, and was attended by all the adult members of the choir. Mr. W. A. Whitaker took the chair. The secretary was called upon to read the report which was considered comprehensive of the choir's doings for the last term, and adopted. The treasurer pre-

sented his report and balance sheet, which showed the finances to be in rather a lower condition than usual, but he hoped this year we would be able to make up any arrears in that respect. The librarian presented a list of the choir music, which is all in good order, and is valued at about £40. The thanks of the choir were accorded to the Misses L. and N. Jones for their care and attention in this respect. The choir-master read the list of attendances, and said he considered the attendance very satisfactory. He mentioned the fact that, wet or fine, the majority of members were always in their places, and it was gratifying to find the weather had no terrors for them. The choir rules were dealt with, and some revised and two new ones inserted. The form of service for receiving new candidates was also revised to make it more in keeping with the fitness of things. The perennial subject of "gem" hats was again brought up for discussion. Some of the ladies were of opinion that the regulation placed them too far behind the reigning *mode*, but the majority considered it less a matter of fashion than one of *uniform*, and loyally decided to adhere to the rule they had voluntarily adopted in the past. The officers and committee were all re-elected for the ensuing year, and a vote of thanks to the chair concluded a most interesting and helpful meeting.

* * *

The holiday season is responsible for bringing down our average attendance in the Sunday Schools both as regards scholars and teachers for the past month. However we are now settling down again to a normal state of affairs, and we are thankful it is so for these periodical breaks interfere a lot with systematic teaching.

The distribution of the prizes at S. John's School takes place on the last Sunday in this month (Jan. 29). A service will be held at 3

p.m. in the Church, and we would like to see a large muster of parents and friends. The prizes and certificates gained in connection with the recent examination will also be presented. As usual the offertory at this service will go towards the children's memorial window for the new church. S. Aidan's will have their prize distribution on Sunday, Feb. 12th, at the children's service to be held during the afternoon.

We regret that we are losing one of our ablest teachers in the person of Miss Parramore, who has been connected with the parent school for several years. The trip she is making to the old country will extend for at least two years, and we all unite in wishing her *bon voyage*.

At the examination in religious knowledge, we took two subjects, but only one was "Diocesan," the other subject being a special one set by the school, for which we provided our own examiner. From the special reports issued to each school we learn that in the Diocesan subject (Old Test.) we gained 80 passes, of which 29 were credits. As we sent in 95 papers our average is 84 per cent., which is the best we have ever had, while we broke our record in the marks of individuals. One teacher, Miss F. Bushman, and one scholar, Ruth Tevelein, gaining the maximum number, viz., 100, while six other scholars got over 90 per cent. In his report the examiner says, "It is very encouraging to find an important Sunday School such as that of S. John's presenting so large a number of candidates for examination. It is the more encouraging to find, as the results of the examination bear witness, that both teachers and scholars have taken up the subject with thoroughness and diligence." In the New Test. subject, that set by ourselves, we sent in 117 papers, but we were not so successful with the passes, as we gained only 62. Still, considering the number of papers, an average of over 51 is very good indeed, as there is no selecting of

candidates, every one who can write is encouraged to be examined. The total number of candidates who presented themselves was 179. How we compare with other schools we cannot say as the complete report and mark list is not yet available, though ready for the printer two months ago.

From S. Aidan's 21 papers were sent in on the Old Test. subject, and the result was 116 passes, 4 being credits. Though the average is a splendid one, there was, according to the examiner, "a wide gap between the credits and the passes, the less capable scholars needing more attention in the teaching."

The prize-winners in connection with the examination are:—Seniors: Ruth Tevelein and Charles Ottoway. Upper Middle—Yolande Sicklemore and Eric Tevelein. Lower Middle—Ethel Axup and Algie Findlay. Juniors—Madge Barton. S. Aidan's—Doris Whitton.

As our examination for this year will be upon two subjects set for our Parish schools only (we having decided not to enter for the Diocesan examination), Canon Beresford has given a prize for the highest number of marks gained by any scholar in the Parish in either subject. It is to be called the "Rector's Prize."

