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Viscount Gormanston, K.C.M.G.

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# ST. JOHN'S Parish Messenger



### SERVICES.

SUNDAY.. .. { Morning, 11.0  
                  { Evening, 7.0  
                  { Litany, 11.0  
WEDNESDAY { Evening, 7.15  
                  { Intercess'ns, 7.30

### HOLY COMMUNION.

First Sunday in month 8 & 11 a.m.  
Second " " 10 a.m. 7 p.m.  
Third " " 8 a.m. 11 a.m.  
Fourth " " 8 a.m.  
Fifth " " 8 a.m. 10.0 a.m.  
And at other times according to  
notices.

### BAPTISMS.

Wednesday.. 11.0 a.m. and 7.30 p.m.

VOL. III. NO. 11. LAUNCESTON, MAY 4, 1895. 1/6 PER ANNUM

R. C. NUGENT KELLY, M.A. (Oxon.), Canon of Hobart, Incumbent.  
E. W. HAMPTON CHRISTIE, Assistant Curate.  
HARRY GILLETT, B.A. (Cantab.), Lay Helper.  
CHARLOTTE SHOBRIDGE, Deaconess.

#### Churchwardens :

W. PERRIN,  
E. WHITFIELD,  
W. J. GENDERS,

#### Licensed Lay Helpers :

E. A. COOKE,  
W. J. GENDERS,  
W. PERRIN,  
M. E. ROBINSON  
E. WHITFIELD

Vergers : W. F. PIKE, Charles Street.

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VISITOR: THE BISHOP OF TASMANIA.

HEAD MASTER: THE REV. A. H. CHAMPION, M.A.,

*Exhibitioner of Trinity College, Cambridge.*

SECOND MASTER: T. DALE, B.A., LL.M.

*Math. Tropos, Contab.*

THIRD MASTER: D. J. THOMAS,

*University of Melbourne.*

## STANDING NOTICES

Parish Church. ... .. See Front page.

St. Aidan's ... .. SUNDAY, 11.15 a.m., 7 p.m.

FRIDAY, 7.30 p.m.

N.B.—Holy Communion 2nd and 4th Sundays, midday.

Sunday School, 9.45 a.m. and 3 p.m.

St. Oswald's (Trevallyn) ... .. SUNDAY EVENING, 7 p.m.

Sunday School, 3 p.m.

Holy Communion, Fourth Sunday (unless otherwise notified).

Mission House (Wellington Street)... .. SUNDAY, 7 p.m.

Sunday School, 9.45 a.m. and 3 p.m.

(Other Meetings, see below.)

Franklin Village ... .. SUNDAY, 7 p.m. (Holy Communion by notice.)

Breadalbane ... .. ALTERNATE SUNDAYS, 3 p.m.

## WEEKLY MEETINGS, ETC.

Monday	6-30 p.m...	Girls' Sewing Class	...	Mission House
	8-0 p.m...	Men's Club ...	...	Mission House
Tuesday	9-0 a.m...	Religious Instruction	...	State Schools
	2-30 p.m...	Sewing Party	...	Parsonage
Wednesday	7-30 p.m...	Confirmation Lecture	...	Mission House
	11-0 a.m...	Litany and Baptisms	...	St. John's Church
	2-30 p.m...	Flower Mission	...	Parsonage
	7-15 p.m...	Service and Baptisms	...	St. John's Church
	7-30 p.m...	Intercessional	...	St. John's Church
Thursday	7-30 p.m...	Choir Practice	...	St. Oswald's
	7-30 p.m...	Ditto ditto	...	St. Aidan's
	9-0 a.m...	Religious Instruction	...	State Schools
	2-30 p.m...	Mothers' Meeting	...	Mission House
Friday	7-30 p.m...	Sewing Party	...	Parsonage
	2-30 to 5...	Work Party...	...	Mission House
	4-15 p.m...	Instruction to Children	...	St. John's Church
	7-0 p.m...	Confirmation Lecture	...	St. John's School (Girls)
	7-30 p.m...	Ditto ditto	...	St. Aidan's

Monthly Communicants' Meeting, fourth Wednesday in Month, 7-30.

Special Prayers for Missionary Work, at 8 a.m. Celebration first Sunday of every month.

## The St. John's Parish Messenger

LAUNCESTON, MAY 4, 1895.

