

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

February 28, Sunday.—Second Sunday in Lent.

March 1, Monday.—Of the Feria.

„ 2, Tuesday.—Of the Feria.

„ 3, Wednesday.—Of the Feria.

„ 4, Thursday.—St. Casimir, King.

„ 5, Friday.—Of the Feria.

„ 6, Saturday.—SS. Perpetua and Felicitas, Martyrs.

SS. Perpetua and Felicitas, Martyrs.

These holy women were martyred at Carthage, in Africa, in 202. Their station in life was very different, Felicitas being a slave, while Perpetua belonged to an important family, and was married to a nobleman of the city. At the time of their apprehension they had not yet been baptised; nevertheless, they bravely endured many tortures rather than abjure the faith. They were finally put to death by the sword.

GRAINS OF GOLD.

PRAYER.

How beautiful a thing is prayer! To turn
Unto the Mighty God and, bending low
In homage, ask: 'My King, Oh wilt Thou bestow
Some mission on Thy waiting knight?' To burn
With zeal to serve; to feel thy whole heart yearn
To combat thy Lord's foes. Then haste to know
Thy station on life's battlefields; then go
Unto that Royal Liege that thou mayst learn
Commands Divine. No prayers are wrong. But say:
'My Lord! a soldier of the Cross awaits
Thy mandates.' He will hear. No prayers are lost
That wing their way to heaven, and the day
Must dawn when thou shalt know within the gates
Of Paradise each fell. No prayers are lost.

ANGELA HASTINGS.

Dunedin.

All of us would have larger lives if we had but higher thoughts.

We grow by overcoming: the force we conquer becomes our own.

The lazy person waits for something to turn up: the ambitious one goes out and turns it up.

Faithfulness and constancy mean something more than doing what is easiest and pleasantest to ourselves.

Don't allow yourself to get into a habit of doing or saying unkind things. A habit once formed is difficult to break.

The first beginning of culture is humility. Give an opinion about the things you know, but refuse to give an opinion about the things of which you know nothing.

If you want to be great, be good. Be good in your work and in your play. Be good in the place and part you now are filling. To be good you must be kind, true, and helpful.

Whatever our station, there will be trials to bear and responsibilities to shoulder: and commensurate with our bearing of them will be our satisfaction, our happiness, and our peace.

The life without regret is the life without gain. Regret is but the light of fuller wisdom from our past, illuminating our future. It means that we are wiser to-day than we were yesterday.

It is not great calamities that embitter existence: it is the petty vexations, the small jealousies, the little disappointments, the 'minor miseries' that make the heart heavy and the temper sour.

To make the best of any given moment of life, favorable and unfavorable alike; to improve that moment, whether it be dealt us from Fortune's right hand or her left, this is the art of life and the true prerogative of a rational being.

The Storyteller

THE ONLY ANSWER

Mr. Orthwein leaned to one side and peered over his spectacles in an effort to see around the half-open door of the president's office. Ascertaining at last that Mr. Burton was writing busily, he resumed his work, but after every two or three laboriously careful entries in this book, he glanced again towards the private office. All around him a hundred or more men and women were toiling, trying to forget their fatigue and that their work was accumulating faster than they could dispose of it. There was no sound save now and then a low voice dictating a letter and the monotonous click of typewriters, or, when these were hushed, the slight scratching of an old pen and the frequent long-drawn sigh which characterised one of the book-keepers, a cadaverous, melancholy fellow.

For half an hour Mr. Orthwein kept watch upon the president, surprised that he was working so long after his usual time for going home. He had looked at the clock and found that it was almost 5 before Mr. Burton rose and closed his desk—a certain indication that his day's work was done. At once, Mr. Orthwein climbed down from the high stool, and, after a knock that was wholly perfunctory, passed into the elegant inner office.

Mr. Burton glanced over his shoulder and, seeing who had entered, turned about with a friendly smile. Mr. Orthwein and his father had been boys together and close friends then and ever after. As the years sped by, Mr. Burton had made a vast fortune, and Mr. Orthwein, not succeeding, had fallen into a position in his friend's office, which he had filled faithfully during many years. He was a short man, inclined to be stout, and his sedentary life had encouraged the inclination. His round face, with its insignificant nose, had a flat look which was unattractive, but the brown eyes that smiled from behind his glasses were as modest as a child's and as friendly. In the office he was on equal footing with his colleagues, who tormented him a little because they loved him a great deal; but he had always been a frequent and welcome guest at Mr. Burton's fireside, and if father and son patronised him somewhat, they were all unconscious of the fact. However, since his friend's death, two years before, Mr. Orthwein had seen less of the son, who, ideally handsome, gay, rich, was much sought after. Not that the young man had lost his affection for Mr. Orthwein, but his life had become full to the brim of fascinating pleasures to which the staid, slow old man was alien, and of friends who, George Burton was certain, would consider him tiresome and unquestionably plebeian.

'What is it, Orthwein?' George Burton said, smilingly, when the former had carefully closed the door behind him. 'Did you promise to intercede for some other poor fellow?'

'No, no, George. I want to remind you that it is this evening that you agreed to go with me to the meeting of the St. Vincent de Paul Society,' and catching a look of annoyance, as it passed quickly over the young man's face, he added, a little hurt, 'You hadn't forgotten?'

'I must confess that I had, Orthwein. I made another engagement. I am very sorry.' But he was touched by the old man's evident disappointment, and after a moment's consideration he asked, 'At what time could I get away from your meeting?'

'Oh, by 9 o'clock.'

'So early!' and he laughed a little. 'Then I can go. I'll call for you. But I don't promise to join that society. I have no time. I told you so when you mentioned it before.'

'I know you did, George, but I hoped. At any rate, it won't do you any harm to see what we are doing, and who knows? There was a humorous twinkle in his eyes that made the light-hearted Mr. Burton laugh again.

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GODBERS.

'Oh, I understood from the first that you hope to rope me in!' he said.

'There are so many poor,' Mr. Orthwein pleaded in excuse, 'and we aren't rich, most of us who are trying to help. Besides, George, you have too much. Something of this kind would keep you from becoming spoiled,' and he looked anxiously into the bright, winsome, self-satisfied face that smiled down upon him.

Mr. Burton's heart, a big and tender, though self-centred heart, was touched by Mr. Orthwein's solicitude. He was reminded of his father. He laid both his hands on the old man's shoulders, as he said, 'I'll gladly go with you this time, and who can tell what—' He did not finish, being interrupted by a knock at the door. One of his managers entered when he said 'Come in,' and Mr. Orthwein went back to his stool with so broad a smile upon his face that the weary clerk at the next desk leaned towards him and whispered, 'What's up? Did you get a rise?'

It was a little late when George Burton's auto reached the shabby boarding-house which had been Mr. Orthwein's home for many a year. In consequence they were the last to enter the meeting hall, and dropped into seats behind the other men. At first Mr. Burton paid scant attention to the business being transacted: instead, he curiously scanned the bare room and the men assembled there. To his amazement he saw (side by side with a few bright-faced medical students, a shabby German music teacher, and a little man whom he recognised as his grocer) two or three men who stood for all that was best in X—, not only mentally and morally, but socially.

'If these men are interested in this affair, it must be worth while,' he thought, with the deference, only half conscious, which the new-rich feel for those whose grandfathers and great-grandfathers were of some importance, and at once he began to listen with interest to the reports—simple, matter-of-fact echoes of sublime charity. They impressed him deeply. He quickly forgot the social standing of some few of the members. He forgot, too, that his time was absorbed by business and pleasure to the exclusion of all things else, and before the meeting adjourned he gave in his name and was told to make certain visits in company with Mr. Orthwein.

But, deep though it was, the impression made upon Mr. Burton was effaced by the gaieties of the days immediately following the meeting, and he was annoyed when Mr. Orthwein told him one afternoon, that it was time they made one of their visits.

'I want to go to the club this evening. I hope it won't take long,' he said, not very graciously, wondering how he had been so weak and so foolish as to allow himself to be inveigled into the St. Vincent de Paul Society. Evidently it was going to prove a nuisance. But afterwards he was ashamed of his semi-rudeness to Mr. Orthwein, and in an effort to make reparation was most friendly early that evening.

Mr. Orthwein took him to a tenement house and led the way up three flights of steep, narrow, rickety stairs to a door at the rear end of a long corridor. When it was opened in answer to his knock, Mr. Orthwein was welcomed with heartfelt exclamations of joy and affection, while George Burton, standing unobserved behind him, noted the details of the place in a few covert glances.

There were two small rooms, clean but with little and poor furniture, and only a feeble imitation of a fire. In a corner of the one which they had entered a young man lay upon a cot, and even to Mr. Burton's inexperienced eye it was evident that he was seriously ill. A child about three years of age was sitting on the floor, amusing himself with bits of unpainted wood by way of building blocks, and a little girl, a couple of years older, was crouched beside her father, and, from time to time, patted his face with a clapped and grimy hand. The mother gave Mr. Orthwein the one chair and Mr. Burton found himself a seat on a box in the corner. There he sat, unobserved, throughout the visit. Those poor people, face to face with life in its grimmest aspect, had no thought to spare for a stranger; it was evident

that they considered Mr. Orthwein a tried, a true friend.

'Will they hold Tim's place for him?' the little worn wife asked anxiously, before Mr. Orthwein had had time to say a word.

'Yes, Mr. Burton was very kind. He said at once that Tim will find his place waiting whenever he is well enough to come back.'

And George Burton, sitting in the background, blushed fiery red. With a sharp pang he understood that this was the man for whom Mr. Orthwein had interceded a few days before, begging that his position be saved for him no matter how long he might be ill. He had been getting 40 dollars a month, as did many another in the factory, and this, Mr. Burton saw, this was what 40 dollars meant when sickness came.

'And how is Tim to-day—any better?' Mr. Orthwein asked. His voice could not have been more tender if he had been addressing his own sister.

'No better. Can't you see for yourself? It will be a long time before he's fit to go back to the factory. If I could get work I'd send him to the Charity Hospital and put the children in the day nursery each morning, though I'd hate to do it. I'd rather take care of him myself, and he'd miss the children terribly. But what are we going to do? The doctor and druggist have taken all we had saved, and we owe rent and there's almost no coal left.'

'We'll send you coal to-morrow,' Mr. Orthwein promised. 'The society told me to tell you so.'

'Thank God!' she ejaculated with a glance at the handful of small coals in the bucket by the stove—the last of their store.

There was a short silence. The sick man groaned faintly; the little girl left his side for a seat on Mr. Orthwein's knee, and the baby upset his blocks, making a terrible noise. Soon Mrs. Shea turned to Mr. Orthwein and said despairingly, in a low tone, that her husband could not hear:

'I'm at my wit's end! I don't know where to turn! I've tried every way and I can't get work. Three or four different times Mrs. O'Leary stayed here while I went out to answer advertisements. I walked from place to place until I was ready to drop, and everywhere the result was the same. They looked at me and thought I wouldn't be fit for much. But I could work, Mr. Orthwein, if they'd only give me the chance. I'm thin, I know, and little, but I'd work, work hard. I'd do any drudgery for money!'

The child on the floor, a pale, puny boy, began to whimper piteously, and as his mother gathered him in her arms she turned towards George Burton for the first time, and he saw that worn though she was, she was little more than a girl and that her face would have been fair had her life been more so.

'Mamma, I'm hungry. Give me something to eat,' the baby whined.

As she soothed him there was a look of agony in her eyes, and when he begged again she said—and the words burned themselves into Mr. Burton's soul—'Hush, baby dear! I have nothing for you. If I give you the bread we shall have no breakfast,' and the tears poured over her cheeks.

Then the sick man spoke for the first time. 'Those fellows from the Industrial Workers of the World were here again this morning,' he said weakly.

'Again!' Mr. Orthwein exclaimed with indignation, looking anxiously but passionately at Mrs. Shea.

'But Tim wouldn't join them,' Mrs. Shea hastened to say.

'And you never will, Tim!' Mr. Orthwein pleaded.

'No, God help me!' he answered solemnly; 'but it is a temptation, sir, when things go like this. It makes a man angry and bitter to be in my fix and know that, a mile away, people are living in luxury and don't care what becomes of us poor devils!'

'I know, Tim; I know, but there's heaven coming. What would most of us do but for that?'

He rose then, gave Mrs. Shea a little money, divided a few apples between the children, and left the room, followed by Mr. Burton. In silence they groped

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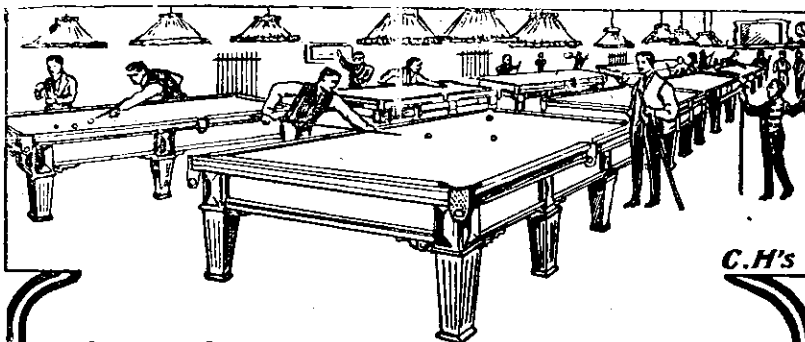
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their way, single file, through the hall and down the stairs, but when they reached the street Mr. Orthwein took Mr. Burton's arm and as they walked homeward talked incessantly—apparently to himself rather than to his companion as he never paused to hear any comments Mr. Burton might wish to make.

'To think that it has come to this for the Sheas—and in six years! They were young—mere children—and so happy and hopeful. They were neighbors in Ireland and lovers after a childish fashion. And then they came here, she first, and learned stenography; he followed after a few months and got a place with us. She lived at my boarding-house; that's why I chanced to know her. Such a pretty girl, a sprightly imp with roses in her cheeks and music in her laughter, and endless mischief in her bright eyes. But who would guess it to see her now?'

He looked up into Mr. Burton's face as he continued more slowly. 'I was the first person who knew of their engagement. Tim proposed to Mary at a circus, they told me with shrieks of laughter, and they were both so happy when she said "yes" that when the show was over they didn't discover the fact and kept their seats until a man asked them to go, and then they found that they were the only people left in the tent. Of course, I had guessed long before how it would all end. Even crabbed old bachelors like myself aren't quite blind. And I was at their wedding. How happy they were! Full of life and hope. And now—God help them.'

He and Mr. Burton parted a minute later. George said nothing more than a crisp 'Good night,' and hurried on his way, and Mr. Orthwein stood and looked after him as long as he was in sight and noted that he did not turn in at the club house. Instead Mr. Burton walked the two miles to his own home, his head bowed, miserable to the depths of his soul.

It was early in the morning, not yet 6 o'clock and still dark, when he stole into his garage with his arms full of bulky packages. Without waking the chauffeur he tumbled everything into one of the automobiles, then squeezed in as best he could. A quarter of an hour later he stumbled up three flights of stairs and knocked at Mr. Shea's door. When Mrs. Shea opened it she did not recognise him.

'I was here last night with Mr. Orthwein,' he explained. 'And—and I came back to bring some things.' Then, to relieve his embarrassment and hers, he laughed and added, 'I stole these odds and ends out of the refrigerator at home. I don't know what the cook will do with me!' So saying, he deposited his bundles on the table and tore off the papers, displaying some oranges, half a chicken, about a dozen eggs, a couple of pounds of butter and two grape fruit.

Mrs. Shea's face beamed. She was very hungry. 'Oh, how nice!' she cried rather tremulously, trying to keep the tears back, and while she divided an orange between the children and peeled a second for her husband, Mr. Burton was summoning up courage to say what was in his mind. At last he began, looking at Mr. Shea rather than at his wife:

'I must tell you something that for the first time in my life I am ashamed to tell. It's my name. I'm George Burton, president of the Burton Manufacturing Company, but I didn't know—I had no idea—and I'm awfully sorry! Truly, it never occurred to me that 40 dollars a month is starvation wages these days, and—and, Tim Shea, you worked for that for seven years, so I owe you a good deal. You'll have to let me make up a little bit. I've been desperately miserable since I was here last night. I had not understood before. I am going to raise the 40 dollar men to 60 dollars. It's the least I can do, and henceforth they must be paid just the same when they are ill.' He talked fast and incoherently, perhaps, but with intense earnestness, and his listeners understood. Mrs. Shea ran to her husband, and forgetting that he ought not to be agitated sobbed convulsively on his shoulder. He patted her head with a big, weak hand.

'I'll soon be well now, Mary?' he whispered, and when she was quieter he added: 'Didn't I tell those men

from the I.W.W. that the rich don't understand? It's never come home to them, poverty hasn't. That's the trouble.'

He put out his hand then, and George Burton clasped it. Both men's eyes were full of tears, both hearts full of good will and of respect. Each had confidence in the other; each recognised the other as a child of God. Between those two the problem that so fiercely clamored for a solution had found the only safe and sane one.

A MEXICAN REBEL

Towards evening a tall and handsome man, dressed like a rebel officer, but not bearing any arms, was directing his steps toward the rebel camp, situated then at about ten miles from X, the city he had just left. His business was doubtless of an urgent nature, since he continued to walk even when the night overtook him on the lonely road.

The rebel encampment toward which he was going was a large one, and the officer in command, General Rodriguez was famous not only by reason of the many victories he had gained over the Federals, but also because of his severity toward his soldiers and his cruelty toward prisoners. All feared him, and his name was whispered with awe in many homes.

The Constitutionalists had been stationed around X for about a week or two and were soon to move southward. This was known to the stranger and was the cause of his haste. 'I must see the General before they strike tents,' he was muttering between his nervous strides, when suddenly out of the darkness ahead of him came a sharp 'Quien vive?'

'A friend,' he answered.

'Halt, or you will be shot,' was the reply.

The stranger had stopped already. Through the gloom of the night he could scarcely distinguish the trees, and the mountain road was almost completely hidden. He had been told that the rebel camp was on the western slope of the mountain and he had directed his steps thither, but did not expect to encounter the pickets so soon.

Three armed men approached him and asked him where he was going, who he was, and what he wanted. The stranger told them he was a gentleman of a neighboring town, on his way to their camp, where he hoped to find their chief, whom he must see on important business. 'All right,' they said, 'we will bring you to him, but if he is asleep you will have to remain the whole night as a prisoner of war.' The stranger made no protest, and so was led forward, with an armed soldier on either side of him.

They walked together for about a quarter of an hour, meeting now and then sentinels on duty, who, on receiving the watchword, let them pass, and finally, after marching through a long line of tents, they reached a small house guarded by several armed men. The stranger was told that the general had not yet retired, and after a short time was shown in.

Like many of his colleagues, the general was a young man: his eyes, his gait, his whole bearing, bespoke his Spanish descent. He asked the stranger his name, and on hearing it seemed to start. The stranger explained the reason of his visit. A young man who was working in a hacienda not far away had been forced by his (the general's) soldiers to join the rebel army, and as he was the only support of a large family, the visitor had come to ask for his release.

On leaving the town for the rebel camp the stranger had been warned that it was very difficult to secure such a favor as he was going to ask. Great, then, was his surprise and joy when the general not only granted his petition, but offered him two horses, one for himself and another for the young man, and placed at the visitor's disposal for the night his own quarters. The stranger thanked the general for his kindness, and was about to leave him, when, to his great surprise, he was asked to follow his host into another room. When man of war uncovered his head and, kissing the right

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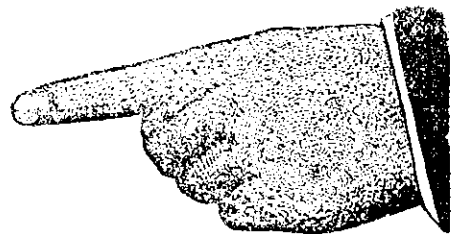
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there, after having locked the door with great care, the hand of his guest, said: 'Father, it is useless for you to hide yourself under such clothes as you are wearing now; you are Father Tapia; you taught me seven years ago in old Puebla. Do you not remember me?'

'I do not,' answered the other. 'Your name is Rodriguez, and I do not remember having had a pupil of that name in all my life as a professor.'

The general smiled. 'I know I can trust you,' he said. 'Rodriguez is not my name. I am John Bernal.'

'You, John!' the priest exclaimed. 'And you, one of my best boys, have become the sanguinary Rodriguez?'

'Sanguinary,' came the sad reply. 'How many are the crimes imputed to me which I never knew of? Still, let it pass. I became the sanguinary General Rodriguez in a very simple way. I joined the Constitutionalist revolution at the very beginning, thinking I was right in doing so. My superior education, my courage, my will power have done the rest. After a few months I have found myself at the head of a thousand men with the title of general.'

'And are you happy?' asked the old professor.

'Happy?' he answered. 'I was happy at the beginning of the revolution. I thought we were fighting for a good cause. I thought we were right. But when I saw the predatory instinct of my soldiers; when I saw justice and chastity and religion trampled under foot; when I saw that we were more like bandits than soldiers of liberty, I began to grow weary of this life and think of leaving it.'

'Why do you not leave it?'

'Leave it? How can I? As long as I lead my soldiers against the enemy or to plunder I am obeyed as never general was obeyed, and I can dispose of my soldiers' lives as I can of my pocket money. But were I to give any sign of being remiss in the cause I am fighting for; were I to show any disgust for it, God only knows what the consequences might be. A few weeks ago a lifelong friend of mine, Januarius Caso y Lara, the one who was so lively and so studious in our old class, was shot simply because he disapproved the burning of the houses of innocent people. And Black, the Yankee filibuster, who has brought so much sorrow to many a Mexican home by his sword and his lust, killed one of his lieutenants because he had delayed for a few minutes the execution of several Federal soldiers. Father, we are bandits, that's all, and I am tired of it. It is indeed inspiring to fight against the enemy of one's country or of one's liberties, but to fight against brothers, and not in the interests of a noble cause, but for thirst of plunder and power is unbearable. I am tired of it all.'

'Poor John,' said the priest, soothingly. 'How I pity you. Would that I could do something to relieve your distressed soul. But, tell me, do you ever think of your religion? How happy you were when you were faithful to it.'

'How often have I thought of that, Father! At times, after a boisterous victory or a hurried flight, when all was hushed and still in the camp, while my soldiers were heavily sleeping, tired to death, or drunk, sitting under my tent or by the window of some lonely house, I remembered the beautiful days of yore, and I wished I could be a good Christian again. But with the rising sun and the bustle of the day the good thoughts faded away, leaving behind them nought but painful remorse.'

'John,' said the priest, 'what hinders you from being reconciled with God? You know that I am a priest, and a priest, even under the disguise of a rebel officer, has power to forgive sins. Come, John, do as you often did in those happy college days. Kneel down and make a good confession.'

'Not now, Father,' he replied, 'not now. I do not feel that I am well prepared for it. It is not the number of my sins that frightens me. I have ordered the shooting of Federal spies and of unruly prisoners,

but I was forced to do so. At times I have led my men to plunder, but I could not help it and I tried to restrain them as much as I could. I do not think I have more sins than these, but I do not feel prepared for confession, nor have I as yet sufficient strength to leave this life of mine. Father, to-morrow I will have another talk with you; now please go to rest. Do not be afraid of sleeping here; nobody will dare to harm the general's guest.' He spoke, and without giving his old teacher any time to answer, called one of his officers and told him to accompany the visitor to his room. So they separated.