In the annual report just issued by the Churchwardens, the accounts of the Sunday School occupy a fair proportion of space, and an examination of them will show that the financial aspect is not the least important factor in connection with the school work. Practically the school is self-supporting, for the Festival Service collection is the only outside help the General Fund receives, and this is the only fund we have for the purchase of Catechisms, Hymn, Lesson, Class Books, etc., and no less than £22 was spent last year in the supplying of these, while the prizes, which run into a larger amount, have also to be paid for from this fund, which through the prize account being now settled, is

at the present time overdrawn. The balance, in the aggregate, to the credit of the several accounts is a fairly large one, but most of it is ear-marked, being collected for specific purposes, and it may be interesting to note that the amount subscribed by the scholars to the various funds totals no less than £32. The Church Extension Fund will relieve the building committee of the purchase of a window for the new Church, and the balance to the credit of two other funds will come in handy very soon, as tents and crockery can't last for ever. Nearly £14 was devoted to Home and Foreign Missions last year. A casual glance at the balance sheets might lead some to think the school has plenty of money for carrying on its work, and this reference is made to dispel any wrong impression that may exist.

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MARRIAGES.

- Jan. 10th—George Richard Hall to Mabel Beatrice Annie Fritzell.
Jan. 10th—William Abraham Beamish to Mary Magdalen Zanker.

BAPTISMS.

- Jan. 4th—Roderick Thomas Collins
Joyce Annie Barnard.
Eileen Beryl Yeates.
11th—John Leslie Brown.
Reginald Albert Plummer.
Marjorie Bell Barton.
Arthur Nutall Faulkener.
18th—William Leonard Bayes.

BURIALS.

- Jan. 9th—Wilfred Walter Lucas.

* * *

S. JOHN'S MISSION HOUSE.

Things have been quiet at the Mission House during the past month. Sister Charlotte has been away on her summer holiday, and the various clubs and classes carried on have also been suspended for the usual vacation. We trust that very soon work will be commenced on the new Mission House as its want is being felt daily.

HOLY TRINITY PARISH.

With the issue of this paper we associate ourselves with the sister Parishes of S. John's and S. Paul's in supplying our people with a record of Parish concerns. May the venture be successful and prove of real use to our Church in Launceston.

* * *

The New Year started with a very wet Sunday, and thus empty seats instead of a full Church was the order of the day. The same thing occurred on the third Sunday. This leads us to remind one that, though not caring to turn out on these days, the Church need not be allowed to suffer a financial loss. The following Sunday should see the offertory larger in proportion, but how many remember this and act accordingly.

* * *

On Tuesday, December 27th, a very pleasant picnic of Church workers took place at Killafaddy. The arrangements were left in the hands of Mr. C. Rosevear, and excellently managed. The day was a very happy one, enjoyed by all. While all were assembled for tea, Mr. C. Rosevear, on behalf of the others, with a very happy speech presented Mrs. Kilburn, sister of the Rector, and who has been visiting Launceston, and had evidently made herself very popular, with a gold pendant map of Tasmania bearing the inscription "To Mrs. Kilburn, from friends of Trinity." To say that Mrs. Kilburn was surprised and pleased is to put it very mildly. Every one was sorry when the hour came to return home, and now all are looking forward to the S.S. Teacher's Picnic to be held on January 30th at the same place.

* * *

The annual prize-giving at the Sunday School took place on the Sunday before Xmas. The prizes this time were presented by Mrs. Lindsay Field.

The Annual Meeting of the Parish will be held on Tuesday, January 31st, and we hope to see a large attendance of both sexes.

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On January 17th the Rev. Canon Dowling, D.D., gave an interesting lecture on Jerusalem and the East. Mr. H. Brownrigg kindly brought his lantern and slides. A full report appears in another column.

* * *

NEWNHAM.

On Xmas Morning the organist, Mr. Cardew Jenkins, found that the Church folk had not failed to appreciate his services, for to his surprise a very nice present was found by him on the organ. Much of the success attending our first year of work in this part of the Parish of Holy Trinity is due to Mr. Jenkins' untiring zeal in dealing with the musical part of the services. We all hope to see during the present year a suitable building erected for Church use, not a Church, but a Church Hall that may be used for Services, Sunday School, and social purposes, for not the last aim of the Rector is to bring the people in all parts of the Parish well into touch with one another.