## THE WORK OF A CATHEDRAL IN A COLONY.

THE Bishop having called your Pastor to the honourable post of a Canon of the Diocese, it may be well to take this opportunity of explaining the real position and idea of a cathedral and its canons, and I cannot do better than adapt parts of the excellent paper read at the Church Congress by the then Canon Whittington.

## THE IDEA OF A CATHEDRAL.

In primitive times the Bishop of every city was the actual chief pastor of the place with assistant clergy working with and under him. On the multiplication of Christian communities in the heathen world the direct pastoral work of the Bishop gave way more to general direction and oversight, still the "mother church" was the meeting place of Bishop and clergy. Here the Bishop had his official seat. Here the leading clergy formed his "council" for advice and work. From this central body of the Diocese spiritual agencies branched out, and gradually the Bishop had to delegate special duties to Diocesan officers—Archpresbyters, Archdeacons, Deans, etc. Such is roughly speaking the original form of the Cathedral Body or Chapter, and, as the Archbishop of Canterbury writes, it is strange that it had to be rediscovered that their ancient organisation was in "exact harmony with the most modern practical views. *Man's wit has never discovered a more sensibly practical kind of institution.*"

There scarcely exists yet in these colonies a really well developed Cathedral Body, and there is probably no greater need than just such a strong central body of clergy to help the Bishop to systematise and develop parish and mission work and to form a link between the Bishop as the head and the clergy in the distant parishes.

Here let me clearly remark that the Cathedral Body can exist without the grand fabric of a great cathedral church. As Archdeacon Whittington said at Congress, "A rush bottomed chair in a wattle-and-dab structure can truly embody the ecclesiastical tradition that one house in a Diocese must be set apart to express even in infant diocesan days the cathedral idea." A cathedral is simply that House of God where the Bishop places his official chair (*cathedra*) and has his leading clergy and officers called together for work and council. So the old place of the Bishop's chair, when the Holy Table stood boldly in the midst of the chancel, was in the apse behind it, with his cathedral clergy in the seats on either side, forming a semi-circle looking westwards.

It seems certain when we investigate the original idea that the Bishop ought to have more direct connection and authority in his cathedral, if the cathedral idea is to be fully re-established. At present the Bishop has little enough.

## WHAT ARE THE CANONS?

In earliest cathedrals these "were chiefly the clergy occupied in the localities contiguous to the cathedral." Modern practice differs. In many dioceses canopies are given as mere ornamental titles to recognise past work, and with no idea of anything further. In some, as in all strong and active cathedrals (for example St. Paul's), the idea is being restored of calling men to the chapter with a view to their ability to help in making the work of the diocese vigorous. A very important departure has been made in these colonies by the creation of

## LAY CANONS.

The title is not happy, though the idea is excellent. The Diocesan Council has its laymen. Why not the cathedral chapter? This is for us, in Tasmania, a still open question.

## THE WORK OF A CATHEDRAL,

As Archdeacon Whittington points out, is first to form a strong centre where junior clergy may receive training before going forth to the parishes beyond. "Home Missions" should have their centre here. Foreign missions too should have definite recognition in the Cathedral Body; from the cathedral chapter the lead should come in developing the spiritual, intellectual, and social work of the Church; and in every way helping forward the manifold mission of the Church in every part of the diocese. But indeed with a strong leader of men as the Dean of a modern cathedral, and with Canons able to back up his work, there is a great possibility of varied usefulness in making of the cathedral a fostering mother of every spiritual activity in the Diocese.

## SYMBOLS AND SIGNS.

EVEN long past childhood we continue to learn by the sight of the eyes as much as by the hearing of the ears. I have long thought it would be useful to write a few short papers explaining the various lessons taught us through the eye when we assemble in our Parish Church for worship. Naturally, one would begin outside with the approach and door, the form and design of the building, but we may find it easier to reverse the order. Let us imagine then that we have come to church in the early morning and have some moments between our private prayers and the commencement of the service. And as we sit we begin to reflect on what is now before us. Can the

## EMPTY CHURCH SPEAK

to us? Undoubtedly. First the very seclusion of a building set apart for ever from all worldly uses—a spot kept apart from the rest of our life—to be

## THE TRYSTING PLACE

of our higher nature—at once witnesses to us of the great fact that the soul has needs as definite and as peculiar to itself as the mind or the body. Let the sacredness of a spot where all effort is made to realise the hidden life of man's soul, where God is openly and consciously and solely sought, speak in its quiet

## USEFUL SILENCE

of that "still small voice" of God in the heart. And here let us feel how the very walls bear witness that in all our busy hurried life there even now "remaineth a rest for the people of God." So as we pause for a moment's meditation after offering our prayer to God, the Presence of the Lord asserts itself—we feel the Lord is in His Holy Temple—and the strain of life's temptations grows less. We recall the thought of His words, "Come unto Me, and ye shall find rest unto your souls."