Father Tapia knew not how long he slept that night. The only thing he knew was that after his interview with the general he prayed for a long, long time, begging the Lord to finish his work by completing John's conversion. Sleep overtook him during his prayer. It was morning when the firing of many guns awoke him. At about 300 yards' distance from the house where he was located fighting was going on. It lasted only a few minutes; a scouting party of Federals, about twenty in number, had suddenly approached the camp. They were easily put to flight by the rebels, who were already beginning to exult over their easily gained victory when their joy was changed into sorrow. There on the ground lay their general. He, the bravest of them all, had been the first to meet the Federals, and had received a mortal wound. Taking advantage of the momentary consternation of officers and men, Father Tapia mingled with the crowd that pressed around their leader, whose life blood was ebbing fast, and at last succeeded in approaching the prostrate form of his onetime pupil. Opening his eyes, he looked up at his teacher, and summoning all his remaining strength faintly whispered a single word which was meant for him alone. The tone of penitence in which the word was uttered brought a flood of joy to the priest's heart, who, with tears of gratitude to God, breathed in the general's ear the sacramental words which restored the prodigal son to his Maker.

A few hours later Father Tapia was galloping with the young man he had delivered from the rebels away from the camp towards X.—Joseph M. Sorrentino, S.J., in the *Pilgrim*.

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IS WAR LAWFUL?

A reader of these articles wishes to know if war is ever lawful, and what are the objects and conditions that justify it. An appropriate question in these days, when the big guns are speaking in thunder, and, perhaps, especially appropriate because there has lately been much confused thinking and inaccurate writing on the ethics of war. An Anglican Bishop, for instance, writing in a high-class English magazine, has assured us that 'New Testament Christians can scarcely doubt that war, both in its roots and fruits, is essentially evil.'

Purely defensive wars may be morally defensible; but seeing that they are caused by the attacks of selfish aggression, and selfish aggression is immoral, therefore, in their primal origin, even defensive wars are immoral also.' Professor Jones, of the Glasgow University, also writes in the same issue of the *Hibbert Journal*: 'I think that the present war, like every war that was ever waged, is wrong, and that nothing can make it right.' These views, of course, are the echo of the peculiar tenets of the Society of Friends, generally known as Quakers—namely, that our Lord taught the unlawfulness of all wars, and that the earliest Christian writers were agreed that nothing less than this was their Master's doctrine.

What is our position? We most heartily admit of course that war is un congenial to Christian feeling; that the character developed by Christian teaching will tend to the avoidance of war, as it has in point of fact led to the abolition of slavery and the uplifting of woman; that war is often sent by God as a punishment for the ambition and greed of those in power, and for the corrupt, luxurious lives both of rulers and subjects. Still, we hold that war is sometimes neither more nor less than a duty; that a nation is in duty bound to stand up for itself even at the risk of war. Such has been the common verdict of every age and every race, ever since the Prince of Peace came.

We are told, indeed, that Christ condemned war. But we must have absolute proof of such condemnation before admitting the assertion, for men have always believed that war is at times necessary and obligatory, and God is the author of nature as well as of grace. The only words of our Lord which can possibly be urged in this connection are those of Matthew v. 39, and Luke vi. 29. Here He exhorts His Apostles: 'If any one smite thee on one cheek, turn to him the other also.' But these words, as generally understood and in accordance with their obvious meaning, do not lay down a hard and fast rule for the every-day life of all men. They were given as a counsel of perfection to the Apostles and to others like them, who, as missionaries of the Gospel message, were to be as sheep amongst wolves and to win their way by the rhetoric of invincible kindness. Understand these words as a precept and they clash with the natural right which every man has to defend himself, if necessary, by physical force against an aggressor, even to the taking away of his life, if needs be. It would be impossible of observance, and hence was never imposed.' No man could possibly feel himself bound to take the words of Christ literally, if he saw his mother or sister or wife or daughter smitten on the cheek.

Far from condemning war, our Saviour recognised its lawfulness: 'If My Kingdom were of this world, verily would My servants have fought, so that I should not be delivered into the hands of the Jews' (John xviii. 36), which is much the same as saying: If I had come to set up an earthly kingdom, as the Jews expected their Messiah would do, My people would have fought for Me, and would have been right in so doing. Whence we may conclude that if God wishes to have nations and kingdoms in the world, we have the warrant of Scripture to fight for them. Our Redeemer, too,

though He bore His sufferings without resistance, could yet rebuke the smiter: 'If I have spoken evil, give testimony of the evil, but if well, why striketh thou Me?'

We conclude then, 'in accordance with the common sense of mankind, that war is sometimes just, and to be entered on with soberness indeed, and a deep sense of responsibility, but yet with the confidence that, under the circumstances, it is a work like other works of danger and difficulty, which it has been given into our hand to do.'

QUESTIONS AND ANSWERS.

KAPPA writes: (1) 'In the *Tablet* a few weeks ago there was an account of a French soldier priest having a finger amputated. He wept because he could never say Mass again. Why not? This may be a foolish question, but I am not a Catholic.'

Answer.—The question is by no means a foolish one, though it admits of an easy reply. Doubtless the finger lost by the priest in question was the index finger. In saying Mass a priest has to handle the Sacred Host with his thumb and index finger, and would find it very inconvenient to do so were either of these parts taken off. He would experience a similar difficulty in handling the chalice, and here, indeed, there might easily be danger of spilling the Precious Blood after the Consecration. To safeguard therefore the reverence due to our Lord present in the Blessed Sacrament, the Church does not ordain, or, after ordination, allow to celebrate, those who labor under such disabilities as the one mentioned. Total blindness is another such impediment, and it is only rarely that the Pope grants permission for a priest who has become blind to celebrate even with the assistance of another.

(2) 'Whilst I am asking questions, would you tell me what is meant by Quietism? In the preface to *Thesaurus Fidei*, Robert Hugh Benson writes: "...insidious attractions and perils in such methods of prayer as (let us say) that of Quietism..."'

Answer. Quietism, in its many varieties, means the doctrine which holds that man should strive to let his soul be absorbed into the Godhead; that his true perfection consists in allowing the mind and will to become passive, while God takes full possession of them and works within them. The religions of India generally speaking make their followers cultivate a state of indifference, in which all desire is quenched, and in which the soul enjoys untroubled calm. So long as the soul is thus independent of external things and immersed, more or less completely, in the Divine Being, the body may give way to the lowest passions. Of course such ideas are subversive of all morality. Quietism within the Church found expression in the works of some Spanish and French writers of the 17th century, but was sharply condemned by Pope Innocent XI., and never had any considerable vogue. These spiritual writers taught that a man should abandon himself entirely to God; should never think of death or eternity, heaven or hell; must not think about the state of his soul, take any notice of temptations or try to resist them. Prayer to God, our Lord, the Blessed Virgin, and the Saints, in the sense of asking for help or returning thanks, is to be ruled out. Works of penance are a useless burden.

Such are the main points of the system, which, though very convenient in many ways, is obviously directly opposed to the teachings of Sacred Scripture.

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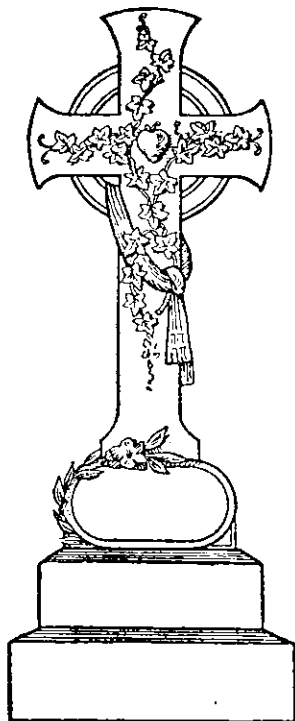
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BISHOP CLEARY ON VISITATION

ON THE HORSE-TRAIL.

(From an occasional correspondent.)

Hokianga, February 8.

From Ahipara, his Lordship the Bishop of Auckland had arranged for a visit to what is known as the Sweetwater gumfields. The direct objective was that part of it known as Sobrisky's, which was most conveniently situated as a centre for a gathering of Catholics.

The track was hardly suited even for the strenuous motoring by which the Bishop established, on this trip, a number of 'records' for the North. The journey over the soft sandhills could, indeed, have been accomplished by his self-propelled vehicle, but, in such wet and stormy weather as then prevailed, only at an expenditure of trouble and of energy out of proportion to the results achieved in mere progression. It was, therefore, decided to accept the kindly help of Mr. Bernard and his buggy and pair; and he and the Bishop set out in the beating rain for Sobrisky's early on January 29. The rough and toilsome ascent of the sandhills and the other hills was achieved after some six miles of beach, and after a total drive of two and a-quarter hours the newcomers found a considerable number of Maori and Dalmatian gum-diggers assembled for Mass. Father Bruning had been preparing them since the previous evening. A Maori welcome was accorded to the Bishop, who then celebrated Mass in a gum shed. He also briefly addressed the congregation in English and Maori. There were many communicants, and after Mass a number were confirmed.

The increasing rain and a howling gale made the return trip extremely unpleasant. A fierce and blinding sand-storm blew from the soft sandhills along the beach, filled the atmosphere, stung the faces, penetrated everywhere, and twice brought the horses sharply up and nearly capsized the buggy. After a long buffetting, the party reached the hospitable roof of the Reid family at Ahipara. The same afternoon the Bishop and Father Bruning left the Ahipara beach by motor, accompanied part of the way by Mr. Bernard and Mr. Bergham, who gave valuable assistance with spade and otherwise, which enabled the Bishop to get off the beach to the main road, in fine style, on the unaided power of his own car. (Motorists may, perhaps, be interested in the following bit of information. The day after his first arrival, on his own power, on the Ahipara beach, the Bishop discovered a way which, with about two hours' work, could be negotiated to this magnificent beach by cars of moderate power. The way in question is to the left of the sandy-floored road cutting; it lies to the west of the usual horse and wheel track, in the direction of the Native *whare-hui*, or meeting-house, past some nikau palms, and along the beach-side of a fence. It leads to a part of the beach where there are only some twenty yards of fairly soft sand, which could be traversed on power or by the aid of coconutmattings, which, unless 'anchored' to the ground in the way devised by the Bishop, is crumpled up by the driving wheels and is often, in very soft sand, a delusion and a snare. His Lordship succeeded with the unanchored matting on two occasions; on the third and only other occasion on which he needed the matting—in a long tract of very deep, soft sand—the spiking or 'anchoring' of it, which was very speedily accomplished, made it almost as rigid as a board. On the hundreds of other occasions on which soft sand was passed, it was done on the car's own power, with only the aid of six chains on each driving wheel.)

Herekino and Further South.

From Ahipara to Herekino, the next stop, the trip was made in steady rain that made the narrow road—especially on the long, winding ascent and descent of the gorge—dangerously greasy. At Herekino the Bishop and Father Bruning covered up the car and 'stabled' it in an open paddock. They stayed at Mr. Gartner's boarding-house. Next day (Saturday, January 30)

they set out, in fine weather, for the isolated port-township of Whangape. The wheel-road ended some two miles past Herekino, so the car was left to rest in its paddock, while the Bishop and Father Bruning mounted on trusty steeds brought for them from Whangape by Father Zangerl and two Native youths. A pack-horse carried the visitors' necessary belongings to Whangape. For a few miles the horse-track was graded; then, over a high 'saddle' in the ranges, it became worse and worse, even for dry weather, while in winter it is in great part quite impassable.

On their way, the land kept steadily improving, with little homesteads here and there in the mountain waste of low scrub and fern, and little fertile flats planted with kumeras and maize. There must have been a considerable Maori population in these wilds in olden days. Evidence of this is afforded by the earthwork remains on several fortified hills (*pas*) and the (sometimes buried) piles of *pipi* and other shells which told of many an old-time feast. Heavy fighting is said to have taken place around one of those old hill-top *pas* as late as about 1850. Arrived at

Whangape,

the visitors found the sawmills closed for lack of water for the engines. A small steamer lay idle at the timber-wharf. Beyond the deep tidal river, on rich flats, lay the scattered Catholic village of Whangape, with its pretty, spired wooden church on a height at the back of the old fortified *pa*. The village on the North side of the river is Protestant.

At the river's edge all the horses were unsaddled or unpacked. The four Whangape horses then waded of their own accord in the river, deliberately selecting the narrowest part, and swam strongly homewards across. They were caught and held on the other side for the final run of about a mile to the village, partly over rough rocks specked over here and there with bits of copper ore. The other two horses knew not so well the ways of Whangape, so they were led astern from the ferry-boat, which carried the party and their belongings to the south side of the river. The led horses took not kindly to their enforced swim, and labored heavily and blew sudden and resounding breaths as the wavelets of the incoming tide flapped upon their nostrils.

There are over two hundred Catholic Maoris, and a few Catholic whites, in Whangape. The Maoris accorded the Bishop and his party the customary Native welcome, waving green palm-leaves or leafy branches, with loud cries of 'haeremai' ('come hither—welcome'); they also sang to a quaint old air the following ancient chant as the party entered the *marae* or enclosure of the fine new Native home (Mr. and Mrs. McMath's) where the visitors stayed: '*Haere mai ra, e te manuhiri tu a rangi, ma taku potiki kor, i tiki atu ki te taha tu o te rangi, kakume mai ai. Haeremai.*' A literal translation into English cannot be supplied by the present writer. Even Father Becker, with his profound knowledge of Maori, would not attempt it. The words are all known, the construction is the puzzle. Here are a few of the principal ones: 'Welcome,' 'guest,' 'sky,' or 'heaven,' 'latest born pet,' 'pull this way,' 'welcome.' The reader can make them 'read' as best he may. The present writer 'gives it up.' A few days later, at Whirinaki, the Bishop had an opportunity of testing Father Becker's statement that Native 'explanations' of those old chants and *pas* are almost always unsatisfactory. An explanation of some old tribal sayings was asked for by the Bishop. It took over an hour for two elderly Natives to explain them. Before the 'explanations,' the sayings were a puzzle; after the 'explanations' they were a mystery as deep as the *Ælia Ælia Crispis*. After the chant, the large gathering of Natives drew up in a crescent, in the customary single file, and as the Bishop passed along the line, they shook hands with him and kissed the episcopal ring. The *Korero*, or speeches of welcome, then began—often in picturesque and happy phrase. Among the speakers were a venerable old man and woman (Peri Te Huhu and Ngawini) who had received the faith in Bishop Pompallier's time, and helped

W. F. SHORT

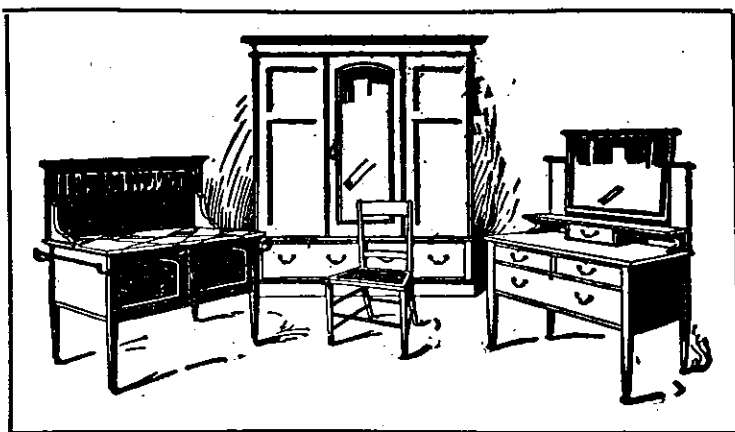
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to keep it alive among their people during the dark days when the missions were bereft of any priests except the devoted Dr. McDonald and, for a space, one or two others. One of the speakers said: 'Three Bishops came here to us—one (Dr. Pompallier) on foot, one (Dr. Viard) on a horse; and one (Dr. Cleary) on a motor car.' Father Becker also spoke, and Father Bruning gave an entertaining account of the Bishop's motor trip to Houhora and the far North, which interested the bearers in the highest degree. His Lordship replied in Maori to the speeches of welcome.

Next morning (Sunday, January 31) the Bishop celebrated the principal Mass at 10 o'clock in the pretty church. Nearly two hundred persons were present, including a few non-Catholics. The proportion of children is very high among the Catholic Maoris at Whangape, and their numbers are steadily increasing. A lucid and 'taking' explanation of the Sacrament of Confirmation was given in Maori by Father Bruning. A considerable number of both sexes were confirmed after Mass. During the day the Bishop went over the earthworks and *wahi tapu* (cemetery) of the old *pa*, accompanied by Mr. McMath, who gave an interesting account of that and another old fortified place of the tribe on a steep conical hill just across the river, which was the scene of some heavy Native fighting as late as the 'fifties. In the oldest cemetery, where Mr. McMath's grandfather lies buried, there still remain some of the miniature houses where the dead were enclosed before underground interment was generally adopted here. One Catholic interment of this kind (coffined) was conducted here some twenty years ago. It is the Maori counterpart of the shelved vaults that were formerly fairly common in the British Isles. The contents of those receptacles for the dead were removed a good many years ago and consigned to regular earth-burial.

Some two hundred Natives sat on the ground in long double lines to discuss the generous supply of eatables, fresh from the fierce steam of the Maori *hangi* or hot-stone oven. These provisions were placed, in characteristic Native profusion, on a lengthy strip of neat Native floor matting made from the *phormium tenax*, better known by its wrong name of 'flax.' During the afternoon two fine Native (clothing) mats (one of them a feather mat) were presented to the Bishop, who suitably replied in Maori. Questions were also asked and satisfactorily answered regarding the work of revision of the Maori prayer book and catechism, now in hand.

Matihetihe.

Whangape is one of the most isolated communities in New Zealand. The entrance by sea is over a bad bar, then past a big black rock, after which the river channel takes an almost right-angled turn towards the south, leaving the vessel broadside on to the waves: next the incoming craft sharply rounds another menacing rock to the left, while near it there lies the storm-tossed relic of a former wreck to encourage the hardy navigator. While the Bishop was in Whangape, there was a local dearth of flour, soap, matches, and tobacco, and the settlers were endeavoring to get supplies of these commodities by pack-horses over the wild mountain tracks from the Hokianga.

On Monday, February 1, the Bishop, accompanied by Fathers Bruning and Zangerl, a small cavalcade of Whangape Natives, and Mr. Heremia Te Wake (Whakarapa) toiled on horseback up the breakneck 'Golden Stairs' that lead towards the Catholic village of Matihetihe, on the crest. The narrow track is terribly steep and crooked, and would be very dangerous to any horses but those accustomed (as were all the present party's mounts) to such uncivilised 'road' conditions as those with which, after some sixty years of settlement, the wealth-producers of these promising districts have to be content. For the greater part of its course, this pig-track runs along the *arite* or back-bone of a steep hill, where a false step, or a slip, or a heavy gust of wind, would send horse and rider rolling over

and over for hundreds of feet to the white foaming edge of the salt water far below. In the winter the track is a greasy clay puddle, down which the sure-footed local horses sometimes slip, guiding themselves as they go, till they fetch up against a piece of rock or stump or tree-root.

The distance from Whangape to Matihetihe is eight reputed miles. But they seem to give pretty good measure in these parts; for it took three hours to traverse the distance, and the Bishop remarked that the Whangape mile is like an Irish mile—you know where it begins, but heaven alone knows where it ends. Part of the trip was over rocks so tumbled and rugged and steep, that all the riders but one dismounted and led their mounts slowly over them. The exception was a Maori youth. He stuck to his horse as the nimble brute scrambled up and bumped and slithered down the torn and rugged rocks, in apparently imminent risk of many a crashing fall.

At Matihetihe the visitors were greeted with an imitation of the old-time Maori challenge. Far inside the fence of the Marae or village enclosure the population were gathered together, most of the adults ready for the war-dance, all with feathers in their hair, and many with old-time weapons, such as the *taiaha*, etc. From among them came the challenger, with painted face, grotesque grimaces, protruding tongue and cries of defiance. He was selected for his swiftness of foot. Outside the enclosure there awaited him the rival champion. The challenger threw a white wand at the rival. This was a signal for a wild race between the two. If the rival champion, in the old time, caught the challenger, he was entitled to break the latter's neck; his side were, so far victors, and the fight might not, perhaps, proceed any further. If the challenged party's runner failed to make a 'catch,' the victory so far rested with what we may call the home team. In the present instance (perhaps out of compliment to the visitors) the incomers were allowed to catch their man. But, of course, no harm befell him. After this curtain-raiser, a fine war-haka was danced. Afterwards, the formal *karaka* of welcome took place outside the church, the Bishop and priests standing on mats spread under nikau palms. The Bishop replied in Maori, in figures of speech which appeared to be much appreciated by hearers always keen to hear new terms of thought or of expression. That night the Bishop and the clergy were guests of the Kendall family.

The next morning the Bishop celebrated Mass at 9 o'clock. This was followed by a fine discourse in Maori, by Father Bruning, on the Sacrament of Confirmation. At Whangape, Matihetihe, Whirinaki, Motutu, Motukaraka, Waihou, and Whakarapa, Father Bruning spoke also, with much eloquence and effect, on various other matters affecting Native Catholics. There was a good number of candidates for Confirmation at Matihetihe.

An elaborate and finely-cooked open-air dinner was served in European fashion by the Natives. The table reserved for the Bishop and priests was set under a bower, erected for the occasion, and covered on all sides and above with the long, graceful fronds of the nikau palm. Beyond it stretched a single row of long tables, set under the shade of open nikau palms, carried from the gullies up the adjoining hills and planted on the village *marae* as if they had grown there. A new church is soon to be erected at Matihetihe to replace the quaint old one, built long years ago, its inner walls and roof adorned, in the Native fashion, with neat-looking, but highly inflammable stems of the *raupo*, a sort of big bulrush.

After the farewell words were spoken the Bishop, Father Bruning, and several Natives set out on fresh horses (with one pack-horse) along the beach and over the barren sandhills on a visit to the various Catholic missions on the Hokianga River and its tributaries. But that is another story which remains to be told.

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HIS ARRIVAL IN SYDNEY.

His Excellency Archbishop Cerretti, Apostolic Delegate to Australasia, arrived in Sydney at an early hour on Monday, February 8. He left Rome on November 18, landed at New York, and proceeded to Washington, where he was formerly auditor to Cardinal Falconio, then Apostolic Delegate to the United States, and thence on to San Francisco, at which port he embarked on the Ventura for Sydney. His voyage was pleasant throughout.

The Ventura arrived in Sydney at a much earlier hour than was anticipated: therefore his Excellency was not met at Watson's Bay by the welcoming authorities, as intended. However, he was warmly greeted so soon as the steamer berthed alongside the wharf at Darling Harbor by his Grace the Archbishop of Sydney, some of the clergy, and Captain d'Apice, representing the State Governor.

Immediately after having been welcomed to Sydney, his Excellency was driven to Fort Macquarie, whence he was conveyed by launch to the Archbishop's Palace at Manly. Later in the morning, after he had rested, his Excellency met a number of prelates and priests, who were introduced by Archbishop Kelly, among those present being his Grace the Archbishop of Melbourne, his Grace Archbishop Duhig (Brisbane), and their Lordships Bishop Gallagher (Goulburn), Bishop Shiel (Rockhampton), and Bishop Dunne (Wilcannia).

Later on his Excellency was the guest of honor at luncheon, which was served at the Archiepiscopal residence. The Archbishop of Sydney presided at the luncheon, and pointed out that the welcome they had that day extended to his Excellency was more or less informal, and merely a prelude to the reception to be accorded him by the clergy and laity on the following Saturday. He assured his Excellency that there would be no lack of warmth in that welcome. They had done their best with so little time at their disposal to show their personal regard for the Apostolic Delegate, and their great reverence for the high office to which he had been appointed by the Holy Father, and they accorded him the heartiest of hearty welcomes to Australia, and hoped that he would find all blessings and happiness while here.