* * *

At the recent Sunday School Picnic we were all pleased to see Newnham School well represented. The school is but a small one yet, time will see its growth.

* * *

INVERESK MISSION HALL.

Services and Sunday School are going on as usual, but other work is suspended at this time of the year. We should like to tell mothers that the baby need not keep her from this service; bring the little one, and if sometimes it cries very much, well, it is easy to run out with it. We don't want to be very formal here, but we do want to ask the mothers to come on Sunday night.

S. GEORGE'S, INVERMAY.

The unseasonable weather we have been having during the last few weeks has sadly interfered with the congregations at our Church. The Sunday School has been affected too, and the inability of Parishioners to get to Church by reason of down-pours of rain, and cold piercing winds is keenly felt by all, as a result there is a general desire that more pleasant weather should set in; but no summer has been evident in Tasmania to any extent for some years now, and, as we are told by those who understand matters meteorological that weather goes in cycles, we must possess our souls in patience.

* * *

The Sunday School re-assembled on the 15th, after having a couple of Sundays free, but met in the absence of our late capable superintendent, Mr. J. H. Brown, and it is with great regret that we chronicle here the acceptance, by the Rector, of his resignation. Mr. Brown is not a man of leisure, for during the week his professional duties keep him hard at work, and he felt that the strain of being organist and superintendent both was too much. We are not losing Mr. Brown's assistance from the school altogether as he still retains the treasurership. For the time being the Rev. H. B. Atkinson is taking over the supervision. We welcome Mr. Wm. Rosevear as an addition to our teaching staff.

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Arrangements are under way for the bettering of our choir, and for the holding of regular weekly practices. One notices several sweet young voices at the monthly services in connection with the Sunday School and there is no reason why these should not be trained to assist in the choir of the Church.

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We are glad to be able to report as to the favourable progress that is being made towards recovery of

several members of our congregation, namely, Mrs. Weedon, Mrs. Dawson, Mrs. Rosevear, and Miss Warner. We hope soon to see them back again in their old seats in Church.

Jan. 15, 1905.

S. PAUL'S PARISH.

We welcome the advent of a new Church paper in Launceston, and hope to be able to send notes from our Parish every month.

The old year closed with the celebration of a double jubilee, namely, the jubilee of the Parish, also jubilee of the Rector's ordination to the Priesthood, which took place on the 21st of December, full particulars of which have appeared in all the daily papers.

We thank our many kind friends who sent white flowers for the Christmas decorations, and Mrs. Green for the lovely floral cross for the Altar, also those willing workers who gave up so much of their valuable time to make God's House of Prayer look beautiful on Xmas Day.

Many of our choir have been away for their holidays, and we shall be glad to welcome them back again.

The Sunday School, under the superintendent, Mr. Robert Cook, and his willing band of teachers, is in splendid order. The prizes were distributed on the 1st Sunday in January, and our thanks are due to Mesdames Hopwood and Mayhead for two special prizes, one for boys and one for the girls' division. They were presented to Miss May Wainwright and Mr. Major Court, who have recently become teachers, and additional teachers will be heartily welcomed. Come and give a help. We are glad to have with us a new worker, Miss Ella James, who was formerly the senior scholar in the School, also Mr. Harry Brimble, who we are sure will do good work with his boys. "A Happy New Year to all Launceston."

JERUSALEM AND THE EAST MISSION.

There is perhaps no incentive to Mission interest so efficient as that afforded by one who is in active work in the field, and when the opportunity offers of hearing one of these Missionaries give his experiences, it is only natural to suppose that audiences will be large and at the same time appreciative. One does not as a rule associate Mission work amongst the present day inhabitants of Palestine as standing upon the same footing as that in other countries of the world. The reason of this misconception surely is that we hear more of the evangelization of black, brown, and yellow people, as existent in Africa, India, and China, than we do of that of other nations inhabiting parts of the world such as for instance Palestine. We, in Australia, too, are not accustomed to look upon Melanesian and New Guinea fields of labour as being of equal importance spiritually to those in Uganda or the N.W. Provinces. It may be that the reason of this would be found in the adoption of an old proverb about familiarity; the former two are always near us, at our very doors, practically under our protection, while the latter are far away, and a glamour lent by "distance, gives enchantment to the view." The two kinds, the near and the far, have however the same aims.

