

they would have been responded to most readily and generously. Having accompanied you hither we now leave you with the hope that your stay therein may be most pleasant and fruitful with many years of health and strength to fulfil your noble vocation.

Mr. B. O'Connor, president of the Society of St. Vincent de Paul, said there was great scope for the Sisters of Nazareth in Christchurch, and he tendered them a hearty welcome to their midst. As was well known the Society he represented was an organisation to assist in the relief of the poor, and the Sisters could rest assured that the Society would most cheerfully co-operate with them in all their endeavors. He felt sure that the Sisters would be welcomed by the people of Canterbury as a whole. On behalf of the Rev. Mother and Sisters he thanked sincerely his Lordship the Bishop for sentiments of welcome, appreciation, and encouragement so eloquently expressed.

Mr. G. R. Hart said he had been honored by a request from his Lordship and his colleagues on the committee to welcome the Sisters of Nazareth on behalf of the non-Catholic portion of the committee. He did so with the utmost pleasure, because the great work the Sisters had come so far to carry out was one in which people of all denominations could join. Therefore he felt sure that when the people of Canterbury came to understand the mission of the Sisters they would as heartily welcome their advent as those taking an active part in their reception that day desired to do. On behalf of the representatives of other denominations on the committee, he desired to tender a welcome to the Sisters, and express a hope that their work in Christchurch might prosper and progress exceedingly.

The visitors, in company with the newly-arrived Sisters, then inspected the Nazareth Home, and expressed themselves as greatly pleased, the arrangements made by the ladies' committee for their reception being very complete.

In connection with the establishment of their work in this city the Sisters have issued

The Following Circular :—

Nazareth House, at Hammersmith, London (of which the above new foundation is a branch), was founded by the late Cardinal Wiseman in 1851. It has since made wonderful progress in the development of its different branches of charity, and has effected an incredible amount of good, both spiritual and temporal, among that portion of our race—the least attractive, and consequently the most to be pitied—namely, the aged and infirm destitute, and incurable, orphan, and abandoned children. To both these helpless classes a permanent home is offered; the aged are received irrespective of creed and country, and the orphan and abandoned children are cared for and trained by the Sisters for domestic service or trades. The institution has no funds. For the support of the poor it depends entirely on the alms of a generous public—for which purpose the Sisters go abroad daily to collect food, alms, left-off apparel, old linen, furniture, in a word, anything and everything which the charitable can afford for the suffering helpless members of their Divine Master. It is chiefly from the produce of this quest that the necessities and the comforts of life are provided for their poor.

There are now twenty-seven Houses of the Order in England, Ireland, Scotland, Africa, Australia, and New Zealand, where thousands of poor—men, women, and children—find food, clothing, shelter, and the care and tenderness so much required in their helpless condition, to make them happy.

It is a well-known fact what great service the Sisters rendered in South Africa during the late war, not only to persons of all classes, but to the sick and wounded soldiers, to whom they gave up their own part of the convent and nursed with such tender care.

The Sisters fulfil themselves, with pleasure and affection, every office, even the most menial, which charity can suggest or human infirmity may require, towards their poor charges, caring for each of them with the tenderness of a mother, making their beds, washing their linen, cleaning their rooms, cooking their food. They minister to them in their infancy, when old and decrepit, infirm and sick. Their one aim and object is to brighten the lives of all who need their help and aid. The means of support for these great establishments come from the hands of God's providence. The Sisters go out each day, regardless of the weather—from the heat of summer or the cold of winter—to collect alms, food, clothes, etc. They are well received in private houses and shops, and have free access to all the markets. They have no permanent funds. Their poor are the poorest of the poor, but are, however, the respectable, the deserving poor. As to the children, it is enough to say that they are parentless and penniless.

Such is the Institution now founded in Christchurch on a humble and restricted scale, as all the other houses of the Order commenced. Of their success we are sure, for the Sisters have unflinching, never-failing confidence in the good providence of God and the charity of the public of every denomination. They have been much encouraged by the kind feelings already expressed by the good people of Christchurch, and their great desire to have the Sisters amongst them.

To the charitable, therefore, they now appeal for subscriptions and help. They confidently expect that all classes will unite in assisting their great undertaking. Alms given to the poor is simply, as we know, money lent to the Lord, who will repay the lender a hundred fold. Families, then, residing in Christchurch and other towns of N.Z., will confer a favor, and do an act of charity to Jesus in His poor, by allowing the Sisters to call for their alms, or even the broken bread of their tables. One of the most sacred duties imposed upon the Sisters by their rule is to pray for their benefactors, feeling confident that God will hear them in behalf of those who have fed the hungry, clothed the naked, and that He will remember His promise—'Whatsoever you do unto the least of these, you do unto me.'

In a Japanese Composing-Room.

Here is an interesting description of the composing-room of a Japanese newspaper. A New Zealand compositor should thank his stars that his lines have fallen in pleasant places. For, see what his brothers in craft in the Land of the Rising Sun have to put up with.

The Japanese, like the Chinese, employ a written language—a kind of literary dialect—that is considerably removed from the colloquial. They do not, as we do, write as they speak. This necessitates the papers being printed to an extent in two languages—the 'Kana' and the square characters, one acting as a key to the other. The square characters are modelled on the Chinese ideographs, a terrible jumble of geometrical figures, crosses, and zigzags, the whole effect presenting the appearance of the trail of innumerable inky footprints of drunken flies.

Of these ideographs, at least 4000 to 5000 are in everyday use. So that the compositor must needs be a scholarly man to recognise these characters at sight, the strain on the eyes being terrible. In order to facilitate the type-setter's task as much as possible, the composing-room is arranged in the following manner :—

The compositor is seated at a little table, on which are spread forty-seven 'Kana' characters. On receiving his copy he cuts it into small strips, and hands each strip to a boy. The latter marches along the room with this strip until finally he has been able to collect from a number of cases the different ideographs. Half-a-dozen boys are thus running hither and thither searching for ideographs, all the time keeping up a dirge-like chant, in which they sing the name of the character they want, as in order to recognise it he has to hear its sound first, no Japanese of the lower classes being even able to read a paper or book unless he reads it aloud.

The writer of this article recalls to mind his first night's engagement on a newspaper in Tokio. Hearing a continual babel of voices and sounds of melancholy attempts at vocalisation rising upward from the room below his, he, at a loss to account for the queer noises, asked the Japanese manager whether he conducted a singing-class for his compositors. He was at once informed that such was the indispensable accompaniment to a Japanese compositor's work.

When the boys have collected all their ideographs they place them before the compositor, who then has to have recourse to a pair of goggles in order to decipher the characters, fish out the corresponding types in the 'Kana' character, and, finally, set up the whole in proof. These proofs, again, are sung out aloud by one proof-reader to another, adding more noise to the bustle and confusion of weird sounds already reigning in the room.

Mr. E. O'Connor, of the Catholic Book Depot, Christchurch, thanks his numerous friends for their liberal patronage in the past, especially during the Christmas holidays, and takes the opportunity of reminding them that he has replenished his large stock of Catholic literature and religious objects by late shipments...

Messrs. Brown, Ewing, and Co., of Dunedin, offer unequalled advantages to buyers. Their stocks are always fresh and new, novelties being received by every steamer. They charge the lowest price for high-class drapery. Inspection invited of their special show of ready-to-wear costumes, etc.