'I was auditor to the delegation at Washington when I received my appointment in April of last year,' said his Excellency, in the course of an interview granted to a representative of the *Catholic Press*, 'and I left for Italy in June to be consecrated Archbishop of Corinth in July.'

'The idea of the Holy Father when he decided upon sending an Apostolic Delegate to Australia,' he added, 'was to bring this great country of yours on a level with other nations which have delegations. His Holiness recognised that this is a nation growing rapidly to greatness: that its people are tolerant and of high intelligence, and that the magnificent work of the clergy here was deserving of special recognition. The present Pope fully concurred in the wisdom of the decision arrived at by the late Holy Father, Pius X. Yes, he gave me a message: "Tell the people of Australia," he said, "that the Holy Father sends his special blessing to them, and wishes that God's choicest gifts shall fall upon their grand country." His Holiness, I can assure you, feels more than ordinary interest for this wide continent. And he knows that there are no more loyal and devoted Catholics than those of this country.'

'The Delegation will supervise the maintenance of Church discipline and policy in Australia. I am but the servant of his Holiness. If I do honor to my honorable office I shall do honor to the Holy See. It is an ecclesiastical mission, purely, and has nothing whatever to do with politics.'

'The Delegation's work? It will generally supervise and see to the due and proper observance of ecclesiastical discipline, and direct, with the aid of the Bishops, the work of the Church. It will do all possible, Australian circumstances fully considered, to co-operate with the Bishops for the true advancement of religion.'

It is true that I have special powers that some other Bishops do not possess, but those powers will only be exercised after consultation. I have come not to interfere or impede the Bishops of Australia, but to aid them in every possible way, to work with them, and to seek their advice. I may find alterations or improvements in administration necessary according to my way of thinking, but before I do anything I shall seek to learn the experience and views of the prelates here, and decide according to what our common counsel suggests is best for all.

'Matters which may not be conventional in the administration of the Catholic Church elsewhere may prove to be the only possible way of doing things here,' said his Excellency, in answer to a question. 'Everything will be considered according to circumstances. The Delegation will supervise—that is what it is for—but it will do so in a manner that, I trust, will bind us closer to the Holy See.'

'Diocesan and parochial affairs that used often to be referred to Rome for decision will now be settled here instead. That, I should think, will be a great advantage, saving time, and often anxiety. In a country so far away from the centre of authority this should be regarded as most important. In all affairs that are purely Australian decisions will be given here. Only matters of peculiar gravity which may have a world-wide effect, even though emanating locally, will have to be referred to the Vatican. Australian affairs will be considered in Australia, and nothing will be decided without local circumstances being fully considered.'

'I shall not travel Australia all the year round, although I will need occasionally to visit every centre to enable the Delegation to have sufficient information to deal in a general way with questions affecting prelates, clergy, and laity. I have no doubt of the cordial co-operation of all Australian prelates and priests for the advancement of the Church. My permanent residence will be in Sydney, where the Delegation will be carried on. My first visit will be to Melbourne. I will be here for some weeks before visiting Melbourne, however, I suppose. That, however, lies largely in the hands of Archbishop Kelly and other prelates. I am in Manly for the present only. His Grace will need his palace for himself, most likely, and I shall reside elsewhere.'

'No: I have brought no staff, but I will have an auditor or consultant, and an official secretary. For the present, I will manage with only a secretary. This post I have given to the Rev. Father Ormond, of Auckland, New Zealand. I appointed him by wireless on the voyage over from America, and received his acceptance. Father Ormond is now a priest in Auckland. He used to study at the Propaganda College in Rome, and I have heard him highly praised.'

VISITING PRIESTS FROM AUSTRALIA

(From a correspondent.)

Auckland, February 16.

There arrived in Auckland to-day from Sydney a party of nine priests by the Riverina on a tour of New Zealand. The party comprised Rev. Fathers Michael Rohan, John A. Roche, and Hugh Conaghan, of Sydney; Rev. Fathers Martin Hayes and John Nolan, of Gippsland, Victoria; Rev. Fathers Anthony Rohan and Maurice Byrnes, of Melbourne; and Rev. P. Rohan, of Bendigo, and Rev. Father O'Laverty, of Maitland, N.S.W. Fathers Martin Hayes and John Nolan have just returned from a twelve months' tour in America. Rev. Father John A. Roche is the chaplain of the Lewisham Hospital, Sydney, and is a first cousin of the Very Rev. Thomas Roche, C.S.S.R., of Wellington. Rev. Fathers Maurice Byrnes and P. Rohan are about to leave on a twelve months' holiday in Europe. Rev. Michael Rohan, P.P., of Balmain, Sydney, is accompanying his two brothers on the tour in New Zealand. The party of nine priests leave Auckland on Friday for Rotorua, where they will spend a week before going on to Wellington.

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THE EVOLUTION OF THE RIFLE

INVENTION OF THE PERCUSSION LOCK.

The percussion-cap or percussion-lock was invented by a Scotch Presbyterian clergyman named Forsyth, who was born on December 28, 1786, near Aberdeen. He was educated in the University of Aberdeen, and varied his clerical studies by dabbling in chemistry and mechanics. When shooting wild-fowl on a loch near the manse he noticed that many birds escaped unhurt by diving into the water the instant they saw the flash from the 'flint' fowling-piece. He obviated this by placing a kind of side cover over the lock, which obscured the view of the 'flash,' and eventually this developed into the percussion-lock.

It is only 'a flash in the pan' is now a trite saying, and people often use the phrase without noting its original meaning. The Rev. Forsyth remarked that when striking the flint with the trigger the powder in the little pan which exploded the charge in many cases was not ignited by the flint. It was, therefore, in 'may be' 20 cases out of a hundred only 'a flash in the pan.' Forsyth made his first percussion gun in 1805, and took out a patent in July, 1807. He was assisted in the specification by James Watt (the inventor of the steam engine). The Rev. Forsyth turned his venture into a company, and business was run under the superintendence of a practical gun maker, the inventor being associated with it till 1819. It seems to us now, in the light of the new improvements

In Implements of War.

a matter of wonder at the slowness of the British ordnance in rejecting an invention for which the quicker genius of the French, in the person of Napoleon, offered £20,000. It is true the British Government offered the Tower of London to Forsyth to complete his invention; but a succeeding Government ordered him to clear out of the Tower 'with his rubbish,' and he did not get a penny only his actual expenses for his year's hard work. And still his patriotism kept him from accepting Napoleon's offer, though he had to wait 24 years before his invention was tested at Woolwich. 22 years before a regiment was armed with it, and 34 before it was used in war. Besides, his name as the inventor of the percussion-lock, which made all breech-loading guns possible, might have sunk into oblivion had it not been for the action of his grand nephew, General Sir Alexander John Forsyth Reid, K.C.B., who published some short time ago a life of the inventor. It is said the oldest flint-lock in the Tower has the date 1611, and so slow did the ordnance proceed in adopting itself to the changes which now are of startling suddenness that the old weapon lasted almost without a scintilla of difference from the battle of Blenheim, in 1704, till the defence of Allahabad, in 1812.

It was not until the first Chinese war that the percussion-lock was used by the 2nd Battalion Border Regiment at the capture of Amoy, in 1841, over 75 years ago. What a wonderful difference it would have made for British generals in the Peninsula war if Forsyth had been allowed to complete the few things he was engaged on in the Tower. Waterloo would have been another Fontenoy had Napoleon overcome the patriotism of the inventor by his offer of £20,000.

The Evolution of the Gun

brought about changes in the barrel as well as in the body. A spiral or cork-screw grooving of the interior of the fire-arm in order to secure greater accuracy in shooting was known so far back as 1563, but nearly 200 years elapsed before 'the rifle,' as it was called, figured in the British Army.

In 1836 the Brunswick rifle was adopted, with bullets grooved, to fit corresponding grooves in the barrel. The percussion lock also supplanted the flint and steel. Then came along the needle gun, which Forsyth's invention occasioned. It was due to the inventive German genius named Johann N. Von Dreyse, and we all know that at the battle of Sadowa, in 1863, the Prussians, with the needle-gun, conquered the Austrians, now their devoted friends. It had been secretly adopted in the Prussian army in 1861. The French had a breech-loading rifle for the war of 1870, but the Ger-

mans had gone one better, as they are doing now, and had introduced the improvement into their artillery. Britain followed slowly in the small arm department by supplying a number of Lancaster rifles of 900 yards' range for service in the Kaffir war of 1846-62.

Then came Captain Minnie's expanding bullet, a pointed bullet, with flat hollowed case, which expanded into the rifling on being fired. In 1851 the English Minnie was introduced. Then came the Enfield rifle, which replaced the 'Minnie' in the Crimea. The success of

The Prussians' Needle-Gun.

demonstrated to the British the necessity of a breech-loader, and Mr. Snider converted the muzzle-loading Enfield into a breech-loader by simply cutting a piece out of the barrel, and putting a hinge on it, etc., in 1866. Two years later these served in the Abyssinian war. Then followed the Martin-Henry, or, more euphonically, the Martini-Henry, in 1871. This was the rifle of the Afghan, South African, and Egyptian campaigns. Improvements still went on, and we have the Winchester repeating rifle, invented by the Americans, and used by the Turks against the Russians in 1878. Six years later we see the Germans converting their Mauser into a magazine rifle, and in 1885 smokeless powder is invented, securing greater velocity and less 'fouling.' The British, after many experiments, adopted in 1891 the Lee-Metford magazine (repeating) rifle, holding eight cartridges, with Metford rifling, and a range of 3000 yards. Then cordite cartridges came into being in 1892. The Metford rifle was supplanted by the Enfield in 1896, giving the name of the Lee-Enfield, which, with a few improvements, has developed into the present army rifle, carrying 10 cartridges, which can be fired at the rate of 20 shots a minute, and carries three miles. The next improvements desired by inventors are—1st, automatic re-loading, so that all the soldier would be required to do would be to 'blaze away,' the cartridge being forced into its place by compressed air from the magazine, which would only require occasional re-filling; and 2nd, a silencer, which also may be worked with compressed gas, doing away with the report of the gun, and preventing recoil.

Kaikoura

(From an occasional correspondent.)

February 14.

For some time the Sisters of the Mission and lady friends had been actively engaged in preparing for a bazaar, the proceeds of which were to be devoted to the fund for extinguishing the debt on the new convent buildings. Their work terminated on Tuesday, December 22, when the bazaar was opened in the Drill Hall, there being a very good attendance of the public. Mr. Jas. Boyd, County Chairman, in declaring the bazaar open, congratulated the Sisters and the ladies on the splendid display of goods which they had provided.

An inspection of the stalls gave a good idea of the great amount of work done by the ladies in their labor of love. The hall was tastefully decorated with flags (kindly lent by Mr. C. Wilson), and various colored fans set off the stalls. In the evening action songs and dances were given by the girl pupils, under the direction of Mrs. J. O'Donnell, and a vocal item by Mr. B. Burland. Miss Burland acted as accompanist. The bazaar continued until December 26. Those in charge of the various stalls were:—Plain and fancy work—Mesdames B. and H. Mackle; assistants, Misses M. Mackle, Kerr, Kirby, and Curtain. Doll stall Mrs. J. Harnett; assistants, Misses V. and T. Garrett, R. Mackle. Produce—Mesdames Maddock and Kirby. Plain and fancy goods—Mrs. G. E. Parsons; assistants, Misses Bolton, Main, Hailes (2), Coakley, Parsons (2). Cigarettes—Misses D. and V. Kirby, A. Schroder, M. Boyd, and Mr. W. Hailes. Sweets, etc.—Mesdames McSwigan and White; assistants, Misses Miles, Louison, Keenan, Webster, White (2), Marshall, and Vangioni. Refreshments—Mesdames Stove and Whareham; assistants, Misses E. Mackle, Adair, Peoples, and Dee. Miss M. McSwigan was in charge of the bran tub.

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Current Topics

The New Punctuation

A while ago it was phonetic spelling which absorbed the energies of the well-meaning faddists who have devoted themselves to the 'reform' of literature; now they are turning their attention to an amendment of our methods of punctuation. Their aim, they tell us, is 'to eliminate the unessential in language'; and in a recent volume by Mr. A. J. Eddy, we are favored with an illustration of the application of the principle: 'New punctuation: . . . a living style . . . creates itself without the use of absurd commas and periods. To accentuate certain movements and indicate their directions, certain mathematical and unusual signs will be used.' Thus:-

Cannon to right of them ☞☞

Cannon to left of them ☜☜

Cannon behind them ☞☜

Volley'd ***** and thunder'd —————

The system might conceivably prove of service to impressionist war correspondents; but it would, we suspect, tax the resources of the most complete printing establishment to find a symbol adequate to illustrate the whiz from a 'Jack Johnson.'

What the Priest Soldiers are Doing

Samson, as Holy Scripture tells us, drew honey from the lion's mouth, and the manufacturing chemist can distil a pain-soothing balm from the roots of the deadly aconite. In an analogous way Providence appears to be so ordering things in France that the 'evil-beginning hours' of the war may end in good, and may prove, so far as the Church is concerned, a blessing in disguise. The ground for this hope is found in the remarkable effect which has been produced by the conduct and bravery of the 20,000 priest-soldiers who form part of the great army of France. Catholics the world over are familiar with the story of the bitter and relentless persecution to which their co-religionists in France have been subject for thirty years. During that long period Catholics have seen all the resources of an irreligious and lodge-ridden Government used against them. Even so late as May last a law was passed which imposes a fine or imprisonment on every citizen who persuades parents not to send their children to the lay schools. But the war gives promise of changing all that. It has already, we learn, acted as a shock which has banished many prejudices, animosities, and other evil elements. 'The ordeal and the glory of our country,' writes Eugène Tavernier in the *Constructive Quarterly*, 'the bravery of the soldiers, the patriotic inspiration, which call forth the spirit of sacrifice and the spirit of fraternity, all this has brought about a profound and visible change in the common mind.'

The conduct of the clergy, according to this well-informed writer, has been one of the principal factors in hastening and making permanent this change. Their happy and beneficent influence had, indeed, been making itself felt even before the present crisis. 'For twenty-five years,' says this writer, 'the ministers of religion have, like other citizens, been compelled to become soldiers. This obligation was established by the free-thinking sectarians in the hope that the sojourn in the barracks might weaken or destroy a great number of clerical vocations. Then, after having borne very courageously and worthily the two years in barracks, the greater number of the aspirants for the priesthood take up again the way of the seminary. Afterwards they accept regularly, on appointed days, their part in the military exercises and manoeuvres to which they are called as reservists. Their presence in the regiments has exercised a very happy influence on the crowd of

soldiers who have no idea of religious things.' But it is since the war broke out that the Church is reaping the full fruition of the priest-soldiers' splendid manifestation of the spirit of discipline and sacrifice. The way in which the priests responded to the call for service is thus described: 'At the first signal the seminarists and priests, curés and religious, have rejoined the army to take their places in the combat. At the beginning of the war there were nearly 20,000 in the ranks. Among them were found, and still may be found, members of the congregations whom hateful and impious laws had driven from France. Many of the priests and members of the congregations arrived at the barracks in their cassocks. Many were obliged to wait, some for a short, some for a long time, for their uniforms. All, in their cassocks, took part in military duties and labors. All have displayed a frank, dignified and cordial disposition which has called forth respectful and eager sympathy for them. And not a single act has caused any voluntary offence on the part of these citizens, torn suddenly from the environment where they were exercising their special vocation. There has been manifested their desire simply to accept, without regret and without hesitation, a duty which ill accords with the office of a priest at the altar. Everyone has recognised something peculiarly praiseworthy in such an abnegation, patriotic, civic, Christian.'

But it is on the field of battle itself that, from the popular point of view at least, the priest-soldiers have won their brightest laurels. 'Then, the field of battle has seen numbers of these 20,000 priest-soldiers, vicars, curés, or members of congregations, give an example of courage, brave under fire, fighting and dying like heroes. A long list of them, for their military exploits, have received the honor of being praised before the whole army. In the midst of soldiers and a soldier himself, the priest, whom the free-thinker pretends to treat as an inferior citizen, has suddenly proved a living manifestation of the spirit of discipline and sacrifice. Finally, another thing which seemed about to be forgotten has been understood that faith and prayer, aside from their individual importance, have a patriotic and social rôle. Between two battles the soldiers, formerly so indifferent to the things of religion, went to church in a multitude. In different places, an hour before the battle, the regiments took part in the Mass, celebrated in the open air upon an improvised altar by a priest-soldier surrounded by other ecclesiastics whose military uniform was completed by a sacerdotal emblem! Many other similar events have followed which, commented upon by the newspapers, have produced an extraordinary impression throughout the whole country.'

The one question which will be eagerly and earnestly asked is, Will these good results be lasting? or will France, when her hour of difficulty is past, return to the husks and swine of profligacy and infidelity. On this point, Eugène Tavernier, at least, is more than sanguine. 'Without doubt,' he says, 'that impression will endure. The violent shock of the war has set in motion new feelings which will assure the full maturity of the efforts generously made for thirty years by French Catholics.' To which the friends of erstwhile Catholic France can only fervently respond, So may it be!

Letters from the Front

In view of the fact that the trained observers and competent historians represented by the body of capable and accredited war correspondents have, wisely or stupidly, been banished from even the most distant approach to the firing line, the letters sent home by individual officers and men acquire a greatly enhanced interest and value. Their value does not lie primarily in the information which they afford as to the actual course of operations or as to the actual military situation at a particular time and place—though even in this direction they are of distinct service. What could be more vivid and illuminating, for example, than this

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little picture of patrolling work at sea: 'Of course there have been various alarms, when we have had to rush to our stations. But they are generally caused by some ham-handed marine firing a gun by mistake, or by some swivel-eyed look-out seeing one of our own ships and thinking it the enemy, or mistaking a treacle-tin for the periscope of a submarine.' Or what could take us nearer to the heart of things than this description, in the earlier stages of the campaign, of the Irish Guards at Compiègne:—'The cavalry came along in a huge mass with the intention of riding down the Irish Guards who were nearest to them. When the shock came it seemed terrific to us in the distance, for the Irishmen did not recoil in the least, but flung themselves right across the path of the German horsemen. We could hear the crack of the rifles, and see the horses impaled on the bayonets of the front ranks of the Guardsmen. Then the whole force of infantry and cavalry were mixed up in one confused heap, like so many pieces from a jigsaw puzzle.'

*

But the chief value of these letters from the trenches lies in the vision which they give of the spirit in which our soldiers are carrying on the fight, and of the way in which they are facing the dangers, sufferings, and discomforts of the struggle. So far as the Irish soldiers are concerned, the letters published in the Home papers go to show that the high religious and patriotic spirit with which the names of these regiments have been associated from the beginning is still being splendidly maintained. God and Ireland seem ever to occupy the foremost place in their thoughts. We reproduce one or two specimen letters as we find them in the columns of our contemporary, the *Irish Weekly*. 'When Monday evening comes,' writes Private Thomas Barrett, R.A.M.C., to the spiritual director of the Holy Family Confraternity at Youghal, 'I say my Rosary just about the same time you are reciting it at the Confraternity meeting.' The rest of Private Barrett's letter illustrates 'how highly the Irish soldier values the spiritual privileges which may come his way. "One Mass," he says, "we had the great privilege of attending in a farmer's hayloft, which the priest told us was of a venerable old age." This was on the scene of another Mass celebrated when the Knights Templars were doing battle for the elements of Christianity. Again, he says, "We had another Mass in a barn said, I am glad to say, by an Irish priest—the Rev. John Evans." Conversely, the Irish Catholic soldier is naturally filled with detestation of the havoc wrought by the enemy amongst churches and other sacred buildings. "This chapel-burning," writes a correspondent of an Irish priest (Father Kearney), "is all done by the express orders of the German generals or their officers."

Wherever you go, you see chapels, convents, schools burnt down. . . . Do the folk in Ireland realise what the Army and Navy are doing for them? As to how the Irish soldier faces the last call of all, let the following illustration from a letter from Father P. B. Bradley suffice: 'I don't think I told you of a brave Irish soldier I attended during the terrific battle around Ypres. His side was torn with shrapnel, and as he lay in a pool of blood and covered with blood he raised his hands upwards (after being attended to spiritually) and exclaimed, with his last breath, "My life for old Ireland." Should his fate be mine, I hope to say with my last breath, like the gallant soldier, "My soul to God; my life for dear old Ireland." Such examples cannot be without their effect; and the impression produced by the fine character of Father Bradley himself upon those with whom he came into contact is indicated in a letter from the Rev. Richard Hall, Methodist chaplain of the Expeditionary Force, who has written as follows to the *Methodist Times*:—"Father Bradley, the R.C. chaplain, and I were allotted the same tent. This was the commencement of a friendship that I am sure will be lifelong. I never met a more gentle and refined Christian character. His one thought was to serve others, and he cared nothing for his own discomfort as long as he was helping someone else. It was a grief to both of us when a little over a month ago I stood, in the middle of the night, at a railway station to

wish him good-bye. He was ordered to join a field ambulance in the fighting line (a command that came to me shortly after). His last words were: "Hall, don't forget to pray for me; underneath and round about both of us are the Everlasting Arms."

The Pope's Encyclical

We were very far from having exhausted the features of interest in the Pope's Encyclical in our editorial comments of a fortnight ago, and the document is one which will well bear reading and re-reading. There are two other points, at least, in that important pronouncement to which we wish to direct further attention. We referred briefly to the note of clearness and firmness which marks the utterance, but limitations of space prevented us from elaborating the point. The characteristic we have alluded to comes out strongly and strikingly in these crisp, clear-cut sentences: 'Therefore, whenever legitimate authority has once given a clear command, let no one transgress that command, because it does not happen to commend itself to him; but let each one subject his own opinion to the authority of him who is his superior, and obey him as a matter of conscience. Again, let no private individual, whether in books or in the press, or in public speeches, take upon himself the position of an authoritative teacher in the Church. All know to whom the teaching authority of the Church has been given by God: he, then, possesses a perfect right to speak as he wishes and when he thinks it opportune. The duty of others is to hearken to him reverently when he speaks and to carry out what he says.' This is significant on personal grounds, as indicating the strength and decision of character pertaining to the present Pontiff. It reveals in Benedict XV. the true Pastor, who will speak with clear voice to a world which has no other where to look for firm and sure guidance. It is significant, also, on general grounds, as a re-affirmation of the great Christian principle of authority, which the Catholic Church has always maintained, and which the other religious bodies have so completely lost. 'He that heareth you, heareth Me,' said our Lord, 'and he that despiseth you, despiseth Me.' It hath seemed good to the Holy Ghost and to us, said the early Church at Jerusalem, in deciding the first controverted question amongst Christians. 'All know to whom the teaching authority of the Church has been given by God,' says Benedict XV., 'and he possesses a perfect right to speak as he wishes and when he thinks it opportune.' In the Catholic Church, at least, it is the shepherd who guides the sheep, and not the sheep who lead the shepherd.