Launceston seems to have been stirred up, by the notices given last Sunday throughout the Churches, to a keen appreciation of the work being done by God's Ministers in that part of the world which first gave men the Christian religion.

It was pleasing on the night of January 17th to see the largest Missionary Meeting that has yet been held in Holy Trinity School-room. The Rev. Canon Dowling, who gave a lantern lecture, has just come from the midst of his labours in the Holy Land, and we were able to traverse

some of the well-known spots with him; he was brim full of enthusiasm in a work which is surrounded by peculiar associations and perhaps more peculiar peoples. The Canon dwelt with scenes and nations and customs, and his personal familiarity with those places and things which many know in name alone, had a telling effect upon the meeting. The journey from Joppa to Jerusalem and through its hallowed precincts, brought to one's mind vivid thoughts of One to whom these scenes were well known, One who spent years walking about under those very walls, along those same paths, over the mountains and across the streams, through the then fertile Palestine, doing what good He could for His fellow-man. That land, then so productive, has now become almost a wilderness, for as the lecturer told us, there is a saying amongst the Arabs that "where the Turk is the grass never grows."

From Jerusalem we were taken to Jericho, and the inn of parable fame, thence through Nablons under the famous mountains of Gerizim and Ebal, on the former of which the Patriarch of the few remaining Samaritans (whom, in the days of Our Lord, the Jews used to have no dealings with) sacrifices once a year the Paschal Lamb; and then on to the wonderful and beautiful old city of Damascus. We saw the gate in the city wall which one enters coming from Palestine and Jerusalem to the south, and it was possibly that gate which Saul of Tarsus entered at the close of his memorable journey.

We saw scenes all too many and interesting to mention in one short notice such as this, and we eagerly listened to explanations of simple customs which are mentioned in the holy words of Our Redeemer, and all who heard Canon Dowling could not but realise that a mighty work is being done in the land of the birth of our religion. A work, which ranks in equality of importance to

any in the world, in a land which has been moistened by the blood of thousands of brave men almost fanatical, in a fanatic age, in their desire to possess all that remained of the earthly scenes which filled Our Saviour's eyes with joy and admiration and wonder, sometimes not unmingled with sorrow and disappointment and regret.

H.B.A., Jan. 18, 1905.

ASIA.

CHRISTIANITY in the Roman world had to contend against a formidable array of social customs, intellectual forces, and ethical ideas—but they all had material bases. Western civilization and general acceptance of its doctrines bear testimony to the power of Christianity. But far different are the conditions in Asia. Its people are, and have been from time immemorial essentially religious. Their life is permeated with customs of caste and habits of thought that are peculiarly difficult for our missionaries to grapple with. The few facts here set forth will indicate the strenuous task that confronts the Christian Church.

Asia is the largest of the continents, forty-one times the size of France, with very high mountains and lofty plateaus, and immense stretches of river-made culturable swamp, which render it very difficult to travel. Its plateaus are countries; its deltas would hold, indeed have held, great kingdoms. Empires have risen and flourished in comparatively small divisions of its mass.

Asia holds at least four times the population of Europe, sometimes no doubt thinly scattered, but sometimes packed to a point of which the packing of Belgium or Lancashire gives but a faint idea. The total population of Asia is and must remain uncertain, but the best recent accounts bring it up to close on nine hundred millions. Of these the Mongols, including of course the

Chinese, Indo-Chinese and Japanese, number more than five hundred millions.

We think of these masses of men as feeble folk, but one single section of them never seen outside their own peninsula, the warrior races of India, outnumber all who speak English; while the Japanese are more numerous than the French. When the Arabs, never fourteen millions strong, debouched from their deserts, they defeated both Eastern Rome and Persia, extirpated the Vandals of North Africa, conquered Spain, and after their first energy had decayed, drove the picked chivalry of Europe out of Palestine.