But presently another thought suggests itself. Other worshippers have entered and taken their places, and the

## ARRANGEMENT OF THE SEATS

for the first time strikes us as significant. They all point one way—all look eastward—and we see that there is a marked division in the building itself. For we are in the *nave* or body of the church; beyond this, raised slightly, is the chancel. And now we begin to see meaning in this division. In the chancel are placed all those called to *minister* in God's House—the clergy, readers, and choir. Nor do they have seats facing the congregation in the nave, as if the congregation were called together in their name. No care is taken to show that it is not they whom we are called to meet, they are but to help our worship. So both priest and reader and choir have seats set in such a fashion, that while they can lead the worship, they yet are clearly joining in it as themselves part of the worshippers.

Just as I realised this, and was preparing to kneel down to commend these leaders of our worship to God's good grace, the light streaming through the

## STAINED GLASS OF THE EAST WINDOW

showed me some silent lessons in its pictures which impressed me at the moment. So I took occasion a few days later of quietly conning the lessons painted there. What the east window taught me I must relate in another paper.

## RECORD OF THE MONTH.

Synod showed in many ways the marked development of a vigorous spirit in the Church. Many new laymen have been elected to various responsible offices, and complete remodeling of some of the more important committees has taken place. The question of "Home Missions," *i.e.* Mission Work in Bush Districts, has occupied a prominent place, and a strong mandate has been passed to the Council to devise means of fostering this work. Archdeacon Whittington's resolution also aims at securing a thoroughly popular basis of Church finance, and a strong disposition is manifest to revolutionise *Church News* by popularising its methods, and charging 1d. instead of 6d. for it.

In other matters it is noteworthy that organisation on more thorough and democratic lines is winning way rapidly. A real travelling Archdeacon is accepted as a necessary development. Archdeacon Whittington, temporarily of Hobart, is ready when the way opens. *Rural Deans*, for organising joint efforts of lay and cleric members in suitable duties, are afoot, and only wait final arrangement. A strong effort at economy has been made. £2000 of capital has had to be sacrificed, alas, to make up for carelessness in "over-running the constable" in the past, 10 per cent. reduction for clergy has been bravely accepted, and we have also permanently reduced the salary of the Diocesan Secretary by £100, as well as cutting off or halving allowances for Chaplains and Archdeacons. In other matters Synod passed resolutions of sympathy with Rescue Work, and placed Hope Cottage, Launceston, and House of Mercy, Hobart, on an official footing in the Diocese. We also unanimously recorded our desire to draw closer the bonds of union with all other bodies of Christians in Tasmania. The Topham case came before Synod, but as there is a Court Ecclesiastical for all differences between a Bishop and his clergy the case was not dealt with, though some discussion took place as to method of dealing with petitions. For Administrator the general desire to secure so able a man as Canon Whittington showed itself in his election to the post.

**Personal.**—The Bishop thought fit to ask me to accept the vacant Canonry of the Cathedral. In doing so he said he desired to recognise the position and work of this parish, and also to help to bind together north and south by the Incumbent of St. John's having an official position in the cathedral.

The Archdeacon of Launceston, as Senior Canon, installed me at the Synod service on Tuesday, 23rd ult., at the same time as Canon Whittington was installed as Archdeacon of Hobart.

I have to thank many for their kind congratulations, and I am gratified to say that Synod has added to this mark of the Bishop's confidence by electing me to a large number of offices in the Diocese.

May I take this opportunity of publicly acknowledging the handsome present of a silk cassock made to me by one of the officers of St. John's Church in honour of my appointment as Canon? And also of conveying to St. John's Home Mission and St. Barnabas Association the warm and grateful thanks of Mrs. Kelly for their generous token of sympathy in her illness?