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The warning which we have quoted from the Encyclical is intended primarily for individuals—for the world be intellectuals puffed up with the idea of their own importance, and for the headstrong and rebellious ignoramuses who have a rooted objection to the bit and the rein. But the principle applies also to Catholic associations and organisations, such as the Catholic Federation, Knights of Columbus, etc., and to all religious societies under the aegis of the Church. This is expressly indicated in the Encyclical so that the position may be made perfectly clear. 'As men are generally stimulated, Venerable Brethren,' writes the Holy Father, 'openly to profess their Catholic faith, and to harmonise their lives with its teaching, by brotherly exhortation and by the good example of their fellow men, we greatly rejoice as more and more Catholic associations are formed. Not only do we hope that they will increase, but it is Our wish that under Our patronage and encouragement they may ever flourish; and they certainly will flourish, if steadfastly and faithfully they abide by the directions which this Apostolic See has given or will give. Let all the members of societies which further the interests of God and His Church ever remember the words of Divine Wisdom: "An obedient man shall speak of victory" (Prov. xxi. 8), for unless they obey God by showing deference to the Head of the Church, vainly will they look for divine assistance, vainly, too, will they labor.'

Another point in the Encyclical which well deserves the practical attention of Catholics is the Holy Father's direction as to the name by which members of the Church should uniformly describe themselves. The direction is by no means uncalled for. Apart from its particular application to special local conditions in Italy, there is a general and increasing laxness amongst English-speaking Catholics in regard to the use of their proper title name which certainly demands correction. In spite of articles and explanations innumerable in Catholic papers, there is a growing number of members of the Church—and these not the least educated—who make a practice of describing themselves as 'Roman' Catholics. In legal documents and for legal purposes this is at present to some extent unavoidable; but outside of legal necessity Catholics should ever call their Church by her unique and long-consecrated title, the Catholic Church, and should avoid bestowing upon her a designation (R.C. or Roman Catholic) which is not our creation and which is nowhere recognised in her official formulae. This is the point emphasised and insisted upon in the Encyclical. 'It is, moreover, Our will,' writes the Holy Father, 'that Catholics should abstain from certain appellations which have recently been brought into use. . . . Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected: "This is the Catholic faith, which unless a man believe faithfully and firmly, he cannot be saved" (Athanas. Creed). There is no need of adding any qualifying terms to the profession of Catholicism: it is quite enough for each one to proclaim "Christian is my name and Catholic my surname," only let him endeavor to be in reality what he calls himself.' As we have said, Catholic papers have been trying to drive this lesson home upon Catholics for many a year, and now that the Supreme Pastor has spoken it may be hoped that at last they will listen.

FAREWELL TO FATHER ORMOND

(From our Auckland correspondent.)

The announcement that one of the priests of the Auckland diocese had been signally honored by being appointed secretary to his Excellency Archbishop Cerretti, Apostolic Delegate to Australasia, was conveyed in the following telegram from Rawene, from his Lordship Bishop Cleary to Rev. Father Ormond: 'Monsignor Cerretti requires you at the earliest moment in Sydney. I greatly regret that I have to lose you, even for a time, but think nothing and nobody too good for a representative of the Holy See. Cable him the date of your arrival in Sydney.' On the following day, Sunday, the Right Rev. Mgr. Brodie, V.G., announced in the Cathedral Father Ormond's appointment, and in the evening a meeting of the Cathedral parishioners was held, Councillor P. J. Nerheny, J.P., presiding. A committee was formed, and it was decided to tender Father Ormond a fitting farewell as a mark of the very high esteem in which he was held, and above all to mark in an especial manner the high honor conferred on him in being attached to the Apostolic Delegation in Australasia. Priests and people entered heartily into the matter, with the result that a send-off was given to Father Ormond the remembrance of which will long live with all who participated in it.

At the Hibernian Hall on Monday evening, February 15, the function took place. The hall was crowded, and many were unable to gain admittance. The chair was occupied by Mr. Nerheny, and with him on the platform were Right Rev. Mgr. Gillan, V.G., Right Rev. Mgr. Brodie, V.G., Verv Rev. Chancellor Holbrook, Rev. Fathers Cahill, O'Malley, and Hayes (Tasmania), Furlong, Lane, Tormey, Ferde, and Dunphy, and Rev. Brothers Phelan, Fergus, Clement, George, and Heinrich.

Right Rev. Mgr. Gillan apologised for the unavoidable absence of his Lordship Bishop Cleary, who was still in the north of Auckland, and who had sent the following telegraphic message:—'God speed and

keep you; shall miss you greatly; affectionate wishes for every blessing and success in your new work, and hope to see you soon in Sydney.'

His Worship the Mayor (Mr. C. J. Parr, C.M.G., M.P.) wrote as follows:—'My dear Father Ormond,—Permit me to congratulate you on your appointment to high office in the Church. It is, I assure you, extremely gratifying to Aucklanders to know that one of the city's sons has been honored as you have. To me personally it is most pleasing to realise that one whom I have always counted as a warm friend should have received such distinction. I trust that you will be very happy in your new sphere of work, and that success will follow you in the future as in the past.'

The reading of the foregoing by Mr. A. J. Woodley, hon. secretary, evoked rounds of applause.

The chairman, in his opening remarks, said that the magnificent gathering before him, so thoroughly representative of the clergy and laity of the city, was indeed a measure of the high esteem in which Father Ormond was held, as well as an appreciation of the distinguished honor conferred upon him. He well remembered the young lad, who left home and kindred seventeen years ago, and travelled thousands of miles to study and fit himself for the holy priesthood. Seven years ago he welcomed back that same young lad, then an ordained priest of the Church. In that seven years he had labored amongst them, and he had endeared himself to all. To-night they had assembled to commemorate Father Ormond's elevation to a place in the Apostolic Delegation. They rejoiced at the signal honor conferred upon one so dear to them, and he expressed their feelings as well as his own, and wished Father Ormond every blessing and success in his new and exalted sphere. He then asked the Right Rev. Mgr. Brodie, V.G., to address the assemblage.

Right Rev. Mgr. Brodie said that as Administrator of the Cathedral he deemed it a great privilege to be associated with his devoted people in doing honor to one who had labored in the parish for over five years. The priests of the diocese were as members of one family, and the honor conferred on one of their number brought joy to the whole body of the clergy. He was sure the guest of the evening would always treasure the memories of his association with the Auckland clergy. The present generation of priests in the diocese could recall the lives of our great pioneers—Fathers Paul, O'Hara, and Walter McDonald, and Monsignor O'Reilly, and their work would ever be an inspiration to those priests who had succeeded them in Auckland, and Father Ormond would look back with pleasure to his years in the diocese, where we had the example of such noble pioneers to guide and encourage us. Speaking on behalf of the Cathedral parish, he could say that the people appreciated Father Ormond's work. There was no parish where a closer tie existed between priests and people than in St. Patrick's parish, and as Administrator he would speak of the earnest and zealous labors of those associated with him—namely, Rev. Fathers Ormond and O'Doherty, and whose loss he felt most keenly. The speaker then happily suggested how Father Ormond could achieve success in his new sphere by impressing on the mind of his Grace the Apostolic Delegate, the charms and beauties of New Zealand, and thus ensure the honor of an early visit of Archbishop Cerretti to our shores. The pleasure of that visit would be enhanced by the fact that Father Ormond would be included in the party of their honored visitor. Monsignor Brodie concluded by saying that he could vouch for the fact that the address conveyed the heartfelt wishes of the people, and the concluding words: 'May God bless you and grant you length of days to labor with continued success in His holy cause,' constitute the prayer of Father Ormond's friends—the priests and people of Auckland.

Right Rev. Monsignor Gillan, on behalf of the clergy, spoke of the honor done to the diocese in the fact that one of our priests had been appointed to such an honorable post as secretary to the Papal Delegate. The appointment had been unexpected and unsought, and this was an augury of Father Ormond's success.

Goitre Cured!

The woman who thinks the goitrous swelling in her neck too bad ever to be cured will read with relief what a Greymouth resident wrote: 'I believed my Goitre to be too bad to be cured, but after using your treatment it has been reduced 4 in.'
 Write to me for a month's supply, post free to any address from
M. DOIG, CHEMIST, WANGANUI.

He was undertaking his new duties by virtue of obedience to the Holy Father, and that obedience was the best assurance of the success that was to follow. The widespread empire of holy faith was shown by the fact that in the Apostolic Delegation, accompanying the Ambassador of the Holy Father, was a priest from New Zealand, brought up in our own midst, one whom his brother priests were glad to honor. The Auckland clergy were privileged to be able to show their allegiance to the Holy Father by seeing one of their number associated with the Apostolic Delegation, and Father Ormond's new duties would constitute an additional bond of affection and devotion between the diocese of Auckland and the Holy See.

Very Rev. Father Holbrook, Chancellor of the Diocese, in making the presentation on behalf of the clergy, recalled to mind the time when the guest of the evening left the shores of New Zealand to go to distant Ireland to pursue his studies for the priesthood. Having spent some years in that land of faith, his steps were directed to Rome, where he spent five years in the famous College of the Propaganda, then returned to his own homeland, 'God's own country,' where he has labored as a priest for seven years. Now, he was called to a work, which necessitated his leaving the diocese, for how long? It was impossible to say. His brother priests would not allow the occasion to pass without marking their appreciation of the honor bestowed upon Father Ormond, and of his many priestly qualities. The gift they offered and the cheque accompanying would serve to remind Father Ormond of his brother priests in Auckland, and the speaker could truthfully assert that the gifts although generous, but feebly represented the deep and genuine esteem in which Father Ormond was held by his brother priests. He concluded by wishing him *bon voyage* and every success in his new sphere.

The address from the parishioners of the Cathedral parish was read by Mr. A. J. Woodley, and was as follows:—

'Reverend and dear Father Ormond, The notification of your appointment to the important position of private secretary to the Most Rev. Archbishop Cerretti, Apostolic Delegate for Australasia, confers on you an honor which will give pleasure to your parishioners of the Cathedral parish, and to your many friends throughout New Zealand. We all feel this to be an occasion when we exemplified the wonderful bond existing between our Holy Father the Pope and his spiritual children throughout the world, and we deem it a great privilege that a priest of our diocese has been chosen to be so closely associated with the representative of the Chief Pastor of Christendom. We know that you are possessed of qualities which will enable you to capably discharge the duties attached to your new office. Your seven years of priestly work in our midst have won for you a high place in our affection and esteem; your interest in the children, especially in the little orphans, has shown a tenderness and sympathy which have won for you many a prayer of heartfelt gratitude; your devotion to your priestly work is a safe assurance of the success which we know will ever attend your efforts. Our one regret is that your new duties will take you away from the diocese of Auckland, but our interest in your welfare will have with it a strong wish to see you amongst us again. We offer you our hearty congratulations on the honor that has been conferred upon you, and we ask you to accept the accompanying gift as a souvenir of your work in our midst, and of the happy relations which have always existed between you and your people.

'May God bless you and grant you length of years to work with continued success in His holy cause.

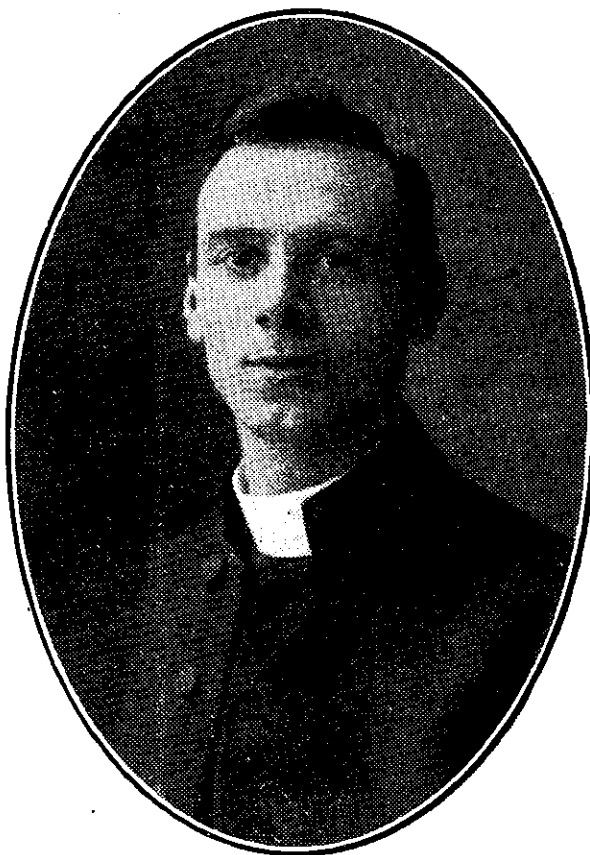
'Signed on behalf of the parishioners of St. Patrick's Cathedral,

'P. J. NERHENY (Chairman),

'A. J. WOODLEY (Hon. Secretary).'

The following address from the Hibernian Society was read by Bro. W. Kane, secretary and past president:—

'Dear Reverend Father,—We, the officers and members of the St. Patrick's branch, No. 81, H.A.C.B. Society, a few short years ago tendered you on your arrival from Rome a hearty "Cead mile failte." To-day we congratulate you on being chosen secretary to the Papal Delegate, an honor so distinguished that our hearts rejoice with gratitude and appreciation as we behold in it a fitting tribute to your exemplary piety, your zeal and loving care of all, and especially the orphans upon whom you have bestowed a merciful and



REV. FATHER ORMOND.

tender care. You have endeared yourself to us by your ardent love for dear old Ireland, to which the majority of us are by birth or descent so ardently attached. Your deep and active interest in our society, in whose ranks we proudly number you as a brother, causes us to rejoice at the signal honor conferred upon you. We regret sincerely your departure from us, but as a priest of Holy Church you have readily responded to the call of duty, hence we are deprived of your eminent services and ever genial presence.

'We shall ever cherish fond memories of you, and with unabated interest we shall follow your labors in the cause of our Divine Master. When your mind wanders back to 'God's own country,' the land of your birth, as it surely will, we ask of you a little prayer: "God's blessings be upon my dear old friends in Auckland," and in return we shall constantly remember you in our prayers.

'Signed on behalf of the branch,

'E. T. MISKELL (President), A. J. WOODLEY, (Vice-president), VERY REV. H. F. HOLBROOK (Past President), D. FLYNN (Treasurer), W. KANE (Secretary).'

Rev. Father Ormond, who, on rising to reply, was received with rounds of applause, said: To state that he was delighted at the manifestations of the clergy and laity shown to him that night but very inadequately conveyed what he felt and thought. He must say that his new appointment meant a very big sacrifice to him, entailing as it did a separation from his kind friends amongst the laity and his brother priests, and those who were near and dear to him. The

addresses and valuable gifts which he had received would ever remind him of his many happy years as a priest in Auckland. To his Lordship the Bishop and the clergy, he would always feel deeply grateful. He availed himself of the opportunity of thanking the laity for their readiness to co-operate with him in the many works with which he was associated. He thanked the members of the various confraternities and sodalities, especially the choir, whose efforts had been to him, as a lover of music, such an inspiration. Wherever his duties might call him he would ever remember the beautiful music of St. Patrick's Cathedral Choir. The gathering that evening enabled him to say good-bye to his many friends on whom it would be impossible for him to call. He begged them all to remember him in their prayers, and he, in return, would never forget them. Father Ormond feelingly concluded his remarks with the words: 'Good-bye, and may God bless you all.'

The following musical programme was given during the evening:—Overture, Mr. Harry Hiscocks; song, 'A perfect day,' Miss M. McCafferty; recitation, 'One in a thousand,' Mr. E. Casey; song, 'Prince Charming,' Mrs. Hansen; song, 'My task,' Miss E. Carrigan; song, 'The Bedouin love song,' Mr. J. H. Egan. Mr. Harry Hiscocks was accompanist.

At the conclusion of proceedings the audience sang 'God save Ireland,' 'Auld lang syne,' and 'God save the King.' At the call of Monsignor Brodie three hearty cheers were given for Father Ormond.

Rev. Henry Rufus Sargent, graduate of Harvard, a priest of the archdiocese of Boston and formerly Superior-General of the Anglican Fathers of Holy Cross, is at Downside Abbey, England, having been received into the Benedictine Order, in which he will be known as Father Leonard, O.S.B. On his return to the United States Father Leonard will make a Benedictine foundation entirely native and adapted to the conditions of the national life, yet guided in some measure by the traditions of monasticism in Great Britain.

When you see a man smiling lazily through the fragrant light-blue smoke-rings from the seasoned briar between his teeth—that's GOLDEN EAGLE comfort. The slight bugle in his vest pocket betokens his GOLDEN EAGLE PLUG. YOU get one! Also it tins.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 20.

The Marist Fathers will commence a mission in St. Anne's parish on next Wednesday.

The Rev. Fathers McKiernan, McCarthy, and Costello, who had been on a holiday visit to New Zealand, left for Sydney yesterday.

The Wellington district council of the H.A.C.B. Society met on last Thursday evening under the presidency of Bro. J. J. L. Burke, when various matters of interest were discussed.

St. Mary's parish festival proved such a success that Very Rev. Father O'Connell decided to continue it on Monday and Tuesday evenings, when excellent business was done. The financial results exceeded expectations, the receipts totalling over £300. At the close of Tuesday evening's function, Father O'Connell entertained the committee, and a very pleasant time was spent.

Misses Mary Brophy and Rosa Kay, both members of the St. Anne's Children of Mary's Sodality, Wellington South, were presented with tokens of the esteem in which they are held by the members on the occasion of their joining religious Orders. The presentation was made by the Ven. Archdeacon Devoy. Miss Brophy has joined the Sisters of the Missions, Christchurch, and Miss Kay the Sisters of St. Joseph, Wanganui.

The St. Patrick's Day celebration committee met last Wednesday evening at St. Patrick's Hall under the presidency of Mr. J. P. McGowan. The concert programme was practically completed, and will compare very favorably with those presented in former years. Messrs. Farquhar Young, of Christchurch, and J. Jago, of Dunedin, have been engaged, also Miss Mildred Wrighton, a well-known concert singer from England, and the local favorite, Miss Teresa McEnroe. An endeavor will be made this year to make a special feature of the procession.

A series of Lenten discourses commenced at St. Joseph's Church on last Sunday. The course, which is entitled 'Some aspects of the work achieved by the Catholic Church,' is being preached by the Rev. Father Gondringer, S.M., of St. Patrick's College. Last Sunday's sermon was on 'The Church and Education as the Light of the World.' The rev. preacher in a masterly way pointed out the great work the Church

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had done and is doing in the matter of education. When all others neglected this great work the Church, by its monasteries and convents, kept the light of learning burning. The majority of the great universities owed their foundation to the Catholic Church.

The half-yearly meeting of the St. Anne's Club was held in the clubroom on Thursday, February 11, Mr. J. Fagan presiding. The election of officers resulted as follows:—Patron, Ven. Archdeacon Devoy; president, Mr. B. A. Guise; vice-presidents Messrs. M. Segrief, E. B. L. Reade, J. Fagan, J. Wickliffe, and the Rev. Father Peoples; spiritual director, Rev. Father O'Connor, S.M.; hon. secretary, Mr. F. Galvin; hon. treasurer, Mr. J. Hayden; executive officers—Messrs. T. C. Rouse, W. Rouse, P. McCarthy, T. McCarthy, E. Lee, E. Galvin, W. Heavey, J. Duggan, and O. N. Foote; hon. auditors, Messrs. J. E. Gamble, and T. H. Forster; chairman of the Literary and Debating Society, Rev. Father O'Connor, S.M.; vice-chairman of the Literary and Debating Society, Mr. J. Fagan; librarian, Mr. W. Heavey.

A special effort is being made by the members of St. Joseph's Conference of the St. Vincent de Paul Society to increase its membership. At St. Joseph's Church last Sunday his Grace Archbishop O'Shea preached a most impressive discourse from the text, 'Blessed are the merciful,' and exhorted the congregation to assist the St. Vincent de Paul Society in its works of mercy by every means in its power. In the sixth annual report of the conference great satisfaction is expressed at the progress made. The active membership is 9; 51 meetings were held, with an average attendance of 7. Five public institutions were visited regularly. At the Ohiro Home a monthly service was conducted by the brothers for the inmates who, in the majority of cases, are unable to attend church. The members organised the night watch for the Forty Hours' Adoration, and a working bee for the improvements to St. Joseph's Home: 400 lots of coal (donated by J. Staples and Co.) were distributed amongst those in need; 148 visits were paid to the public institutions, and some 1400 inmates interviewed; 129 visits were made to people in their own homes, and clothing and literature distributed. In several cases employment was found for those out of work. The receipts totalled £23 11s 8d, and the expenditure £30 2s 6d, the small credit balance at the commencement of the year (£13 3s 7d) being encroached upon to meet the expenditure. Nearly 2000 Catholic Truth Society publications were distributed. Those interested in the good work of the St. Vincent de Paul Society should communicate with either the president (Mr. B. Ellis, Hargraves street), or the secretary (Mr. W. F. Johnson, Broadway terrace), who will be only too glad to enrol new members.

Palmerston North

(From our own correspondent.)

An energetic committee has arrangements well forward for the celebration of St. Patrick's Day. A grand national concert is to be held in the evening, for which the best talent has been engaged.

During the past fortnight plans for buildings, estimated to cost £27,000, have been examined by the borough engineer. It is predicted by contractors that this will be a record year for the building trade in Palmerston North.

The people of Palmerston have learned with pleasure that Dr. A. A. Martin, of this town, has been mentioned in Sir John French's despatches for his magnificent work on the battlefield. Dr. Martin has written to the local papers a number of very interesting letters relating to the war.

New Plymouth

The Rolland Hall, New Plymouth, was well filled on the occasion of the concert, organised by St. Joseph's Choir in aid of the poor in Great Britain and Belgium

relief funds, which should benefit considerably as a result. An excellent programme was submitted, and the audience showed their appreciation by insisting upon recalls. The ladies responsible for the organisation—Mesdames McClelland, Drury, and Bevan, and Misses Radford, Francis, and Lumsden—have every cause to feel satisfied with the results. The stage was tastefully decorated, Mr. B. Vinsen rendering valuable assistance in this department, and also in the arrangement of the hall. The following programme was submitted: 'Overture,' 'Anthems of the Allies,' Mrs. George's orchestra; song, 'Hungarian cradle song,' Miss Rea, Miss M. Ambury accompanying, and as an encore 'Waiata Poi'; banjo solo, 'Fire away,' Mr. Gadd (encore, 'Kilties'); recitation, two recruiting stories, 'Fall in' and 'Buck up,' Captain Allen (encore, 'A scrap of paper'); Highland fling, Miss Cameron (encored); monologue, Beethoven avenue, Mr. R. Head (encored); violin solo, 'Cavatina,' (encore, 'Themes from "Ave Maria"'), Mr. R. George; song, 'Blow, blow,' Mr. R. Hill-Johnson (encore, 'Little man'); euphonium solo, 'Answer,' Mr. Austin; overture, 'Panama Pacific march,' orchestra; song, 'Sleeping camp,' Mr. Lambert (encore, 'Invitation'); song, 'My ain folk,' Miss Cameron (encored); song, 'I'll sing thee songs of Araby,' Mr. Haslam (encore, 'Two eyes of grey'); song, 'Remember me no more,' Mrs Drury (encore, 'Somewhere a voice is calling'); musical sketch, 'Strolling musicians,' Mr. B. Vinsen (encored); duct, 'Life's dream is o'er,' Mesdames Drury and George (encore, 'Whispering hope'); recitation, 'The absent-minded beggar,' by Captain Allen, who went round with the tambourine at the conclusion and collected £1 17s; orchestral selection, 'Invincible eagle,' 'God save the King' brought a very successful programme to a close. Miss George presided at the piano, and accompanied the singers sympathetically on a piano lent for the occasion by Mr. Hoffman. Mr. J. Heinrichs was stage manager.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 22.