The brown man has founded and held together the largest and most permanent of human societies. He has built splendid and original cities—Benares, for example, Damascus, and old Granada—without the white man's help. He has perfected a system of agriculture which, though Europe may think it barbarous, maintains in plenty, acre for acre, more people than any European system, and which survives in its integrity close intercourse with the agriculture of Europe. He invented letters, arithmetic, and chess. He has carried many arts—architecture, for example, pottery in all its branches, weaving, and working in metals—to a high degree of perfection. No pottery can excel Chinese porcelain, no swordsmith a Damascus blade, no goldsmith will promise to improve on a Tricinopoly chain. He has produced great conquerors—though exclusively by land—great lawgivers, and great poets. Above all, he has meditated so strenuously and so well on the eternal problem of the Whence and Whither that every creed as yet accepted by man, except possibly fetishism, is Asiatic.

—Asia and Europe.

“Faith is required at our hands, and a sincere, rather than an enquiry into the deep mysteries of God.”

Diocesan.

DURING the month the Bishop has visited, with Mr. Stephens the missionary, the Furneaux group of islands, and has confirmed quite a large number of people. His Lordship has now returned to Hobart.

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After consultation with the Diocesan Council, and at the request of the clergy and lay members of synod of Launceston, the Bishop has decided to convene the next session of synod to sit in Launceston.

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The Rev. A. G. Lingley, M.A., will resign the cure of S. John's, Hobart, from February 9.

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The Bishop has placed the Rev. F. R. Baring, M.A. (Trinity Coll., Camb.), late rector of Eggesford, North Devon, in charge of a new parochial district, which it is proposed to form in the Channel out of the parish of D'Entrecasteaux.

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The Bishop desires to place on record, in the name of the diocese, a grateful acknowledgement of an anonymous donation of £100 to the General Church Fund.

Every-day Church Work.

NOR so long ago a great many people agreed with the churchman who said to the social reformer:—“The church has no business with a man's dirty face; the church has no business with a man's naked back; the church has no business with a man's empty stomach. The church has just one business with a man, and that is to save his soul.”

In New York, when the downtown churches began to realise that dirty faces, naked backs, and empty stomachs were becoming unduly numerous in their vicinity, most of them picked themselves up and ran after their flocks, which had been

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A VISIT OF INSPECTION RESPECTFULLY SOLICITED.

gradually migrating northwards. A few, a very few, stood their ground, because they thought that the population swarming around them needed the church at least as much as those who can put on good clothes of a Sunday morning, go to worship where there are fine music, fine flowers, fine sermons, and enjoy these things in a pew costing what many a man pays for a year's house rent.

Thus arose the school which holds that the church ought to care about men's bodies as well as their souls; that the physical, mental, and social needs of humanity are as real and as urgent as the spiritual ones; that it is hard for the man out of work, or the woman with cares that only the tenement mother knows, to forget these things and go into a church and say the “I believe.”

One of the practical, every-day features of the new method is that of finding work for those who want it.

The business interests of these churches do not stop here. Far from the least of the lessons they are trying to their people is that of thrift.

Two New York churches have organised loan associations. There is a twofold benefit in these loan associations—the building of character by shielding self-respect, and the rescue of the needy from the extortions of money-lenders.

For the benefit of the very poorest parishioners there are coal clubs. There are burial societies, too, which

are operated on the insurance plan.

In sickness, the institutional church is always prepared to help. Nearly every one has a visiting nurse, many have dispensaries. In the same spirit of assisting the very poor of the parish or neighborhood, clothing bureaus are maintained.

One of the most unique ways of helping poor women to help themselves was the establishment of a laundry.

An emergency fund is devoted to assisting sick and needy employees.

When the children are past day-nursery age, they can find places in a church kindergarten.

Many and varied as are the features of institutional church work along educational, industrial, and economic lines, by far the longest step away from the narrow methods of the past is in the direction of social and recreational work.

—Munsey's.

LADIES! You must have noticed the lovely white enamel-like appearance of the Gentlemen's White Shirts, Collars, and Cuffs when they come first from the Shirt Factories. You no doubt wonder: “How can they get them so lovely and white?” The secret is this—the factories wash them with

VELVET SOAP
and nothing else. Surely this will convince the most conservative Lady that **VELVET SOAP** can wash Linen Snow White. And for Flannels it is simply perfection.

LADIES, PLEASE TRY IT!



For the Children.

ONLY BREAD!

FROM THE ITALIAN.