A Canonry involves certain responsibilities to the Diocese, and the four Canons and two Archdeacons act under the Dean, as the clergy who should form a strong centre that can further the welfare of the Diocese and support the Bishop. The office of Canon does not involve removal to Hobart, nor does it involve either increase of income or increase of work.

**Wednesday Evenings at St. John's** need development. Also we have sore need of more *direct intercessory prayer in our work*. A plan long debated will now be put in force. Evensong will be said at 7.15 without music. Then at 7.30 a special service will be held with special intercessions for different departments of work in turn, and addresses given bearing on that work. I have drawn up two forms of a simple service (adapted from old English and other ancient offices and from the Prayer Book), giving opportunity for extempore prayer also, and service books will be published this week, and can be had for 6d. from *Hopwood's* and *Birchall's*, or the officers of the church. Books will also be *lent at the services*.

At present the following order will be followed in Intercessions:—

- |                             |   |
|-----------------------------|---|
| 1st Wednesday in the month— | For Home and Foreign Missions.                            |
| 2nd           "           " | For Sunday Schools and children generally.                |
| 3rd           "           " | For Parish, Clergy, Readers, Office Bearers, and Workers. |
| 4th           "           " | For Communicants, and St. John's Church Union.            |

NOTE—This 4th Wednesday will take the place of the Monthly Communicants' Meeting.

**Ascension Day**, 23rd inst.—We earnestly entreat all who love the Lord to glorify Him on the Day of His Ascension by attending the special services. Holy Communion, 7.45 and 10, at St. John's. Evening service at St. Aidan's, 7.30.

**Holy Communion** for invalids and others, Wednesday, 8th inst., 12 noon.

**Children's Concert** at St. John's school, 24th inst., at 8 sharp. Admission, 6d. Miscellaneous programme.

**Union Jack Gymnasium Club**.—This club is now in thorough working order, with Mr. Chapman as instructor, efficiently helped by some of the best gymnasts in our town. We look forward to some really good work this season, as much expense has been gone to in order to make the gymnasium complete. There is room for a few more members in the senior division. Applications to be made to Mr. Selwyn Cox, Hon. Sec., any practice evening, 5s. for season. The junior division in full up. *Honorary members* can be admitted to all privileges (except instruction) for 2s. 6d. the season. Mr. Cox will be glad of names. The annual meeting will be held in the schoolroom on Thursday, 9th May, at 7.30 p.m. prompt, when all members and honorary members are requested to attend. After the meeting a short practice will take place. *Wanted*, someone to offer a trophy for *the best all-round gymnast of 1895*.

**Girls' Gymnasium**, under competent instructor, starts work Tuesday, 14th, 7.30, St. John's School. Subscription, 5s. for the season. Ladies wishing to join may apply to Miss Wallace, Bourke Street, or Mrs. Herman Lakin.

**A Good Story** is told by one of our country clergy. He had penetrated far back, and was holding a service in a new centre of population. It was arranged to have a collection. Before the last hymn, looking round, he saw no suitable alms dish, so he whispered to the leading spirit of the congregation to go and look in his buggy and *take the plate round*. Away goes the zealous layman, and finds in a napkin a plate of sandwiches which the parson's wife had packed for her husband's dinner. Imagine his feelings when after seeing his new friend zealously passing from bench to bench of the crowded house he comes up to the parson and whispers audibly, "I've axed 'em all, and they won't none of 'em take one, thank you all the same!" and hands him his plate of sandwiches.

**Mission House Acknowledgments**.—Miss Horne, sheets and blankets, etc.; Mrs. Harrison, Miss Stewart, clothes; Miss Bushman, baby's boots.

**Funds**.—Miss Walters, 5s.; Miss Stewart, for piano, £1; per Miss Joscelyn Thomas, 14s.; Friend, £1; Mrs. Baker, 1s.; Girls' Fund (returned), 2s. 9d.; Box, £1 11s. 9½d.; Collections at services, £1 16s. 11½d.; Rents, £1 19s.

## THE PARISH REGISTERS.

### BAPTISMS.

Grant that Whosoever is here Dedicated to Thee by our Office and Ministry may also be endued with Heavenly Virtues.