The orphan children of Mount Magdala were treated to a delightful outing in motor cars to Waikuku Beach, and generously entertained there by members of the Automobile Association on last Saturday week. The Sisters of the Good Shepherd express their grateful appreciation of the kindness extended.

Favored with suitable weather on next Saturday the excursion to Ashburton, under the auspices of the Cathedral schools' committee, promises to be most successful and enjoyable. Members of the committee have worked hard to perfect arrangements, and as this is the first similar Catholic outing at such a distance for a considerable time, it should be largely patronised.

Arrangements have been completed for the opening of a Sunday school at Linwood for the large number of Catholic children in the district, who reside at too great a distance from the Cathedral to avail themselves of the opportunities offered to attend the Christian doctrine classes there. The kindergarten schoolroom in Rolleston street has been secured for the purpose, and already about thirty children have given in their names. The Sunday school will be conducted by the Sisters of the Missions and assistants.

Of the fifty nurses that are being sent by New Zealand for service in the field under the direction of the British War Office, eight will be supplied by Canterbury, and the whole eight ladies who have been chosen were trained at the Christchurch Public Hospital. The first mentioned among those on the published list is Nurse Fanning, one of a Catholic family in this city. Sister Rose Gertrude Fanning commenced her training in the Christchurch Hospital in March, 1905, and passed her final examinations and gained her certificates three years later. She was appointed a sister in 1909 and resigned that position in October of the following year to take up private nursing. During her sister-

ship she was in charge of the operating theatre and also of the women's medical ward. Subsequent to leaving the Christchurch Hospital she was for some time *locum tenens* for a matron on the West Coast, and since then has been nursing in Sister Beck's hospital in Gloucester street.

The Rev. Father P. H. Fanning, M.S.H., who has been in charge of the Darfield parish for the past six and a-half years, leaves next week to take up work in Australia. He will probably spend some weeks on furlough in Sydney. He will be much missed by his parishioners and the public generally. At a recent meeting of the Belgian fund committee, special reference was made to the work he has done in connection with that body, his efforts having helped materially in making a success of the collections and entertainments organised. His place will be taken by the Rev. Father Richard Graham, M.S.H., of Sydney.

Under the auspices of St. Patrick's branch of the H.A.C.B. Society, a most interesting and enjoyable entertainment, described as 'An Irish night of scene, song, and story,' was given in the presence of an audience, including several of the clergy, which crowded the Hibernian Hall to excess on last Tuesday evening. A musical and elocutionary programme, contributed to by Mrs. Commons, Miss Main, Messrs. Frank McDonald, P. J. McNamara, and A. MacDonald, and consisting wholly of items of a national character, met with much acceptance. Another popular item was an Irish jig danced by Mr. J. Gilmore, the whole programme being opened with a finely staged tableau, entitled 'Erin free,' the central figure being taken by Miss Manuela Banfield, guarded by a detachment of the Marist Brothers' School Cadets in uniform and equipment. During this scene, Mr. C. Fottrell sang 'A nation once again.' Mr. P. Augarde played several pianoforte selections, and also the accompaniments. In a few brief but appropriate remarks, the Rev. Father Long (branch chaplain) introduced Dr. H. T. J. Thacker, M.P. for Christchurch East, who, after expressing his appreciation of being afforded an opportunity of contributing to the evening's entertainment, proceeded to give an illustrated lecture, entitled 'A trip through Ireland.' Numerous beautiful views were shown by the lecturer of places and scenes familiar to him from his youthful days when a medical student in Dublin. These evidenced a true sense of the beautiful and artistic in nature, and the constructive genius of an advanced people. As a matter of fact nothing better, or nearly so good in a similar connection, has been shown here, and their selection at once stamps Dr. Thacker as an ardent lover of his country. He, too, has evidently made a close and intimate study of the life, character, and tradition of the Irish people, and was thus enabled, not alone, to describe the various scenes and objects, but to clothe in local coloring incidents and experiences that had impressed him. Nowhere in Ireland (he said), with many years of experience and travels, over the length and breadth, and throughout the interior of the country, had he met with the grotesque individual pictured by the 'stage Irishman,' neither had he ever met with any of the many other senseless and stupid things attributed to the country by her enemies. To those familiar with the Old Land, the scenes reproduced and described must for the nonce have transported them back to their dear homes and haunts of other days, whilst those of New Zealand birth certainly saw and learnt much that will not be easily forgotten. All, indeed, have reason to be exceedingly grateful to the genial doctor for his able lecture, and for the pleasure and information derived therefrom. At an interval Mr. T. B. Pike led in the song 'Erin, beautiful Erin,' the audience joining in in the refrain, and also at the end in the chorus, 'God save Ireland.' At the conclusion, Dr. Thacker was very cordially thanked, as were also all those who had contributed to the programme. The stage was prettily and effectively decorated by Mr. J. Joyce, landscape gardener.

LEWISHAM HOSPITAL.

(From our Christchurch correspondent.)

On last Sunday afternoon the ceremony of laying the foundation stone of permanent additions to the Lewisham Hospital, Bealey avenue, conducted by the Nursing Sisters of the Little Company of Mary, was performed by his Excellency the Governor, Lord Liverpool, in the presence of a numerous gathering. With the proposed addition of accommodation, provision will be made for a private ward for patients unable to pay. These will be admitted free without consideration of creed or nationality. Among those present were her Excellency Lady Liverpool, the Mayor of Christchurch and Mrs. Holland, several members of the Legislature and prominent citizens. His Lordship the Bishop, who welcomed the visitors, was accompanied by the Very Rev. Chancellor Price, Adm., the Rev. Mother Xavier (Superior, Lewisham Hospital, Sydney), and Rev. Mother Boniface (Superior of the Christchurch Community).

After blessing the foundation stone, his Lordship Bishop Grimes said that on behalf of the Superior and the Community of Nursing Sisters, he was desired to tender their Excellencies, a very hearty welcome. Their Excellencies' personal co-operation in hospital matters on Saturday and that afternoon showed their sympathy with the cause of the suffering human race. It was about twelve years ago that the good Sisters, with Mother Xavier, to whom they owed so much, with Mother Joseph and Sister Bridget, had come over with the idea of establishing a second Lewisham in Christchurch, and they had gone away delighted with the country and with Christchurch. It did not require any great efforts on the speaker's part to induce them to come here and establish a foundation of their celebrated hospital. They came last year, and, by a strange coincidence, he had been struck down by sickness and became an inmate of the hospital. Providence, that arranged all things, arranged that he should be able to study the work of the Sisters at first hand, and he had no words strong enough to express the high appreciation in which he held their work, and he fully understood why the medical staff were so loud in their praise of the Sisters. Nursing was a noble profession, and demanded much skill, care, and devotion, but the Sisters looked at it as more than a profession; it was in their eyes a vocation, and they felt that every patient that came into the hospital, irrespective of race or creed, was a representative of Him Whom they humbly wished to serve. The Bishop said that he was not a prophet, but he felt safe in predicting that the work of the hospital was certain of a successful future.

Dr. A. B. O'Brien read apologies from the Hon. R. Heaton Rhodes, the Hon. Sir Charles Bowen, Sir Joseph Ward, Sir Geo. Clifford, Messrs. A. E. G. Rhodes and G. Rhodes, who were unable to attend, and added a warm eulogy of the scientific attainments of the Sisters. He pointed out that all the Sisters in the hospital were as fully qualified as any in any other institution, and the standard set in the Lewisham Hospital was second to none. In time it was hoped that the hospital would become more of a public institution, but that depended on the help of the public. At the same time, the speaker instanced many cases where those unable to pay had been cared for free of cost.

His Excellency the Governor then proceeded with the laying of the foundation stone, amid applause. He said that both her Excellency and himself had great pleasure in being amongst them there that afternoon, and for the second time assisting in such a deserving cause as hospital work. He heartily congratulated the Sisterhood on their undertaking, and the excellent way it was carried out. In Christchurch their minds would not only be associated with local hospital work, but would, most likely, be turned to Europe where so many thousands were suffering in the great cause. He could testify that the people of New Zealand of all creeds and classes had not been behindhand in assisting to alleviate suffering by means of the money for hospital work.

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which had been so freely sent away to England. He had been deeply grieved to hear that Bishop Grimes had been an inmate of the hospital, but he prayed in all earnestness that the voyage which his Lordship was about to take would make him well again and that he would return to his people as strong as ever.

The formal ceremony of laying the stone was then completed, his Excellency declaring the stone 'well and truly laid,' amidst loud applause, and then the visitors were invited to inspect the hospital, and were entertained at afternoon tea.

MOUNT MAGDALA.

(From our Christchurch correspondent.)

Under the heading of 'A Woman's World,' the lady contributor of the 'Women's Column' in the *Star* writes as follows of the above great institute of charity:

I paid a visit this week to that very wonderful place, the Magdalen Home at Mount Magdala. The name is familiar enough to everyone in Christchurch, who reads of unruly girls being sent there or sees the vans of its steam laundry, but the place itself is a revelation to anyone seeing it for the first time. Continuing on the Lincoln road, you leave the suburbs and come into the farm country, and there you see a farm with noble buildings peeping over great groves of trees. A picturesque drive from the road brings you to a really beautiful scene—the buildings grouped round a very beautiful church in the midst of a garden that is ablaze with flowers. The extensive establishment is a woman's world, and as self-contained as the Sisters can make it, and they have the experience of establishments of their Order scattered all over the world to draw upon, doing the noble work of uplifting the fallen, succoring those in need of home and guidance, and guarding the penitent.

The farm is 'run' by the Sisters and the girls, and produces fruit, vegetables, milk, butter, eggs, and other farm and garden produce. They make their own bread, and their own boots and shoes, their own clothes, and so on.

The inmates consist of those who have been committed from the courts in various parts of the Dominion, from young girls to old women, of girls sent to them by parents because they had got beyond control, of orphans and children of parents who have met with misfortune or who desire them cared for for a time. These different sections are kept apart in their own dormitories and divisions and their work, and every care is taken that those who are older and not penitent will not have opportunity of corrupting others.

There are over 200 girls and women in the reformatory and 80 children in the orphanage.

The girls are to be seen all over the farm and garden, but the main hive of industry is the laundry. That is humming with machinery on the very best plans of that centre of steam laundry invention, Troy, in the United States. The machines are most ingenious and quite convert one to laundry machinery when you have seen them, for most people who do not know how perfect laundry machinery has become have a certain prejudice against it. Yet when you see how it works and the cleanliness and ingenuity of it all the prejudice vanishes.

In the laundry the rule of silence is observed for obvious reasons during working hours, as here different sections of the inmates come together. The laundry surrounds a great grass drying green, and when the weather permits the sun drying is done. When it does not, there is a great drying chamber, where the clothes are hung on sliding divisions and dried by hot air.

A noticeable thing about the place is the number of pets. There are birds everywhere belonging to the Sisters or the inmates. One old lady has a family of canaries, a regular village of them, and she knows every one of them; and there is among the pets a magpie, which is obviously on most friendly terms with its bright girl mistress.

The twittering of birds and the sight of grass, trees, and flowers is everywhere. The chapel is really beautiful, a perfect refuge of peace and devotion, and

a monument to the late Father Ginaty, who founded the institution, and practically died of work for it. His body lies buried before one of the altars, with a commemorative plate. What heart searchings and meditation and penitence the quiet and beautiful chapel has known! But it is the spiritual refuge of the inmates, and many an unruly soul has sought peace there.

All through the institution there are beautiful pictures and examples of art work. Many of these things are done there. The lace and art needlework that is made at the institution is simply exquisite, and would delight any woman's heart, and to some of the workers it is quite obviously a 'labor of love.' They take a genuine and very justifiable pride in its being seen and praised by the visitor. A bridal veil that I saw was simply lovely.

Altogether it is a wonderful institution, full of interest to anyone who has the welfare of their fellow-women at heart. The institution has many benefactors who contribute help towards the work and upkeep, which no one seeing it could fail to do. Just now its greatest need is a new dining room, and the ground is being laid out for this. The building will have a dormitory on the first floor, which additional accommodation is also necessary, and anyone who could help the good work of the Sisters can contribute their mite to this, for which funds are urgently needed.

OBITUARY

MR. THOMAS CARTWRIGHT, OAMARU.

The remains of the late Mr. Thomas Cartwright, of Awamoa, Oamaru, were interred in the Oamaru Cemetery on Sunday afternoon, 21st inst. Mr. Cartwright, during his illness, was attended by Rev. Father Falconer and Rev. Father O'Connell, and he passed away fortified by all the consoling rites of the Church. The remains were taken to St. Patrick's Basilica, where they remained from early on Sunday morning until the afternoon. After the first Mass, Father O'Connell paid a high tribute to the life and character of the deceased, whom he characterised as an upright Christian, and a man of deep practical faith as expressed by his never-failing attendance at the Sunday Mass. His preparation for death was one of the most edifying the rev. preacher had ever witnessed, and his truly happy end must have been full of consolation for his sorrowing family in their irreparable loss of a fond parent and a devoted husband. At the second Mass Rev. Father Farthing made similar remarks. The funeral took place in the afternoon, the remains being followed by a very large concourse of people representative of all classes of the community, thus testifying to the high esteem in which the deceased was held by all who came in contact with him. The sympathy of all goes out to his sorrowing wife and two children, his brother, and relatives. The pall-bearers were Messrs. James Cartwright (brother of the deceased), H. J. Cartwright, Wellington, and G. A. Cartwright, Timaru (nephews), and A. McMullin (brother-in-law). The Requiem Mass at the Basilica was celebrated by Rev. Father Farthing, who also officiated at the funeral services at the church and graveside. The late Mr. Cartwright was born at Dromora, County Cavan, in 1858, and arrived at Port Chalmers in 1880, in the ship William Davie, whose chief officer was Captain Ramsay, now harbor master at Oamaru. Mr. Cartwright joined the Railway Department, and remained in the service for a number of years, afterwards going into business as a hotel-keeper. For the past eight years he had resided on his farm at Awamoa, and, though not taking an active part in municipal affairs, he had ever been prominent in matters concerning the welfare of St. Patrick's Church. At the conclusion of the second Mass, and again in the afternoon, the 'Dead March' from 'Saul' was played by Miss Lynch, of Timaru. Messages of sympathy were received from all parts of New Zealand—including one from Rev. Father Saunderson, Manaia (cousin of the deceased), and Rev. Fathers Woods and Falconer, of Invercargill and South Dunedin respectively.—R.I.P.

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COMMERCIAL

Wellington, February 22.

The High Commissioner cabled on February 20 (the quotations, unless otherwise specified, are the average market prices on spot):—

Meat.—Good demand continues for all descriptions; market firm, owing to reduced supplies in consequence of the dock strike during the week. The strike has now terminated, and work has been resumed.

Mutton.—Supplies of Canterbury are on hand. North Island, 5 13-16d; best quality ewes, 53d.

Lamb.—No supplies of Canterbury on hand; other than Canterbury, 7½d.

Beef.—Hindquarters, 6½d; fores, 6d. Chilled beef in limited supply. Hindquarters, 7½d; fores, 6½d.

Butter.—Market quiet at a decline. Danish, 132s to 136s; New Zealand, 128s to 132s; Australian, 126s to 130s. Siberian, 15,000 casks expected from Vladivostok during next week. Argentine, no arrivals.

Cheese.—Market steady at a decline. The Canadian supply is running short. White colored, 89s to 92s; New Zealand, white colored, 86s to 88s. A quantity of United States cheese is on the market, and is quoted at 84s to 86s. Australian cheese continues to arrive, but the Essex's cargo is not available.

Hemp.—Market firm. It advanced suddenly owing to a difficulty regarding tonnage. Light shipments of hemp are expected from Penang. New Zealand fair grade, £29; fair current Manila, £35. Forward shipment: New Zealand good fair grade, £31 10s, fair grade £29 10s; fair current Manila, £35. The output from Manila for the week was 28,000 bales.

Wool.—Market strong.

Wheat.—Market is very erratic, and during the last week prices fluctuated from 62s to 65s. There is a fair trade doing, and holders are firm. There are plenty of buyers. Canadian, 65s; American, 65s (any position); Argentine, 64s (February-March shipment).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, February 23, as follows:

Rabbitskins.—We held our fortnightly sale yesterday, when we offered a full catalogue and competition was very keen. Quotations: First winter does, to 17d; second winter does, 10½d to 12d; first winter bucks, to 14½d; spring bucks, 6½d to 7d; autumn and incoming, to 9½d; 1st winter blacks to 29d; lawns, to 15½d; horsehair, to 22d per lb. **Sheepskins.** At the sale to-day we offered a large catalogue to a full attendance of buyers and competition was keen throughout. Quotations: Best halibred, 10½d to 10½d; medium, 9½d to 10d; inferior, 8½d to 9d; best fine crossbred, to 10½d; coarse crossbred, to 10½d; medium to good, 9½d to 10d; inferior, 8½d to 9d; best merino, to 8½d; medium, 6d to 6½d; lambskins, to 9½d per lb. **Hides.** Our next sale will be held on the 25th inst. **Tallow and Fat.**

We held our weekly sale on Saturday, 20th inst. There was a full attendance of buyers and keen competition. Best tallow in tins, to 22s 6d; medium to good, 18s to 19s 6d; inferior 17s to 17s 6d; rough fat, good from 15s to 16s, inferior 10s to 12s. **Oats.** Supplies are light, and there is a keen demand for all sorts, more especially for milling samples. Quotations: Prime milling, 3s 11d to 4s; good to best feed, 3s 9d to 3s 11d per bushel (sacks extra). **Wheat.**—Very few sales have been made so far, growers holding off till after threshing. There is a strong inquiry, but prices are barely yet established. **Chaff.**—Supplies have not been coming to hand as freely consequently the market is firmer. Quotations: Prime oaten sheaf, £5 15s to £6; choice black oat, to £6 5s; medium, £5 to £5 10s per ton (sacks extra). **Potatoes.**—Supplies have been coming to hand more freely and the market is a shade easier. Quotations: Best tables, £7 to £7 10s; medium, £6 to £6 15s per ton (sacks in).

Messrs. Donald Reid and Co. report as follows:—We held our weekly sale of grain and produce on Monday, when values ruled as under:—Oats.—Prime Gar-

tons and sparrowbills are in better demand, and can be readily placed at quotations. Lower grades, although not so keenly sought after, meet ready sale. Supplies are not heavy, and we have good inquiry for all classes. Prime milling, 3s 11d to 4s; good to best feed, 3s 9d to 3s 11d; inferior to medium, 3s 6d to 3s 8d per bushel (sacks extra). **Wheat.**—A few sales have been made on trucks at country stations, but most growers are not inclined to sell until threshing begins. All sorts have good inquiry, but prices have not yet become established. **Potatoes.**—The market is more fully supplied, and late quotations are barely maintained. Freshly-dug lots alone are in favor with buyers, and any stale lots are difficult to place. Best, £7 to £7 10s; others, £6 to £6 15s per ton (sacks included). **Chaff.**—Moderate supplies are coming to hand. Local stocks are still fairly heavy, and but for this fact values would certainly be higher. Prime oaten sheaf is in most request, and sells at £5 15s to £6; choice black oat, £6 to £6 5s; medium, £5 to £5 10s per ton (sacks extra).

WEDDING BELLS

McDONALD—DOUGHERTY.

(From a correspondent.)

A very interesting wedding was celebrated in St. John's Church, Ranfurly, on Monday, February 1. The contracting parties were Mr. Michael McDonald, of Wanganui, and Miss Annie Dougherty, eldest daughter of Mr. J. Dougherty, of Gimmerburn. A large number of friends were present at the ceremony, which was performed by the Rev. Father McMullan. The bride was given away by her father, and was attired in a stylish grey costume, trimmed with silk, chiffon, and pearls, with hat to match, and she carried an ivory-covered prayer book, with streamers of satin ribbon and orange blossoms. The bridesmaid, Miss S. Dougherty (cousin of the bride), wore a tangerine embroidered voile frock with hat to match of crinoline and satin, trimmed with roses, and carried a bouquet of roses and asparagus fern. Mr. E. McDonald (brother of the bridegroom) was best man. After the breakfast, which was partaken of at the residence of the bride's sister (Mrs. J. Mulholland, 'Mayfield'), the happy couple left by motor car for Palmerston en route for Dnnvirke and Wanganui. The bride's travelling costume was blue, relieved with oriental silk collar and cuffs, and blue and cream hat trimmed with cerise feathers. The presents were both numerous and valuable, including several cheques, and also a silver tea set presented by the members of the Gimmerburn Football Club.

Greymouth

(From an occasional correspondent.)

February 18.

In the Public Service Examinations the following pupils of St. Mary's High School, Greymouth, were successful:—Leo Higgins, Mary Moore, and Eileen Leamy. Another pupil of the school, Gwen McCarthy, passed the Junior Scholarship Examination and gained a board scholarship. She also won the Seddon memorial medal, which is awarded to the girl who obtains highest marks in English and arithmetic at the Junior National Scholarship Examination. This much-coveted medal is competed for by candidates throughout the Grey district, and this is the second year in succession in which it was won by a pupil of St. Mary's School. A third success gained by Gwen McCarthy was the winning of the Bevilacqua gold medal and prize.

In the country centres, states the latest report by the Labor Department, work continues to be plentiful. In many of the smaller towns there were no applicants for employment, and in others all men applying were placed in positions.

J. M. J.

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- ¶ Students are prepared for N.Z. University Junior Scholarship, Matriculation, Medical and Engineering Preliminary, Solicitors' General Knowledge, Senior and Junior Civil Service Examinations.
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- ¶ The College has two large laboratories well equipped with Scientific Apparatus for Experimental Work by the Students in Physics and Chemistry.

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Cardinal Mercier's Retreat and Conferences—5/6 each
Our Lord's Own Words: Prayerful Meditations. (Jos. Smith, O.S.B.)—3/-

Richard of Myche. (Sister M. R. Capes, O.S.D.)—5/6
Thomas Davis: The Thinker and Teacher—3/6
Under Which Flag. (Edith Staniforth)—3/6

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¶ Students twelve years of age and upwards will be admitted.

¶ Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

¶ The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding, and House Linen.

¶ The Extra Charges are: Washing, £1 10/- a year, and Medicine and Medical Attendance if required.

¶ Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

¶ The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

¶ Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

¶ The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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MARRIAGES

O'BRIEN—FORDE.—On Tuesday, February 9, 1915, at St. Mary's Basilica, Invercargill, by Very Rev. Dean Burke, Michael, third son of Patrick O'Brien, farmer, Wairio, to Delia Annie, only daughter of J. C. Forde, Ettrick street, Invercargill.

PLAYER—LENNON.—On February 15, 1915, at St. Anne's Church, Wellington, by the Rev. Father Peoples, Ernest N. Player, of the Electric Light and Tramways Dept., Wellington, to Elizabeth Eileen, elder daughter of Mr. and Mrs. Thos. Lennon, 37 Lawrence street.

SILVER WEDDING.

SHEPHARD—RIORDAN.—On February 16, 1890, at St. Joseph's Cathedral, Dunedin, by the Rev. P. Lynch (assisted by the Rev. P. O'Neill), William G. P., fourth son of Joseph Shephard, Esq., Victoria, to Delia F. J., only daughter of the late Stephen Riordan, Custom House officer, Port Chalmers. Present address: 'Avoca,' Grant street, Dunedin.