ONE morning early, Carlino, accompanied by a maid servant, was on his way to school. The little boy was stout and ruddy, and his clothing was neat and comfortable; but he walked along with a discontented look, holding down his head, while big tears rolled slowly down his cheeks. When he had got about half way he met his uncle. "Hey-day! what is the matter now?" inquired the uncle. "Wherefore art thou crying?" Carlino made no answer; so he turned to the servant—"Lisa, tell me what has happened to him?"

"Sir," she replied; "he is crying because he is sent to school to-day with only bread for his luncheon."

"I am sorry, Carlino, that thou shouldst have only bread to take with thee; but it would be still worse if this little mortification were imposed on thee on account of ill conduct. I hope not."

Carlino still remained silent; so Lisa went on saying, "To tell you how it was, Sir, little master, after having eat a hearty breakfast, wanted to get also the sweetmeats intended for his luncheon, before leaving home, so his lady mother said he should not have any to-day."

"Since this is the case, my nephew, thy mamma did what was quite right. Where didst thou learn to be a glutton? Now thou oughtest to have patience, and say, 'The fault is my own, I will not do so any more.'" Good-bye, I hope to see thee in better humour the next time we meet."

But Carlino, instead of becoming

more reconciled to his disappointment, began to sob aloud, hoping perhaps thereby to excite his uncle's pity. Just at that moment there passed close to his side a ragged-looking little boy, in his shirt sleeves, and with his coloured apron, twisted like a girdle, round his waist, and carrying under his arm a piece of coarse brown bread. He was about two years older than Carlino, and was going along with so active a step and so joyous a countenance that it did one good to look at him. The uncle stopped him on his way, saying, in a good-humoured tone, "Wilt thou be so kind as to tell me whither thou art going so fast?"

"Willingly, sir; I am on my way to the Giglio, where I labour every day."

"And from whence dost thou come?"

"From Maiano."

"From Maiano, two miles outside the gates of the city?"

"Yes, sir."

"And at what hour is thy day's work ended?"

"At seven o'clock."

"Thou hast a piece of bread under thy arm, I perceive!"

"Yes, sir, it is for my breakfast and dinner."

"What, without anything else?"

"Yes, sir; and very good it is, too."

"But couldst thou not treat thyself to something a little more savoury, out of thine earnings?"

"Oh, sir, I keep all my earnings for my mother; she wants them badly enough."

"And thy father?"

"Ah, my poor mother is a widow," he answered with a sigh.

The uncle, placing his hand kindly upon the little fellow's shoulder; "So thou dost help her? That is all right; it is the duty of a good son to do so. But in the evening, on thy return home, she has, I dare say, a good supper ready for thee?"

"Oh yes, sir; a bowl of broth, or a plate of beans; and on holidays some cheese into the bargain."

"Well done, my little fellow!" and, laying his hand upon his shoulder in a friendly manner, he said, "I will no longer keep thee talking now, but hope to see thee another time; farewell." The boy, pulling off his cap, set off running, as if to make up for lost time.

The uncle, turning round to Carlino, perceived that he was no longer crying; and that, so far from still looking displeased about the dry bread, he seemed deeply intent on the conversation he had just heard.

"I must wish thee good morning now," said his uncle gaily, "for I have a world of business on my hands." So, patting his nephew on the shoulder in the same friendly way that he had done to the labouring child, he bid him adieu.

Carlino was very attentive this day at school, and when the hour of luncheon had arrived, he seated himself down to eat it with a good appetite, although it consisted only of bread. His master, observing this, offered him some fruit, and so did some of his schoolfellows also; but, thanking them for their kindness, he declined accepting any.

On his way home from school he came across his uncle again. "Oh! is it thou, Carlino? How does the world wag with thee now?"

"Well, very well, dear uncle;" answered the child, with a bright joyous countenance. "And do you know, uncle, since this morning, I have thought so often of that little boy!—I would—if I could, that is to say—but then, nobody must know it besides you!"

"Tell me, like a good fellow, what is it you want to do; and if I can be

of any use to you with your parents, in getting their permission, I will do my best."

"Well then, this is what I want," said he, drawing quite close to his uncle; "if I might be allowed for some time to come to eat only bread at my luncheon, and not to take any fruit or sweetmeats at my dinner either, and that papa and mamma would give me the money I had saved, and that I might send it to the mother of that little boy,—for I am afraid she must be very poor,—then I would be so happy!"