- |       |  |
|-------|--|
| April | 10—Winifred Jane Stocks, Young Town              |
|       | 10—Geraldine Alice Fairthorne, St. John Street   |
|       | 10—Alfred Eric Scott, Frederick Street           |
|       | 17—Allen Edwin Harry Elms, Elizabeth Street      |
|       | 17—William Henry Lenold Irving, Cimitiere Street |
|       | 17—Ivy Pearl Richards, Lord Street               |
|       | 17—Charlotte Mc Kercher                          |
|       | 17—Gladys Pearl Botwell                          |
|       | 20—Bertha Mabel Johnson, Charles Street          |
|       | 28—Ethel Hallam, Elizabeth Street                |
| May   | 1—Charles Frederick Cooper, St. John Street      |
|       | 1—Alexander Henry Grosvenor, Wellington Street   |
|       | 1—Harold Hudson, St. Leonards.                   |

### MARRIAGES.

Send Thy Blessing upon these Thy servants whom we bless in Thy Name,

- |       |   |
|-------|---|
| April | 13—James Alfred Brient to Maggie Isabel Wilson    |
|       | 15—Bernard Cecil Greene to Madeline Eliza Clerke. |

### BURIALS.

O Holy and Merciful Saviour, Thou most worthy Judge Eternal, suffer us not, at our last hour, for any pains of Death to fall from Thee,

- |       |                                |
|-------|--------------------------------|
| April | 22—Mary Ann Calvert            |
|       | 27—Thomas Westlake, 75 years   |
|       | 30—Ada Mary Edwards, 18 years. |

## THE SUNDAY SCHOOL.

		MORNING.	AFTERNOON.	HYMNS.	
		(CATECHISM)	(St. MATTHEW)	MORNING.	AFTERNOON
May. 5	3 S. after Easter.	Lesson 5.	{ Special Address on Missions.	244, 297	330, 121
12	4 S. after Easter.	Lesson 10.	{ Seniors, Lesson 9. Juniors, Catechising	271, 241	265, 260
19	5 S. after Easter.	Lesson 11.	{ Seniors, Lesson 14. Juniors, Lesson 9.	280, 270	278, 144
26	S. after Ascension.	Lesson 12.	{ Seniors, Catechising Juniors, Lesson 14.	322, 317	243, 305
June. 2	Whit Sun- day.	Lesson 13.	Lesson 15.	74, 77	79, 122

### REFERENCE TO LESSONS.

MORNING (Catechism).		AFTERNOON (St. Matthew).	
No.		No.	
5.	Fifth Commandment.	9.	God's Claims and God's Grace re- jected, xxi. 33, xxii. 14. [33
10.	Sixth and Seventh Command't.	14.	Pharisees and Sadducees, xxii. 15-
11.	Eighth Commandment.	15.	Pharisees confuted, xxii. 34, to xxiii. 12.
12.	Ninth Commandment.		
13.	Tenth Commandment.		

### BAPTISM AND CHURCHING.

There are **NO FEES WHATSOEVER** to be paid for these services: as however many like to make a Thankoffering on these occasions a **BOX** is provided in the **VESTRY** to receive any such voluntary gifts. The money thus given goes to the additional Curate's Stipend Fund.

**Board and Lodging.**—Girls and others needing it can have board and lodging at Mission House at 12s. per week. One or two can often be taken in at 7s. if willing to take share of housework.

**NOTE.**—We appeal to all parents to strengthen the hands of the teachers by taking an interest in what the children are taught, and by seeing that the *Repetition Texts*, etc., are learned thoroughly by the children at home.

**N.B.**—Children's services in church 2nd and 4th Sundays in month, 3 p.m. Offertories will be devoted to the Prayer Desk, St. Aidan's.

### ADVERTISEMENTS SOLICITED.

MR. W. J. BRIANT, agent for Citizens' Life; address, 18 Law Street.

The Messenger can be had from the District Visitors or Mission House, Wellington Street.

**SICKNESS.**—Any cases of sickness in the parish, in which the Deaconess' help would be welcome in nursing women or children, looking after family while the mother is ill, etc. etc., may be referred to the clergy, or to the Deaconess direct at the Mission House, Wellington Street.

**Sick Visits.**—The clergy request that any who desire pastoral visitation will send word to them to this effect. We are thankful to be sent for, but cannot possibly know of ourselves who may desire such visits.

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# CORNWALL COAL.

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