IN MEMORIAM

O'NEILL.—In sad and affectionate remembrance of our dearly beloved Pat, who died at Wyndham on February 24, 1913: aged 23 years.—R.I.P.

In his manhood overtaken,
Ere he could attain his prime;
By an ailment unabating,
Withering him before his time.

We think of him in silence,
When no eye can see us weep;
And many a silent tear is shed
When others are asleep.

—Inserted by his loving parents, brothers, and sisters.

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ANSWERS TO CORRESPONDENTS

J.M., Wanganui.—Description of Irish national costume next week.

ADVANCE HIBERNIANISM.—We publish on Wednesday, and your letter arrived on Thursday and therefore too late for publication in issue desired.

WANTED KNOWN.—That Bill heads, Circulars, Memoriam Cards, Concert Tickets and Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.



THURSDAY, FEBRUARY 25, 1915.

A NEW 'PRESBYTERIAN' SAINT



HISTORY tells us that the rise of the class of wealthy 'retired' merchants and manufacturers in England was marked by a curious phase of upstart vanity. The *nouveaux riches*—some of whom perhaps scarcely knew their grandfathers—sought to disguise their humble if honorable origin by brand-new family trees and genealogical tables, crests, mottoes, and coats of arms, obligingly furnished for the occasion—and for a consideration—by enterprising adventurers or by the ever-obliging officials of the Heralds' Office. Pot-boiling artists were always ready—also for a consideration—to provide whole portrait galleries of 'ancestors,' which, when duly smoked and dried, looked tolerably antique. The last and the present century—especially since the days of the Oxford Movement—have witnessed a similar craving on the part of certain of the Protestant denominations for a more hoary ancestry than they had at one time dreamed of, or than history, or even their own standard historians, are prepared to accord to them. The Reformers seized the old Catholic Church property; they took and sadly battered the old family portraits of saints and sages. Now a little knot of pious eccentrics, not even representative of the Church to which they belong, gravely ask us to believe that the old 'massing priests'—who stood by the Pope and held the whole body of Catholic teaching—are their own ancestors in the faith: the Vere de Vere portrait gallery is made to stand for the ancestors of a Smith de Smith.

*

The claim we have referred to was advanced—at least by implication—so late as last week by the Rev. Alex. Whyte, an earnest and—except as being the occasional victim of historical hallucinations of the kind under notice—in every way estimable Presbyterian minister. The occasion was the opening of a Presbyterian Girl's College in Dunedin; and in the course of his address as president of the Board of Governors of the college, Mr. Whyte committed himself to the statement that 'the Scottish Church'—which in this context means the Presbyterian Church—'goes back to Columba.' The statement is the echo of a fantastic theory of 'continuity' which was broached many years ago but which has long been discarded by scholars, and which is now universally acknowledged as false by sincere and competent judges. The longest and strongest link in this very weak chain is that which was based on the supposed history of the Culdees, who were

J. S. TINGEY

The Scientific and therefore the commonsense method of curing a cold is by using **MINTEX**. It is a powerful germicide and is an inhalation and medicine for Influenza, Cold in the Head, Bronchitis, etc. It acts like a charm. 50 to 100 doses for 1s. 6d. **FERGUSON and MACARTHUR STREETS, FEILDING**

looked upon as a kind of monkish order, indigenous to the soil, which existed before the introduction of Christianity into Ireland and Scotland by the Roman missionaries, and of whom the great abbot of Iona was the founder or chief. Protestant scholars of standing are now unanimous in scouting this theory. 'Before their history was ascertained,' says *Chambers's Encyclopaedia* (Art. 'Culdees'), 'opinions were held regarding them which now find few, if any, supporters among archaeologists. It was believed that they were our first teachers of Christianity; that they came from the East before corruption had yet overspread the Church; that they took the Scriptures for their sole rule of faith; that they lived under a form of Church-government approaching to Presbyterian parity: that they rejected prelacy, transubstantiation, the invocation of saints, the veneration of relics, image-worship, and the celibacy of the clergy; and that they kept their simple worship and pure doctrines undefiled to the last, and were suppressed only by force and fraud, when the Roman Catholic Church triumphed over their older and better creed. For all this it is now clearly seen that there is no foundation. There is no reason to suppose that the Culdees differed in any material point of faith, discipline, or ritual from the other clergy of the British Islands and Western Christendom.' The Presbyterian writer Cunningham bears similar testimony: 'Some writers have attempted to prove that the Culdees repudiated auricular confession, the worship of saints and images, the doctrines of Purgatory and the real presence in the Sacrament of the Supper; and have delighted to portray them as free from almost all the errors and superstitions of the Roman Church, the holy children in the midst of Babylon. An impartial examination of their history shows this to be a fond delusion, and it is a pity it should be longer indulged in, as neither Presbyterianism nor Protestantism can gain anything by it.' (*Church History of Scotland*, Vol. I., p. 93.) And the *Encyclopaedia Britannica* (Art. 'Culdees') clinches the exposure of this foolish figment in the following sentences: 'It was long fondly imagined by Protestant writers that the religious belief and worship of the Culdees supplied complete evidence of primitive truth having been preserved free from Roman corruptions in one remote corner of Western Europe. It is now certain that this opinion is entirely opposed to historical evidence. In doctrine, ritual, and government, there was no difference between the Culdees and the monastic communities in the Latin Church.'

*

As to Columba himself, apart from the fact that he was a son of the Irish Church, which was essentially papal and Roman, we have sufficient information in regard to the faith which he professed and practised in the exhaustive *Life* by Adamnan, written by one who was quite near enough to the fountain head, both in time and place, to draw from authentic sources. We have also what are practically contemporary documents in the shape of the Stowe and Bobbio Missals which, according to the highest authorities, date from the sixth or not later than the early years of the seventh century, and which, according to these same authorities, represent, with but few variations, the Mass as celebrated in the Celtic Church during the lifetime of St. Columba. A very few quotations from these two sources will suffice to show the simplicity of those who can befooled themselves into believing that the monk Columba had aught in common with Presbyterianism. In the *Life* we find repeated references to Mass for the living and Mass for the dead, the Blessed Eucharist, Confession, fasting, the Divine Office, vows, relics, and such decidedly un-Presbyterian practices as blessing of salt and water, palms, etc. Not to enter into unnecessary detail, we may test Columba's position by his belief and practice in regard to two such cardinal Catholic and Roman doctrines as the Primacy of the Pope and the Sacrifice of the Mass. To the Bobbio Canon—which is practically identical with the Canon of the Stowe Missal—is prefaced the prayer: '*Deus qui beato Petro*, etc.', in honor of St. Peter's pontifical authority. The Pope is prayed for by name in the following manner: '*Una cum devotissimo famulo tuo illi, Papa nostro Sedis Apostolicae*—Thy most de-

voted servant N., our Pope of the Apostolic See.' Among the Masses occurring after the Canon is one of the feast of the 'Chair of Peter,' containing the following significant collect:—'O God, Who on this day didst give to blessed Peter after Thyself the headship of Thy Church. . . . We humbly pray Thee as Thou didst constitute him pastor for the sake of the flock, and that Thy sheep might be preserved from error, so now Thou wouldst save us through his intercession.' A beautiful expression of Catholic doctrine, but not exactly the sort of thing we are accustomed to hear from Presbyterian pulpits. With regard to the Sacrifice of the Mass, we possess ample evidence that the Celtic monks believed the Eucharist to be the true Body and Blood of our Lord, and also a real sacrifice for the living and the dead. Among the terms employed to designate the Mass in St. Columba's *Life* by Adamnan are these: the solemn Offices of the Mass; the Mystic Sacrifice; the consecration of the Body of Christ; the celebration of the Holy Mysteries of the Eucharist; the consecration of the Holy Oblation. It would be difficult to express in clearer terms the true Catholic doctrine. But what Presbyterian minister would employ such words to designate his Communion service? In the Stowe Missal (sixth century) the words of Consecration, and all that follows, down to the Memento for the dead are literally the same as every Catholic priest repeats to-day in his daily Mass. Then after the divine words of Consecration, the great Celtic saint who spread the light of the Gospel through Scotland recited the same beautiful prayer, which is repeated in our daily Mass: 'Humbly, we beseech Thee, O Almighty God, . . . that all of us who receive through the participation of this altar the Most Holy Body and Blood of Thy Son may be filled with every grace and blessing.'

*

We might go on multiplying such evidence almost indefinitely, but the process would be akin to that of breaking a butterfly upon the wheel. To complete our refutation of this exploded 'continuity' theory, and to show the impassable gulf which separates the faith of Columba from that of Scottish Presbyterianism, it is only necessary to compare the testimony above cited with the utterance of the *Confession of Faith* on the two test doctrines selected. (1) With regard to the supremacy of the Pope: 'There is no other head of the Church,' says the *Confession*, 'but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.' (2) The Sacrifice of the Mass. 'That doctrine,' says the *Confession*, 'which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason: overthroweth the nature of the Sacrament: and hath been and is the cause of manifold superstitions, yea, of gross idolatries.' If our Presbyterian ministers were true disciples of John Knox they would be denouncing instead of praising the Popish Abbot of Iona. The whole claim of the president of the Columba College is, in truth, matter for jest rather than for serious treatment. Our Scottish friends are not only inconsistent: what is much more unforgivable they have, for the nonce, lost their sense of humor.

Farmers in the Duntroon district report (says the *Oamaru Mail*) that what grain crop has been threshed has turned out up to expectations, and above it in some cases. Yields have been from 16 to 35 bushels per acre. There are some poor crops to thrash, which will bring the average down to about 20 bushels per acre. Oats are threshing from 20 to 30 bushels per acre. Most of the oats have been shaken by the wind, and are not being threshed.

Yer Mann gang cautie' round the toun
Wi' yer spleuchan fou' o' BONNIE DOON,
Ne'er fash your thumb wi' care and dool,
Smoke BONNIE DOON to cheer yer soul.

Notes

The Diplomats and the Organ-Grinder

At the fashionable Metropolitan Club in Washington, according to the correspondent of the *London Telegraph*, they are telling the following story at the expense of Count Bernstorff, the German Ambassador: 'An Italian, with a hand-organ, stopped in front of the German Embassy and began playing the "Marseillaise." The Italian played the air once, twice, and was in the middle of the third round, when Count Bernstorff called a flunkey, gave him a dollar, and told him to give it to the organ-grinder, and tell him to go to the French Embassy and play the "Wacht am Rhein." The flunkey went out to the organ-grinder and exhorted him to stop playing, and offered the dollar. The Italian told him he would take the dollar and stop playing after he had played the "Marseillaise" once more. He said that he had to do this, as M. Jusserand had given him two dollars to play it five times in front of the German Embassy.'

Ireland and the War

When referring to this topic some few weeks ago we pointed out the disastrous effect upon Home Rule which would follow if Ireland held aloof in the present crisis, and expressed the view that there were strong grounds both of policy and of principle for an attitude of cordial co-operation on the part of Irish Nationalists. We note that in a recent important speech at Limerick Mr. John Redmond has been stressing precisely the same point. After reviewing upwards of 12,000 National Volunteers in the spacious Greenpark racecourse and presenting the colors to the Limerick battalions, Mr. Redmond, addressing the immense crowds gathered round the platform, declared that every day that passed showed that the attitude of their leaders was an absolutely necessary one. 'The Home Rule Act was not, in the Kaiser's words, "a scrap of paper," to be torn up; it was a solemn treaty between the people of Great Britain and Ireland, and Ireland would cover herself with dishonor if she went back on her pledge. Another reason for that attitude was the merits of the war. After reading of the destruction of churches and cathedrals, in Belgium and France, and the murder of priests and nuns, was there an Irishman living who would not endeavor to maintain right and justice and punish these crimes? Was there a Catholic Irishman who would not blush with shame if it could be said that the only Irishmen who came to the succor of the friendly Catholic nation of Belgium were the Orange Volunteers from Ulster? Happily, there was no such danger at this moment, because Ireland had 150,000 men of Irish birth with the colors, and the Irish Brigade was rapidly filling up. When the war was over and the small nations of Europe were vindicated and Prussian militarism was dead, then Ireland would be able to boast that even out of proportion to her means she had vindicated the valor of her sons. A third reason could be summed up in the word "policy." If when the war was over it could be truly said that whereas the Volunteers from Ulster had done their duty, the South and West of Ireland had refused, he asked them what they thought the effect would be when the Amending Bill was considered. He would not press that argument too far, but it was right that he should point it out.'

Two War Items

There are two personal items in Monday's war cables which are not without interest. The incidents have doubtless been a little embroidered in the telling, but it is not improbable that the main facts are substantially as stated. The first concerns one of the French soldier-priests, regarding whom we have had something to say elsewhere in this issue. 'Paris reports,' runs the cable, 'that the French colonial troops made attacks on an important position and suffered severely. A battery of 75's, commanded by an enor-

mous captain, clean-shaven, supported them. The captain climbed a tree and made observations, and the Germans were speedily annihilated. The captain was a priest, and after the battle he celebrated Mass in a ruined barn, preaching a stirring sermon and exhorting the soldiers to pray for those German gunners who had just been exterminated.'

The other describes an Irishman's dash and daring: 'O'Leary, a crack shot, and formerly of the Mounted Police of Canada, led the assault of the Irish Guards in the brickfield engagement at La Bassee, 150 yards away. He easily outstripped his companions, and, when nearing the German trench, he dropped to the ground and picked off the whole five of the crew of a machine gun before they could slew the gun. Then he reached the second barricade and shot three more. His comrades completed the rout, and the brickfield was captured in half an hour. Had the Germans been able to use the machine gun the whole of the company might have been wiped out. O'Leary brought in three prisoners.' Doubtless we will get full particulars later; and if the facts are as stated, there is a decoration in sight for O'Leary.

DIOCESE OF DUNEDIN

The Very Rev. Dean Smyth, S.M. (Provincial), paid a brief visit to Dunedin last week.

The annual collection on behalf of the Seminary Fund takes place at St. Joseph's Cathedral and the suburban churches of the parish on Sunday.

Mr. D. L. Poppelwell (Gore), president of the Dominion Council of the Catholic Federation, and Mr. T. J. Hussey, treasurer of the Dunedin Diocesan Council, left for Wellington in the early part of the week for the purpose of attending the half-yearly meeting of the Dominion Council.

CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

CATHOLIC READERS.

TO THE EDITOR.

Sir, Permit me to second Father O'Brien's endeavor, in your issue of the 11th inst., in bringing to the notice of the Catholic Federation the fact of the existence and, in my opinion, the great educational and religious worth of the *Catholic Education Series* brought out by the Education Department of the Catholic University of America (Catholic Educational Press, 1026 Quincey street, Brooklands, Washington, D.C., U.S.A.).

Although American, the series is Catholic in every sense. In the words of a writer in the January number of *The Catholic Educational Review*, 'it,' referring to the first book of the series, 'is planned in accordance with the psychological laws that govern the minds of children.' The same is true of the remaining books of the series.

I happen to have a set before me, and, furthermore, I have seen a set used most successfully in one convent school in this country. The Sister in charge assures me that the children of the school in question are delighted with the books. They give a living interest to the dry methods too long in vogue in the teaching of the most abstract and, therefore, the most difficult of all the school subjects.

The only difficulty I see in the way of introducing the series into our schools is the serious one of expense. Not that the series is unduly dear, but, owing to the number of the books and the nature of their get-up—they comprise, for instance, songs with music, and numerous sepia reproductions of masterpieces, domestic and religious—the cost is necessarily somewhat high. Still, even one set in a school in the hands of capable teachers should, I think, prove invaluable in brighten-

ing the out-of-date methods (as contrasted with the scientific method in which secular subjects are presented) that we so commonly find pursued in the teaching of Christian doctrine. I may add that the *concentric* method of teaching is kept in view throughout in the compilation of the series.

It is, of course, the province of others to say the final word on this most important subject. I am glad, however, to be able to second Father O'Brien, who has drawn the attention of the Federation to the matter.—I am, etc.,

February 17.

SAGART.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

February 22.

Nine Australian priests arrived last week from Sydney on a tour of New Zealand. Monsignor O'Haran intended to come over, but at the last moment he decided, instead, to visit the Orient.

Rev. Father Ormond, prior to his departure for Sydney, received numerous congratulatory cables from Australia on his appointment as secretary to the Apostolic Delegate. He was also the recipient of similar messages from all parts of the Dominion. A private cable received here announced his arrival in Sydney.

His Lordship Bishop Cleary arrived from the north yesterday evening. Interviewed by a reporter of the *New Zealand Herald* the Bishop graphically described his experiences and impressions of the far north. That his Lordship travelled about with an enquiring mind was made evident by that interview. I would strongly recommend the leaders of the party in power, and of that in opposition to note his Lordship's pregnant observations, and I feel satisfied that by so doing this Dominion, the northern part of it particularly, would benefit very much thereby. In the editorial columns of the paper reference was made to the Bishop's comments, which stand as a strong indictment of the present and previous Governments of this Dominion.

His Lordship Bishop Cleary delivered a most interesting sermon in the Cathedral on Sunday evening. His Lordship said that one of the most striking results of the war was the marked revival of religion in France, and quoted a number of illustrative instances, which went to show that the materialistic philosophies 'made in Germany' were unable to sustain men in the trenches, and in the stresses and strains of war. He also gave a number of interesting quotations from religious sources, illustrative of the intense religious feeling prevailing in the French army at the front. Some years ago (said his Lordship) the group of aggressive anti-religionists, who ruled the destinies of France, decreed that all young priests and ecclesiastical students should serve in the Army and face the grave perils of several years of barrack life in the garrison towns. As to its intent the law was a failure. As a matter of fact, instead of being corrupted by their surroundings, the young clerics helped to leaven the mind of the French soldier with more spiritual life than had been known before in the garrisons, and now the priest-soldier is one of the saviours of France, one of its most gallant and devoted patriots, and a centre of the most intense religious life in hospital, ambulance, and in the red front of battle. There were some 30,000 French priests with the colors, and through them occurred the great miracle of the war—that in the ambulance and in the strife God was once more taking possession of souls that lately were indifferent or hostile to Him. He quoted Count De Mun as saying lately that this awakening of faith was due to the fearful struggle in which the people were involved, but that the special cause at work was the sacrifice of life on the part of priests and nuns, who have shed their blood on the field of honor—the former fighting, the latter caring for the wounded in trench and plain and hospital without decrees or official permission. The banished Sisterhoods had returned from their exile to aid their country in its day of dire need, and they and the chaplains and priest-soldiers were now remaking the Christian soul of France.

Christchurch North

February 22.

The Children of Mary in large numbers approached the Holy Table at the 7 o'clock Mass on Sunday.

On Sunday there was Exposition of the Blessed Sacrament after last Mass until the evening devotions, when the usual procession took place.

The annual meeting of St. Mary's Altar Society was held in Ozanam Lodge on Sunday, February 7, and was presided over by the Very Rev. Dean Hills, S.M., V.G. The report stated that there was an increase in the membership during the year. The balance sheet showed receipts to be £52 2s 7d and the expenditure £52 8s 8d. Dean Hills spoke in appreciative terms of the work of the members in connection with the adornment of the altar and sanctuary. As a means of assisting the members to carry on their good work, it has been decided to hold a euchre party in the Art Gallery on April 8, and it is expected that the parishioners will show their gratitude to the ladies concerned by purchasing tickets.

At the annual meeting of the Confraternity of the Children of Mary the following were elected to fill the offices for the current year: President, Miss Grace Haughey; vice-president, Miss Cosgrove; secretary, Miss K. Cosgrove; sacristan, Miss Cissie Barrett. The Rev. Father Hoare, S.M. (spiritual director), in thanking the outgoing officers, spoke briefly of the way in which they had carried out their duties, and hoped that those just elected would follow the good example set them by their predecessors. Owing to the kindness of Very Rev. Dean Hills, the confraternity has had its library enlarged, and moved to more convenient quarters.

On Wednesday, the 17th inst., the Catholic children of Marshland met to make a presentation to Miss Grace Haughey of a handsome illuminated address, framed in oak, and a beautiful work-basket, in recognition of her services as Sunday school teacher. During the past six years Miss Haughey has done good work among the children, who are prevented by distance from attending church or Catholic school, by visiting them regularly and instructing them in their faith. Miss Lena Barloski read the following address:—

'Dear Miss Haughey,—We, the Catholic children of Marshland School, take this opportunity of expressing to you our heartfelt gratitude for all the care you have always taken in our spiritual welfare. You have now been amongst us six years, and we feel we would be very ungrateful, if, at the beginning of this year, we did not acknowledge your very kind and zealous services. We ask you to accept the accompanying gift, as a slight token of the high esteem in which you have ever been held by the children of Marshland.'

Rev. Father Hoare, S.M., on behalf of Miss Haughey, thanked the children for their thoughtful and much appreciated kindness.

Gisborne

(From our own correspondent.)

February 21.

The Rev. Father Lane returned to Gisborne last Wednesday, after twelve months' absence. He was welcomed at the wharf by a number of the parishioners.

Rev. Father Golden, who has been acting as parish priest during the absence of Father Lane, leaves on Wednesday next for the south. It is Father Golden's intention to visit the Cold Lakes before resuming his duties in the Auckland diocese.

Last Friday afternoon the children of the local Convent School gave a most enjoyable entertainment in the schoolroom, as a welcome home to the Rev. Father Lane. Advantage was taken of the occasion to make a small presentation to Rev. Father Golden, who has won his way to the children's hearts during his stay in Gisborne. An enjoyable musical programme was gone through, both boys and girls contributing items, which evoked much applause. The Rev. Fathers Lane and Golden complimented the children on their performance.

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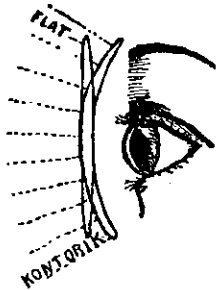
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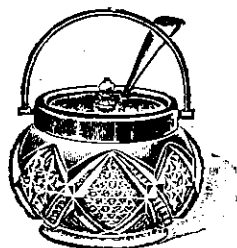
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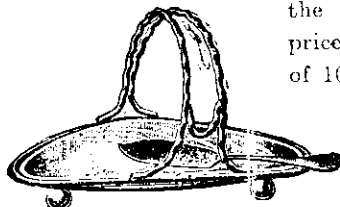
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Irish News

GENERAL.

Second Lieutenant T. J. Coleman, son of Mr. Coleman, Kinsale, Co. Cork, has been gazetted to the Welsh Regiment at Tidworth through University College, Cork.

Captain the Hon. Reginald Prittie, Royal Irish Rifles, second son of Lord Dunolly, H.M.L., Kilboy Castle, Nenagh, Co. Tipperary, has been killed in action. But a few weeks ago he was decorated with the Legion of Honor by the French President for gallantry at the battle of the Marne.

Lieutenant James F. O'Brien, Royal Munster Fusiliers, brother of Captain O'Brien, has also been killed. He was educated at Wimbledon and Sandhurst, whence he joined the Royal Munster Fusiliers in January, 1910. Both brothers were killed in the same skirmish.

News has reached England of the heroic death in battle of Dr. J. O'Connell, attached to the Highland Light Infantry, son of Dr. D. V. O'Connell, of Tipperary, and great-grandson of Daniel O'Connell. He was a native of Mumbles, Swansea, and had only been married a few days before leaving for active service.