"A very good thought it is Carlino; and I have no doubt your parents will approve of the plan."

Carlino, on hearing his uncle speak thus, thanked him warmly, and ran on full of glee towards his home.

His uncle managed the business for him just as he had promised.

For some little while Carlino ate only bread at luncheon, and whenever the fruits and sweetmeats looked particularly tempting at his parents' table, he thought of the poor boy and his mother, and began his dry morsel with renewed appetite. Thus he persevered in his abstinence, and before very long he had the pleasure to receive ten lire as the fruit of his self-denial. He brought this little sum to his uncle, and placed it in his hands, while his eyes danced with pleasure.

"And now, Carlino, I will add as much more to it; and then we can take it ourselves to the widow. What say you to that?"

"Oh, it will be so pleasant; and when shall we go, uncle?"

"Now, if you please."

This was joyful news to Carlino, and they were soon on their way to Maiano, where they found the poor widow in deep distress, because she had failed in selling her knitting, whereby she had hoped to gain sufficient to pay the rent of her miserable dwelling; and being unable to discharge this debt, her landlord had threatened to turn her out of doors.

On receiving the twenty lire, she seemed to regard this sum as a mine of wealth, and was full of gratitude to those who had thus unexpectedly relieved her misery. The uncle left also a little present for her good son Antonio, and then he returned home with Carlino, who, from that day forth, never gave way to any gluttonous inclinations ; but when disposed to do so, thought of Antonio and his mother, and of their poor little cottage at Maiano.

THE MAIDENS OF BETHLEHEM.

DISTANT at first, and then nearer and nearer the timid flock will gather around you with their large burning eyes gravely fixed against yours, so that they see into your brain ; and if you imagine evil against them they will know of your ill thought before it is yet well born, and will fly and be gone in a moment. But presently, if you only look virtuous enough to prevent alarm, and vicious enough to avoid looking silly, the blithe maidens will draw nearer and nearer to you ; and soon there will be one, the bravest of the sisters, who will venture right up to your side, and touch the hem of your coat in playful defiance of the danger, and then the rest will follow the daring of their youthful leader, and gather close round you, and hold a shrill controversy on the wondrous formation you call a hat, and the cunning of the hands that clothed you with cloth so fine ; and then, growing more profound in their researches, they will pass from the study of your mere dress to a serious contemplation of your stately height, and your nut-brown hair, and the ruddy glow of your English cheeks. And if they catch a glimpse of your ungloved fingers, then again they will make the air ring with their sweet screams of delight and amazement, as they compare the fairness of your hand with the hues of your sunburnt

face, or with their own warmer tints. Instantly the ringleader of the gentle rioters imagines a new sin ; with tremulous boldness she touches, then grasps your hand and smoothes it gently betwixt her own, and pries curiously into its make and colour, as though it were silk of Damascus, or shawl of Cashmere. And when they see you even then, still sage and gentle, the joyous girls will suddenly and screamingly, and all at once, explain to each other that you are surely quite harmless and innocent—a lion that makes no spring, a bear that never hugs—and upon this faith, one after the other, they will take your passive hand, and try to explain it, and make it a theme and a controversy. But the one—the fairest and sweetest of all—is yet the most timid. She shrinks from the daring deeds of her playmates, and seeks shelter behind their sleeves, and strives to screen her glowing consciousness from the eyes that look upon her. But her laughing sisters will have none of this cowardice ; they vow that the fair one shall be their complice—shall share their dangers—shall touch the hand of the stranger. They seize her small wrist, and drag her forward by force, and at last, while yet she strives to turn away and to cover up her whole soul under the folds of downcast eyelids, they conquer her utmost strength, they vanquish her utmost modesty, and marry her hand to yours. The quick pulse springs from her fingers and throbs like a whisper upon your listening palm. For an instant her large timid eyes are upon you—in an instant they are shrouded again, and there comes a blush so burning that the frightened girls stay their shrill laughter, as though they had played too perilously and harmed their gentle sister. A moment, and all with a sudden intelligence turn away and fly like deer ; yet soon again like deer they whirl round and return, and stand and gaze upon the danger, until they grow brave once more.—*Eothen.*