The Rev. Edmond J. FitzMaurice, D.D., Professor of Dogmatic Theology, Greek, and French, in St. Charles's Seminary, Overbrook, U.S.A., has been appointed Chancellor of the archdiocese of Philadelphia, to succeed the Right Rev. Mgr. Charles F. Kavanagh. The Rev. Dr. FitzMaurice was born in Tarbert, County Kerry, thirty-five years ago.

Captain H. C. H. O'Brien, Royal Munster Fusiliers, who is reported as killed, was the eldest son of Lieutenant-Colonel Henry J. O'Brien, R.A.M.C., Queenstown, Co. Cork. He was educated at Belvedere, Clongowes, and Stonyhurst, and joined the army in 1900. He served in the South African War and with the Mohmand Field Force. He received his appointment as Captain in 1910.

The French Republic has bestowed the decoration of the Legion of Honor on the undermentioned Irish officers with the approval of the King for their gallantry during operations with the Expeditionary Force between the 21st and 30th August: Croix d'Officier: Lieut.-Col. (now temporary Brigadier-General) R. H. K. Butler, 2nd Battalion Lancashire Fusiliers; Croix de Chevalier: Capt. J. J. O'Keefe, M.D., Royal Army Medical Corps.

The death occurred on December 27, at his residence, Bishop street, Derry, of Mr. William Roddy, who for thirty years was editor of the *Derry Journal*. Commencing journalism in the sixties, he passed as a reporter through many scenes of turbulence and riot in Ulster. He succeeded to the editorship of the *Derry Journal* on the death of Mr. Thomas O'Flanagan, and his trenchant articles written in support of the twin causes of Irish faith and Irish nationality during the past quarter of a century aroused widespread attention and exerted considerable influence on the public opinion of the Northern Province in days when sore distress was felt in Donegal and other congested areas.

In the course of a speech at Ballysimon, Alderman Joyce, M.P. for Limerick, referring to the war, said: What to day was England fighting for? She was fighting for small nationalities and against the greatest military Power in the world, and fighting successfully, thank God. The Irish Party would be untrue to Ireland if their sympathies in this war were not with England and the gallant little Belgians. The policy the Party and its able leader had taken up in this war was a sound one. Mr. John Redmond, who was one of the greatest statesmen of the day and one of the greatest leaders of the day, knew exactly what he was doing; he did it in the best interests of Ireland, and the Irish people appreciated him the more for it.

THE FLAG OF THE IRISH BRIGADE.

Mr. Redmond has heard from his niece, who was one of the Irish Benedictine Community of Ypres, the famous Irish convent founded some 250 years ago (says

the *Freeman's Journal*). The community lived in the cellars until the convent and church were both struck by shells. They then escaped on foot, and after strange adventures found their way to England, where they are the guests of the Benedictine Abbey at Oulton in Staffordshire. They were unable to take any of their property with them, except the flag of the Irish Brigade, which has been their cherished possession for so long, and which the Irish public will be rejoiced to hear they have saved.

DEATH OF GENERAL KELLY-KENNY.

As we were informed by cable at the time General Sir Thomas Kelly-Kenny died at Hove, Brighton, on December 26. Born in 1840, General Kelly-Kenny was the son of Mr. Michael Kelly, of Kilrush, County Clare, and he did not assume the name of Kenny until 1874. He entered the Army as an ensign in the 2nd Foot, now the Queen's Royal West Surrey Regiment, and after acting as A.D.C. to the Governor of the Cape, he went to China and took part in the actions at Sinho and Tsingku and in storming the Taku Forts. Having attained the rank of Captain, he next took part in the expedition against King Theodore of Abyssinia. Mentioned in despatches by Lord Napier, the future general returned home and was appointed to the command of an Infantry Division at Aldershot. His next appointment was as Inspector-General of Auxiliary Forces and Recruiting, and he was acting in this capacity when war broke out in South Africa. The fighting had reached a critical stage before he went out. General Kelly-Kenny remained in South Africa until 1901, and after acting as Adjutant-General of the Forces until 1904, he retired in 1907, having seen fifty years' service. The funeral took place at Hove Cemetery, after a Requiem Mass at the Church of the Sacred Heart. The coffin was borne to the grave by eight sergeants of the 8th Battalion Queen's Royal West Surrey Regiment from Werthing, of which General Kelly-Kenny was colonel.

A TRIBUTE TO THE MUNSTERS.

A French artillery officer, Captain Leboeuf, who is at present at West Hampstead, recovering from wounds received at the Battle of the Yser, has given an account of the mysterious disappearance of the Munster Fusiliers on the occasion of a desperate engagement during the retreat from Mons. The French officer's narrative is in these terms:—'In the retreat from Mons I was close to the Munster Fusiliers when they got cut up. They had been falling back steadily, when orders came that they were to hold their ground to cover the retreat of the main army. The colonel in command simply nodded his head when he got the orders, and he passed them on to the men like as though he were giving orders to a waiter at a hotel. The men received the orders in the same unconcerned way and started to make trenches for themselves. While some were digging, others were firing at the enemy. They could see the Germans closing in all around, and knew that there was no retreat. What they didn't know was that a despatch rider with orders to continue the retreat, now that the main army was safe, had been shot down. They never showed the slightest sign of worry, but kept fighting on until they had exhausted their ammunition. For a time they managed to keep going with the remains of the pouches of the wounded, but soon that ceased, and then the end came. It was a glorious end, and the Germans were forced to pay a tribute to the fine fight the men had made.'

THE POSITION IN IRELAND.

In a recent issue, the *Chicago Citizen* publishes a long and able letter from Mr. James Donnelly, Kilmore House, Blackwatertown, Co. Armagh, written in reply to a relative in America who asked for his opinion on the present political situation. Mr. Donnelly, who is an ex-County President of the A.O.H. in Armagh, devotes several columns to a lucid explanation of the position taken up by Irish Nationalists. 'Not only my opinion,' he writes, 'but the opinion of all honest



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Irish Nationalists who have been supporters of the pledge-bound independent Irish Parliamentary Party in the past, with very, very rare exceptions, is that Mr. Redmond's achievements will shine in the pages of Irish history as those of the greatest and the most successful leader that ever piloted the barque of Irish Nationality.' But Irish Nationalists are not mere 'hero-worshippers' or 'one-man worshippers.' Mr. Donnelly writes:—'We only worship at the shrine, in politics, of Irish Nationality. Parnell was beloved by us, but as soon as Parnell's leadership seemed detrimental to the interests of Irish Nationality we cast him from us, though with many pangs. William O'Brien was, with us, almost an idol; but as soon as he started to sow the seeds of faction we also threw him overboard, though it grieved us. We would dispense with Mr. Redmond to-morrow, though to-day he is almost as dear to us as life, if we considered his leadership stood in the way of Irish nationality; but we mean to stand by Redmond, and why—because he is doing his duty honestly and manfully, regardless of whom it may please either here or in America.' As it happens that practically all the Nationalists of Ireland and 95 per cent. of their brethren in America are wholeheartedly at one with the Irish people's chosen and faithful leader, the question of 'dispensing' with him need not be discussed. We (*Irish News*) quote one more passage from the Armagh patriot's trenchant letter: 'Cranks, faddists, and traitors to Ireland's cause may try to belittle the Home Rule Act now on the Statute Book of this realm; but the best political experts, both here and in America, pronounce it a good settlement of the international fight and a better Home Rule Act than ever Butt or Parnell dreamed of. If it were possible for those enemies of the Irish Parliamentary Party who, you know, have always been enemies of that Party, to succeed in returning to power as the Government of England the Unionists and thereby destroying our present charter of liberty, what have they in store for Ireland? "Physical force" has been tried again and again, and the fact is that the purest patriots Ireland ever possessed gave it up as a forlorn hope and inaugurated the present constitutional agitation. I am speaking of the pure souled Michael Davitt, with Brennan, Sheridan, J. J. O'Kelly, J. F. X. O'Brien, and in fact, the whole bone and sinew of the grand league and pledge bound, independent Irish Parliamentary Party.' Facts and arguments thus cleverly marshalled and plainly stated will soon dispel any delusions that may prevail regarding the state of affairs in Ireland amongst our exiled fellow-countrymen.

THE CLANRICARDE ESTATE.

The decision of the House of Lords on Lord Clanricarde's appeal against the claim of the Congested Districts Board to acquire his estate has been warmly welcomed in Ireland. Lord Clanricarde is one of the men who increased the British Government's difficulties in governing Ireland. His dealings with his tenants were such that they caused a fierce popular agitation, and Mr. Arthur Balfour could make no defence for them, though he placed the armed forces of the Crown at the disposal of the evictor. For defending the tenants leading politicians were again and again sent to gaol. The late Mr. John Roche, M.P., and Mr. P. J. McDermott, ex-M.P., were consigned to prison over a dozen times. The sufferings of the evicted, not a few of whom fell victims to the hardships they endured, aroused indignation throughout Ireland, but Lord Clanricarde did not alter his policy. He fought stubbornly for every relic of feudal power that remained to him, and now he finds himself mulcted in heavy expenses for resisting to the last the efforts of the Congested Districts Board to secure the estate by purchase for the relief of congestion. The decision of the Lords in the case is of more than ordinary importance, for it widens the interpretation of the powers assigned to the Board, and enables them to buy compulsorily the whole of an estate any portion of which, on examination, they consider suitable for the purpose for which they were appointed.

Somewhere, some time, all good work must prevail.

People We Hear About

The new 'Father' of the House of Commons, in succession to Mr. Thomas Burt, whose retirement is announced, will be Mr. Stuart Wortley. Mr. Burt has sat continuously in Parliament since the year 1874, and Mr. Stuart Wortley since 1880. Mr. T. P. O'Connor possesses an almost equal claim to the title. He also has sat uninterruptedly since 1880, but five years of his membership was on behalf of Galway City, before he went to the Scotland Division of Liverpool.

Father Puyade, a distinguished French Benedictine, has fallen on 'the field of honor,' fighting bravely for his country. He was a professor at the Syriac Seminary in Jerusalem, and when the mobilisation was ordered was superintending at the Catholic University of Beyrout the printing of an important work—a collection of Syriac liturgical chants. He was well acquainted with the liturgies of the East. Father Puyade was only thirty-two years old.

Colonel Maurice George Moore, who, in company with Mr. J. E. Redmond, M.P., inspected 14,000 Nationalist Volunteers at Limerick on December 20, is the son of an Irish politician who was a leader in the tenant right movement half a century ago. For many years Colonel Moore was in the Connaught Rangers, and during the South African campaign he succeeded to the command of the first battalion. Soon after his promotion he helped to remedy the scarcity of mounted men among the British force. Mounting and training some 500 of the Rangers, Colonel Moore formed a mounted column with them, and this did excellent work during the later stages of the war. It is eight years since Colonel Moore left the active list.

It is interesting to recall why the late Sir Thomas Kelly-Kenny adopted the name of Kenny. When he was a young officer he went to Brighton (of which he was always fond) for a short holiday, and one stormy day he chanced to look out of the window of his apartments to see an old gentleman vainly endeavoring to cross the road in the teeth of the gale. Young Kelly (as he then was) ran downstairs and, going out, offered his assistance to the old man and safely brought him across the road. To thank him he was invited to dinner that evening by the elderly stranger, and thus a friendship was formed. No one was more surprised than the young officer on the death of his friend to discover that he had left him a goodly inheritance of several thousand pounds a year, and thus it was that the name Kenny was added to Kelly, and henceforth he was known as Kelly-Kenny. By all who knew him he will be sincerely mourned, and by none so deeply as those officers who served with him during his long and distinguished career.

The correspondent of a London Sunday paper states that Lord Castlerosse, the eldest son of Lord Kenmare, who recently returned wounded from the front after a very exciting experience, will probably be obliged to have his arm amputated from the elbow. Lord Castlerosse, who is only twenty-three, was wounded early in the campaign, and was taken prisoner by the Germans, but was subsequently released by the French. Another scion of a noble Catholic house whose fate gave much anxiety to relatives—now happily relieved in part—is Lieutenant Henry Talbot, only son of Lord Edmund Talbot, the chief Unionist Whip, and a nephew of the Duke of Norfolk. Mr. Talbot was serving in the 11th Hussars, of which his father was at one time colonel, and some time ago he was reported as missing. All efforts to obtain news of him proved unavailing for several weeks, but now word has been received to the effect that he fell wounded into the hands of the Germans. He is suffering from a badly fractured thigh, but every hope of his recovery is entertained.

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WEDDING BELLS.**PLAYER - LENNON.**

(From a correspondent.)

An interesting marriage took place at St. Anne's Church, Wellington, on the 15th instant, when Mr. Ernest Nicholson Player, third son of Mr. and Mrs. D. P. Player, of Aro street, was married to Miss Elizabeth Eileen Lennon, elder daughter of Mr. and Mrs. T. Lennon, Lawrence street, Wellington. The Rev. Father Peoples performed the ceremony. The bride, who was given away by her father, wore a charming dress of white satin with the usual veil and orange blossoms, and was attended by the bridegroom's sister (Miss Joy Player), who looked exceptionally pretty in a dainty embroidered voile dress and smart black velvet hat. Mr. J. Dwyer, of the Lands Office, acted as best man. The reception was held at the residence of the bride's parents. Amongst the guests were Mr. C. Joyco (Auckland), Mr. Moriarty (Central Otago), Mr. and Mrs. Alsop and Mrs. Manal Anderson (Palmerston North). The presents were costly and numerous, and included cheques from the bride's uncle (Mr. T. Joyce) and cousin (Mr. Charles Joyce). On the eve of the marriage, the bridegroom was presented by the staff of the Electric Light and Tramways Company with a set of solid silver entree dishes, and the bride was the recipient of a valuable set of cutlery from Messrs. Blake and staff, manufacturers. The happy couple left for the south by boat on a holiday trip.

The musical staff of St. Mary's Convent, Hill street, Wellington, has received an addition to its ranks by the entrance into religion of that talented young musician, Miss Girdie Gibbs, who joined the Order early this month. This is the young lady who, a few years ago, gained a double L.A.B. from the Royal College of Music, London.

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Carbons From Tar.

Carbons of high grade are now to be obtained from tar by a process invented by a Swedish firm. The powdered carbon will be pressed to form electric-light carbons or larger sizes for electro-chemical work. The method is based on the fact that finely-divided carbon makes up a large percentage of the composition of tar and is what gives it the black color, this being due to the carbon particles suspended in an otherwise dense and transparent yellowish-brown liquid. A process is used for separating the carbon from the liquid, and it can then be moulded into any desired shape.

Piano Touch.

It is usually considered that no mechanical piano-player, however excellently constructed, can reproduce the exact efforts produced by human touch. From the analysis of Professor Bryan, it would appear that this belief must yield to scientific analysis. He analyses the precise meaning to be attached to 'touch,' and shows that it may be perfectly reproduced on a pneumatic piano by means of an auxiliary lever which operates directly on the bellows, and is regulated by a sliding weight gliding on the lever itself or by the direct pressure of the hand. The analysis is very thorough and scientific, and it is perhaps a mere confession of human weakness to say that it does not entirely convince one who has heard Pachmann play Chopin.

Introducing the Telescribe.

Among the remarkable exhibits to be shown at the Panama-Pacific International Exposition at San Francisco will be Edison's latest invention, the 'telescribe.' This is a combination of telephone and dictaphone, and has never before been exhibited at an international exposition. It fulfils Mr. Edison's prediction, uttered in 1870, that perfection in telephonic communication would be reached only when means were discovered for combining the telephone and phonograph, in order that telephone messages might be properly recorded. When the receiver of the desk telephone is removed from the hook and placed in the socket of the 'telescribe' the acoustic connection of the dictating machine is made, and then the user takes up the small receiver, attached to a 'telescribe,' and begins conversation. In this way both sides of the conversation are recorded on the telescribe cylinder, and communication with the central operator is shut off, thus preventing 'breaking in' on the line. The value of the telescribe is shown by the fact that the telephone system transmits 60 per cent. of all forms of communication in the United States, totalling fifteen billion conversations a year, a grand total in excess of the number of telegrams, letters, and railroad passengers in the same period.

To Archbishop Blenk, of New Orleans, has been left the bulk of an estate valued at nearly £20,000, which he is to devote to charitable purposes, according to the terms of the will of Miss Caroline Lefort, of Franklin, La.

You'll best please the "best little woman in the world" if you smoke GOLDEN EAGLE—it doesn't "hang about the curtains"! Every puff will linger with you as a pleasant memory though! Try a PLUG to-day!

WEDDING BELLS

KAHLENBERG—BARRY.

A wedding which created a good deal of interest took place at St. Mary's Church, Gisborne, on February 10. The contracting parties were Miss Kathleen Barry, second daughter of Mr. W. J. Barry, one of Gisborne's most prominent citizens, and Dr. F. Kahlenberg, medical superintendent of the Gisborne Hospital. The church was crowded to witness the interesting event, and the ceremony was performed by the Rev. Father Golden. The bride, who was given away by her father, looked charming in a becoming gown of white charmeuse, flounced with ninon and edged with Honiton lace and orange blossoms, with veil and wreath to match. Miss Rita Barry, who attended her sister as bridesmaid, wore a shell pink crepe de chine, the skirt being pleated and flounced and the bodice embroidered in monotone. She wore a large sailor hat carried out in brocade satin with an osprey. Mr. George Coop acted as groomsman. After the ceremony the guests were entertained at the residence of the bride's parents. The happy couple were the recipients of numerous presents, ranging from a motor car to silver ware, including a silver tea and coffee service from Mr. D. J. Barry's employees, and a handsome liqueur stand from the honorary medical staff of the hospital. The happy couple left by the Monowai for an extended wedding tour, the bride's travelling dress being royal blue crepe de chine.

The funeral of Flight Lieutenant Bernard Ffield, of the Royal Naval Air Service, who was killed at Hendon Aerodrome on Christmas Eve, took place at Hendon on December 29. Full naval honors were accorded. The burial service was conducted by Rev. Father Leghorn in the Church of Our Lady of Dolours, Hendon, and the body was conveyed on a gun carriage from the Church to Hendon Park Cemetery, Mill Hill, London.

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A. GABITES

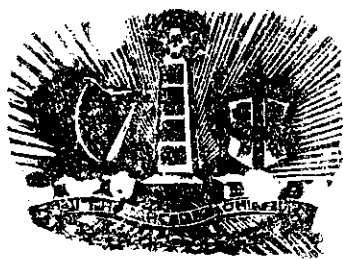
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Intercolonial

In the course of an interview, his Grace Archbishop O'Reilly, of Adelaide, said that he believed the war will end in favor of the Allies between October and December next.

His Grace the Archbishop of Melbourne has cabled a fourth instalment of £500 to his Eminence Cardinal Logue, who will send it to his Eminence Cardinal Mercier, Primate of Belgium, to help the sorely-trying nuns. This makes a total of £2000 sent by Archbishop Carr.

It is officially stated that the Rev. Father Cullen, rector of Castleknock, Dublin, who has been announced as the successor of the Very Rev. M. J. O'Reilly, will only fill the latter's vacated post in the religious sphere as head of the Vincentian Fathers in Australasia. The name of the new President at St. Stanislaus' College has not yet been made public.

The first of the Lenten Pastorals from the Victorian Hierarchy is that from his Lordship the Bishop of Sandhurst, the Right Rev. Dr. Reville, O.S.A., who deals chiefly with the Blessed Eucharist. Bishop Reville, in referring to the Belgian nuns' fund, says: 'His Grace the Archbishop of Melbourne has made an appeal in aid of the Belgian nuns, who, in consequence of the war, have been reduced to dire straits, deprived even of the necessities of life. To this appeal a generous response has been made in Melbourne and Ballarat. I will ask the priests of this diocese to encourage, after Easter, their people to contribute to this deserving fund. The priests themselves will, I am sure, give an example of generosity to their flock.'

The Bishop of Sandhurst, the Right Rev. Dr. Reville, O.S.A., has been felicitated by his priests and people on the completion of the 30th anniversary of his appointment, in Rome, as Cardinal Wilton, his episcopacy dating from January 27, 1885. His Lordship was consecrated three months later, on Palm Sunday, in St. Kilian's, by the late Archbishop Gell, O.S.A., the first Bishop of Melbourne. The many churches, presbyteries, and schools throughout the diocese of Sandhurst bear testimony to his Lordship's untiring zeal during his long episcopate, and merit the grateful acknowledgment of his priests and people. In October, 1901, the first Bishop of Sandhurst, the Right Rev. Dr. Crane, O.S.A., passed to his reward, and Dr. Reville succeeded him. Bishop Reville is now active in visiting every part of his extensive diocese. A few Sundays ago his Lordship blessed and opened a fine new school at Chiltern, one of the larger towns on the Melbourne-Sydney line. The Presentation Nuns are in charge of the school, which cost £1100. The offering totalled £500.

By the death of Mr. James Maguire the State loses one of its most interesting pioneers, and an important link in the chain that binds the Western Australia of to-day with the far-off past (says the *H.L. Herald*). Mr. Maguire succumbed to congestion of the lungs and an attack of heart disease on January 13. Up to a day or two previous to his death, the deceased was able to busily interest himself in the farm work, and being of a naturally energetic disposition, it took a serious attack to compel him to retire from a habit of industry which he had acquired in the long spell of almost three-quarters of a century. Mr. Maguire arrived in Western Australia with his parents and four brothers and four sisters in December, 1842. He was then eight years old. The family engaged in farming in the Dardamp district, where Mr. Maguire resided until his death. Perhaps the most interesting item in the history of his life was the part he played in helping the great Irish poet and journalist, Mr. John Boyle O'Reilly, to escape from Western Australia. Were it not for his strategic participation in the escape of the distinguished writer, and editor of the *Boston Pilot*, the name of one of America's leading journalists might never have been heard of outside the rough bush of Western Australia.

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OBITUARY

BROTHER JAMES ARMSTRONG, MOUNT ST. MARY'S, GREENMEADOWS.

(From a correspondent.)

One of the earliest pioneers of the West Coast, in the person of Brother James Armstrong, of Mount St. Mary's, Greenmeadows, passed away on February 12. Born in County Sligo, close on 72 years ago, he came out to Queenstand, and from there to New Zealand. He was prospecting on the Coast in the very early days, having been in Murray's Creek, now Reefton, before the rush, and many old miners still have pleasant recollections of him. Always a devout Catholic, and, as his old comrades can testify, a most pious and virtuous man, he heard and gladly responded to a call to greater perfection and a higher life. A quarter of a century ago, he came to the then infant institution, St. Mary's Scholasticate, Meance, and joined the Society of Mary, as a lay Brother. Here, for over twenty-four years he led a humble, hidden life of wonderful and lowly holiness, edifying all. After two days of intense suffering, borne with characteristic patience and resignation, and fortified with all the rites of the Church, he breathed forth his pure soul calmly and peacefully, his last act being the renewal of his religious profession. The Office of the Dead and the Solemn Requiem Mass were sung by the students and Fathers, who also chanted the 'Benedictus' at the graveside. The Rev. Father McCarthy, S.M., of the Marist Missionary staff, gave a very touching and appropriate discourse at the conclusion of the Requiem Mass, in which he spoke of the holiness and virtues of the deceased Brother, and paid an eloquent tribute to the work he had done in helping to build up the Scholasticate. It is the lay Brothers who, by their labors in the past and in the present, have, to a large extent, furnished the material resources of the Scholasticate, thereby enabling it to send out the many priests who have already left its hallowed walls, and are working in so many parishes of this Dominion. The lay Brothers, said the preacher, are the greatest benefactors of the Scholasticate because, while others may give of their goods and substance, they give their lives, and 'greater love no man hath.' The name of Brother James Armstrong will therefore be ever remembered in the institution with gratitude and reverence. R.I.P.

MRS. M. ROCHE, GREYMOUTH.

I regret to have to record the death of a very prominent Catholic in the person of Mrs. Mary Roche, of Gerald street, Greymouth, which took place at Lewisham Hospital, Christchurch (writes a correspondent). The deceased had been a patient sufferer for many months, and visited Christchurch for medical treatment about two weeks ago. She passed away fortified by all the rites of the Church. The deceased came to the West Coast with her husband many years ago, and had resided at Nelson Creek and Greymouth ever since. Her husband, Mr. Michael Roche, predeceased her about fourteen years ago. She leaves a family of four daughters, one of whom is married (Mrs. E. McDonnell, of Greymouth), and three sons (Mr. William Roche, of the National Bank, Mr. Herbert Roche, surveyor, Reefton, and Mr. James Roche, who is studying at Greenmeadows). The funeral, which took place on Saturday last, was a very large one, friends from all parts of the district being present to pay their last respects to one who was universally respected. A Solemn Requiem Mass for the repose of the soul of the deceased was celebrated on Saturday morning.—R.I.P.

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Ye'll no be wantin' ony ither'

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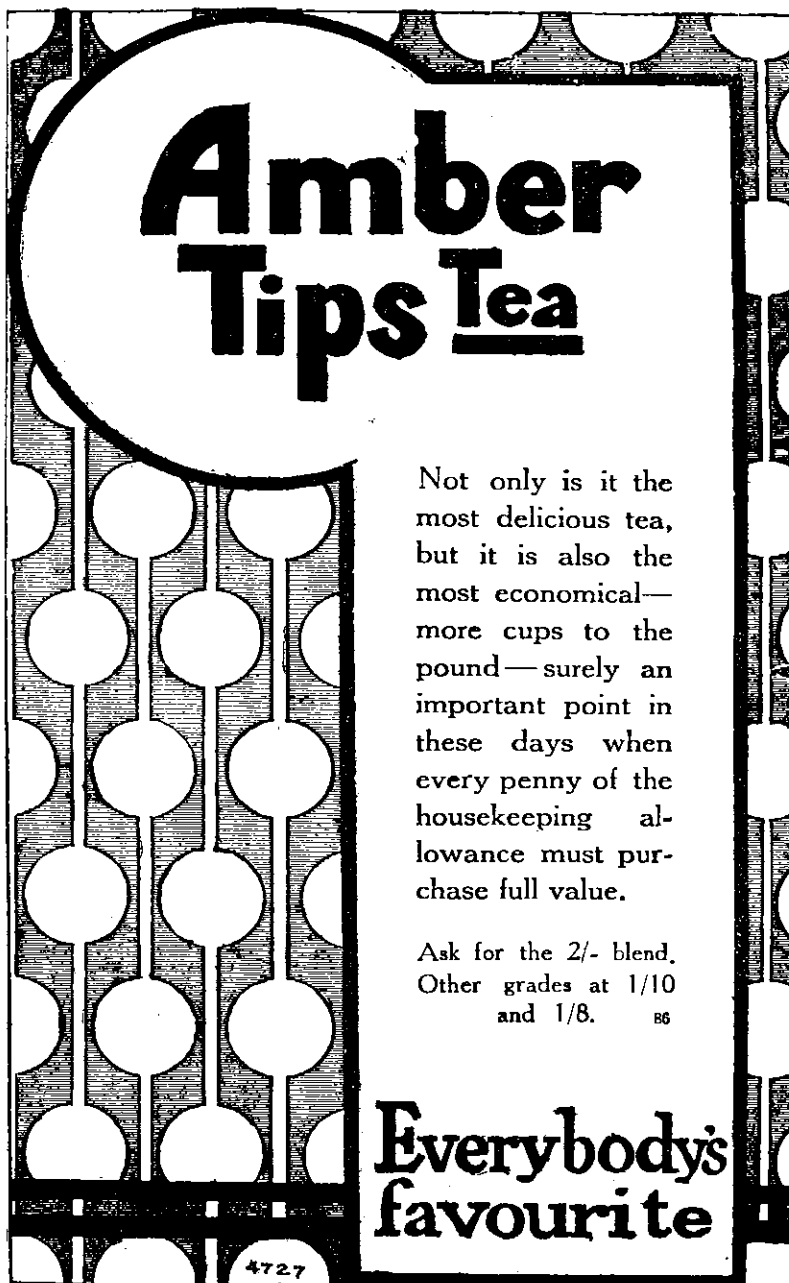
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Other grades at 1/10
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Marist Brothers' Old Boys' Association, Auckland

(From an occasional correspondent.)

The annual meeting of the Marist Brothers' Old Boys' Association, Auckland, was held in the clubroom, Queen street, on Thursday, February 4, when there was a good attendance. Mr. E. Noonan was voted to the chair, the president being unavoidably absent. The annual report and balance sheet, which were read and adopted, disclosed a satisfactory state of affairs. The election of officers resulted as follows: Patron, his Lordship Bishop Cleary; vice-patrons, the clergy of the Auckland diocese and the Marist Brothers; president, Right Rev. Mgr. Brodie; vice-president, Mr. F. Carrington; secretary, Mr. P. Sheehan; treasurer, Mr. L. O'Malley; committee—Messrs. A. Lees, T. O'Sullivan, R. Casey, W. Miller, J. O'Brien, C. McDevitt; auditor, Mr. E. Mahoney; chaplain, Very Rev. Father Holbrook.

Mr. D. Dennehy, representative of the *Tablet*, was asked to address the gathering, and in doing so congratulated the club on the possession of such a fine room, and wished it every success.

A resolution was passed expressing appreciation of the great services rendered to the club by the Rev. Brother Phelan, who was elected a life member.

The new clubroom, which was recently acquired, is very comfortable, and should be well patronised by the members, being situated in the heart of the city. The official opening took place in December last, with a smoke social, at which there was a record attendance.

It was reported to the meeting that the musical branch was arranging to give a concert at the Theatre, the proceeds to go towards purchasing a piano for the club. It was decided to place the *Tablet* in the clubroom, and Mr. E. Noonan generously donated a half-year's subscription for the same. Before the meeting concluded 25 new members were elected, which is a good sign that a prosperous time is not far off. Heartly votes of thanks were passed to the retiring officers, and a similar compliment to the chairman terminated an enthusiastic meeting.

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Condemned are ye accusers who proclaimed
That misjudged Ireland in the hour of need
Would fail or hesitate; your words are shamed
By Irish loyalty and Irish deed—
When Britain called for aid shall we be told
That Ireland's faith was dead, her answer cold?

No! ready when the call of duty came,
For King and Empire Ireland's sons arose,
Patriot hearts with loyalty aflame—
By such shall Britain overcome her foes:
What men are ye whose libel would disgrace
The dauntless spirit of a noble race?

The isle of Erin holds no craven heart,
Search ye the graven record of the past,
And mark how Irishmen have borne their part
In deeds of Empire that shall ever last.
Search ye the honored scroll of Britain's pride,
And see how Erin's loyal sons have died.

'Twas even so when cruel injustice reigned,
And persecution filled the land with woe,
With Irish blood your battlefields were stained,
For England's enemy was Ireland's foe;
In every land, beneath the rolling deep,
The warrior sons of loyal Ireland sleep.

How oft in Empire's cause hath Ireland bled!
How deep her heart is pierced by the sword!
Yet not in vain a nation's blood is shed—
When freedom's crown shall be the just reward—
Yea now upon the field her blood runs free
For Britain's cause, and British liberty.

Then who shall cast dishonor on her name?
Upon brave hearts the stain of cowardice?
Ye shall not rob her of her heroes' fame,
The age-long years of sacrifice:
For truth shall triumph, Britain proudly tell
How Ireland—loyal Ireland—served her well.

- HAROLD GALLAGHER.

Dunedin.

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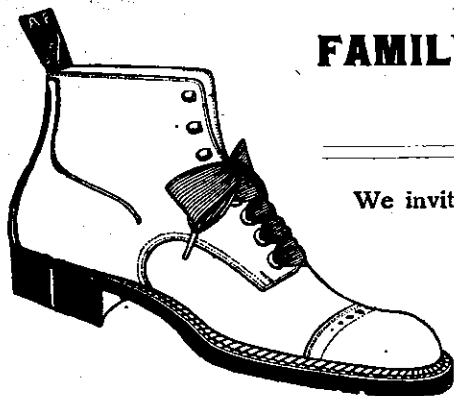
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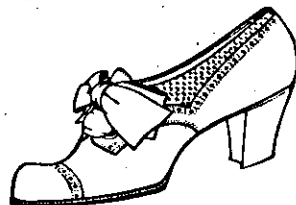
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GARDENING NOTES

(By Mr. J. JOYCE, Landscape Gardener, Christchurch.)

I am pleased to see that the Christchurch correspondent of the *Tablet* appreciates my garden notes, and acknowledges my humble efforts to give a little information to lovers of horticulture who have had no chance or opportunity to gain sufficient knowledge to carry out their ideas in connection with the beautifying of their homes and surroundings. Nothing gives me greater pleasure than to impart information to all lovers of horticulture, who are anxious to indulge in that pursuit. If my humble efforts will benefit one individual, and that I know he appreciates my intentions to encourage him to develop his taste and skill, I shall feel amply repaid for the time I spend in writing my garden notes for the *Tablet*. Whilst on this subject, I might say that I have written many articles on gardening matters for other papers in the past, and I have had several letters from readers thanking me for the information imparted, thus showing that my work in this direction had been appreciated. Then, on the other hand, I have many friends who cannot understand why I should give my experience of so many years to the public—an experience which cost me money, time, and thought. Well, my answer to those people is that I have been amply repaid if my information benefited one inquiring mind, and that he was grateful to me for my efforts to enlighten him.

FERNS AND MOSSES.

I have been wandering away from the subject which I intended to write about—ferns and mosses. To grow ferns and mosses to perfection they must have a nice cool, moist atmosphere, with perfect security from the bright sun and cold cutting winds. The best way to secure this is to build a suitable place for their cultivation. There is nothing in the garden gives more pleasure and satisfaction for the time spent on it than a well-built fernery. Everything looks so nice, cool, and refreshing in it that no one will begrudge the time it takes to give the plants a little water once or twice a day, and that is nearly all they require once they are established. When circumstances permit, the fernery should be a fairly roomy structure, and a good height, so as to allow plenty of space for the growth of tree ferns. Breadth and length should not be curtailed, so that there may be plenty of room to get about and attend to the requirements of the plants. If the building is of timber, it must be lined inside with sheets of iron to preserve the wood, as mounds of soil will have to be built against the walls, and if the iron protection is not there the wood would soon rot. As a beginning we will suppose the building is completed, and the inside is lined with iron. The roof should be of alternate rows of iron and glass. Start with two sheets of iron to run up to the top ridge from the eaves, then about three feet wide of glass, let in sash-bars, also running to the top. Then rows of iron and glass alternately to the finish. The other side is to be done in the same manner, but the glass in this case must face the iron on the opposite side, so as to distribute the light evenly. The glass must be frosted over lightly so as to prevent the bright rays of the sun from scorching the fronds of the ferns. Now, the next part of the programme is to mix up a good quantity of mould, comprising, if possible, a fair amount of good soil from a paddock, also an equal amount of peat, leaf mould, and sand. The soil is not to be too heavy or stiff, and must have a good mixture of sharp sand to keep it open and porous, as the constant watering would sodden it if it was too heavy. In the next place the inside plan is to be thought out, and a large quantity of rough soil and material, such as rough stones, gravel, or rubble, is made up into hills and hollows, according to the design to be carried out. Then mark out the intended walk, by laying on stones along the edge. Now the building of the miniature mountains, hills, etc., commences; also a waterfall, if water is procurable for the purpose. The best position for the waterfall would be from the top of the gable opposite to the doorway. The water can be

supplied from a tank placed at a proper elevation. This must be built with stone and cement, allowing little basins for the water to drop into. When these basins are full the water flows over the ledge, down to another ledge, and so on to the bottom, finally to a pond or grotto. If water is not too plentiful it could be manipulated by means of a tap placed near the entrance door, so that it could be conveniently turned on, if required, when entering, and turned off on leaving. The design must be carried out with good, rough stone, and the prepared soil filled in as the work proceeds. On no account should roots or wood of any sort be used to form the mounds, as the wood soon rots and creates a fungus which will not add to the health of the ferns. It would be out of place to give any idea as to the form of the design, as the position and outline must be left to the taste and skill of the constructor. But to erect a good fernery on a large scale it needs the experienced hands and skill of a capable workman to carry it out satisfactorily. To build a fernery nature must be imitated, and sometimes improved on, for nature does not always beautify its designs to suit the individual taste, so that the owner has to alter nature's handiwork in accordance with his ideas and requirements. But it is only on a very small scale that man can improve on nature's designs, such as in this case, when he wants to imitate a miniature mountain and erect it in an enclosed structure in the form of a fernery. The next thing to do is to furnish the building with many specimens from forest, mountain, and glen, some of the choicest species of ferns, mosses, and other suitable plants, such as the noble tree ferns, which have a canopy of foliage resembling an umbrella. When well grown these tree ferns are most beautiful. They must be always kept moist and cool, and grown in a shady place if we want them to come to perfection. The different mosses or lycopodiums are a very interesting species of plants for the fernery. There is a great variety of ferns and mosses to be found throughout New Zealand, quite sufficient to form a good collection. There is also a great variety of English ferns which can be procured from the nurseries here, especially a number of the *Adiantum*, or maiden hair kind. A good collection of *Adiantums* is a treat to look at. There is such a variety of ferns that it is not necessary to give a list here, but an admirer of any specialty can always find out the name by applying to a nurseryman who deals in such. The silver tree fern (*Cyathea dealbata*) looks very effective, with its beautiful silvery fronds showing from underneath the foliage. Then the large black tree fern (*Cyathea medullaris*), with its immense length of fronds, is really a splendid plant when seen in its perfect state. The fault is that it soon gets too big when grown inside, unless the building happens to be very large. Another species of the tree fern is the *Dicksonia antarctica*, and *Dicksonia squarrosa*, more commonly seen about the outskirts of the bush, which makes a very pretty addition to the fernery. Then we have many other varieties of ferns, and dozens of the maiden hair species (*Adiantum*), and the beautiful Prince of Wales plumes, called *Todea superba*, and *Todea hymenophylloides*.

Ferns are a peculiar class of plants. They have no gay colors; they produce no flowers, and always wear a sombre green appearance. They produce leaves called fronds, never any branches. Those fronds have brown scales underneath the foliage, and in those scales the seed, called spores, is produced. As the fern does not produce any gay flowers, we must look for its beauty in the arrangement of the spore cells so neatly placed underneath the leaves, which causes them to be so much admired as general favorites. Ferns belong to the lower group of vegetation. They are propagated by seed or spores and by division, and some bear young plants on the leaves like little bulbs. One fern in particular, which is fairly common, on that account is named *Pteris bulbiferum*.

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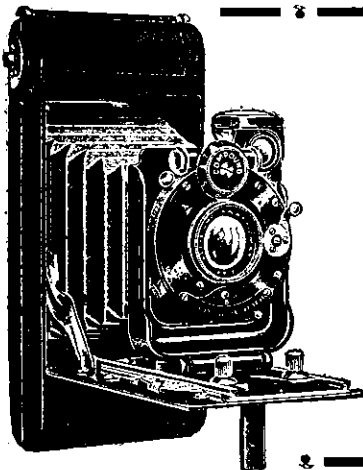
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ROME LETTER

From our own correspondent.)

December 21.

PRESIDENT OF THE COUNCIL OF NATIONS.

When Pius the Ninth fled from the fury of the revolutionists from Rome to Gaeta, a project was mooted in virtue of which the various small States of Italy should form a confederation with the Pope as their president. His Holiness was to be *Primus inter pares*. But the scheme proved abortive. Whether a similar plan could have been carried through shortly before the Roman question is opened, it is difficult to say. But not a few far-seeing European thinkers are coming to see what an advantage it would be for universal peace if the Sovereign Pontiff were chosen as president of the Council of Nations, chairman of the party which will probably be chosen as arbitrator of international difficulties after the conclusion of peace. No dynasty in the world enjoys so much influence by reason of the experience of twenty centuries' rule as does the Vicar of Christ. Before most of the great nations had issued from their primitive barbarism he arbitrated among peoples well and wisely, leaning neither to the left nor to the right—hence his peculiar suitability at this hour.

LETTER OF BENEDICT XV. TO THE PRIMATE OF BELGIUM.

Of three letters written by the Holy Father to his Eminence Cardinal Logue, Archbishop of Armagh; Bishop Shaw, St. Anthony's, New Orleans; and his Eminence Cardinal Mercier, Primate of Belgium, the last will be found the most interesting, inasmuch as all persons, whether pro-Allies, or pro-German will, with Benedict XV., sympathise with a people whose soil remains the cock-pit of four powerful nations.

'We see,' writes his Holiness, 'the King of the Belgians, his august family, his government, dignitaries, bishops, priests, and all the people endure such sufferings that the spectacle excites the pity of every mind not closed against sentiment. May the Merciful God hasten the end. Until then, let us do all in our power to remedy so many ills.'

'We have been particularly pleased: and We have publicly expressed Our satisfaction at seeing Our beloved son, Cardinal Hartmann, Archbishop of Cologne, obtain that all French and Belgian prisoners, who are priests, should, while in Germany, be accorded the same treatment as officers.'

'With regard to Belgium in particular, We have been these days informed that the faithful of this nation, despite the deep trouble in which they are living, have not forgotten to turn piously towards Us their eyes and souls, and that, though weighed down with misfortune, they propose to collect Peter's Pence in aid of the Holy See as they usually did. We admire in the highest degree and We receive with benevolence and gratitude this truly remarkable testimony of piety and love for Us. Nevertheless, seeing the extremely unfortunate conditions in which our loved sons are, Our heart could not adhere to such noble intentions, and We wish that the collection, if it is made, be given for the use of the Belgian people.'

Finally, his Holiness imparts his Apostolic Blessing to the Primate and each member of the Belgian Nation.

THE RECENT NOMINATIONS IN THE HOLY SEE.

The nomination of his Eminence Cardinal Vincenzo Vannutelli to the position of Datary of his Holiness, in place of the late Cardinal Di Pietro, has been the occasion of a good deal of interest in ecclesiastical circles of Rome, for Cardinal Vannutelli is one of those elevated to the Sacred College by Leo XIII. At a time when the future Pope occupied a subordinate position in Rome, Cardinal Vannutelli made him one of his friends, never dreaming a day would come when he should look up to him as his august lord. By entering the Dataria, Cardinal Vannutelli leaves the Prefecture

of the Supreme Tribunal of the Segnatura, court of appeal from the Rota and other tribunals, which Benedict XV. has bestowed upon Cardinal Lega, eminent among the canonists of Rome. On scanning these appointments, and the nominations to bishoprics by Pontifical Brief, one concludes that the Holy Father has no intention of holding a Consistory for some time to come.

RELIGION AND FATHERLAND.

So far it is very premature to think of the chief characteristic by which Benedict XV. will be known in history. Leo XIII. was 'The Workingman's Pope,' Pius X. was 'the Children's Pope,' or perhaps, better still, 'the Friend of busy Bishops and Priests,' inasmuch as the codification of Canon Law and the shortening of the Sunday Office are a boon to both.

What will the world call Benedict the Fifteenth? He has vindicated by the letter the right of the Church to call Dante 'one of ours.' And now he has in public audience refuted a stale calumny. In some countries there are people who would fain convince us that religion and fatherland do not go hand-in-hand. Last week his Holiness received in special audience 500 members of the Roman Club, 'Religione e Patria,' (Religion and Fatherland). And in reply to their address, the Pontiff said: 'You have these two words, "Religion and Fatherland," on the banner of your society. Act so that you may never separate in your souls the two loves signified by the two words on your banner, and on the tree of your lives fruit will not fail to grow.'

NOTES.

The Franciscans have this week to mourn the death of the great priest-composer, Father Hartmann, O.F.M., of Munich, Bavaria, who died of heart disease. His fame grew along with that of Father Perosi of the Vatican. Among his oratorios the chief were 'San Pietro,' 'San Francisco,' and the 'Last Supper.'

These days lovers of art are flocking to the Collegio Angelico, the great International College of the Dominican Order, erected in Rome some five years ago, for the purpose of hearing the second lecture of Father Ferretti, O.P., on 'The History of Art.'

In the fourth-century Church of St. Marcellus in the Corso, one of the Servites of Mary is preaching a series of sermons on 'The duties of Catholics to the Catholic press.'

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ENGLAND

CHRISTMAS AT THE WESTMINSTER CATHEDRAL.

The London correspondent of the *Manchester Guardian*, describing Christmas in London, pays special tribute to the Christmas service at Westminster Cathedral. He writes: 'At midnight Mass on Christmas Eve there might be seen, standing behind the barriers in the democracy of devotion, people of all classes and conditions, working women with sleeping babies, women in rich furs, barefooted boys, elegant youths in a perfection of fashion, and very many French, Belgians, and Italians.' Only the Catholic Church has the faculty of gathering all sorts and conditions of people to her fanes. Indeed, only she has equal welcome for rich and poor.

THE LATE MONSIGNOR BENSON.

The Rev. Father Bampton, S.J., in a sermon at Westminster Cathedral, paid an eloquent tribute to Monsignor Benson as a priest. Pointing out that he had exemplified the words of the servant in the parable: 'Lord, Thou didst give me five talents; behold other five have I gained over and above,' and that he had consecrated all to the service of God, Father Bampton said that the dead priest would be long remembered 'as the man of God, as the man of prayer, as the indefatigable laborer in the Lord's vineyard, as the zealous priest, as the earnest preacher of the word of God, as the guide of innumerable souls into the true fold, as the master of the spiritual life.'

THE CATHOLIC POPULATION.

The *Catholic Directory* for 1915 contains much that is of statistical value, and altogether affords renewed proof of the unremitting care with which the compilation is made. Official figures show that the increase in the number of marriages continues. In 1913 there were 13,349 marriages as against 12,715 in the previous year and 12,002 in 1911. It should be noted that these figures take no account of such Catholics as may have contracted civil marriages, whether these are afterwards blessed by the Church or not. Marriages contracted in the Channel Islands and the Isle of Man are also excluded. The Catholic population of England and Wales is given at 1,891,006; of Scotland at 518,969; and of Ireland (based on the Government census of 1911) at 3,242,670, the total population of Ireland being 4,390,219. The Catholic population of the British Empire in Europe is returned at 5,872,238, in Asia 2,306,954, in Africa 537,079, in America 3,291,117, in Australia 1,217,846. The total of Catholics in the British Empire is thus 13,225,234, while the total Catholic population of the world is estimated at 301,172,712 as compared with 298,734,824 in the previous year. The number of conversions made during the year under review is given as follows: Westminster, 1434; Northampton, 313; Portsmouth, 283; Southwark, 1035; Birmingham, 872; Clifton, 191; Menevia, 122; Newport, 145; Plymouth, 185; Shrewsbury, 251; Liverpool, 1216; Hexham and Newcastle, 388; Leeds, 528; Middlesbrough, 221. The returns for Nottingham and Salford were not completed. Total for the fourteen dioceses for which figures are given, 7184.

FRANCE

THE GOVERNMENT AND THE RELIGIOUS REVIVAL.

I have more than once enlarged upon the religious revival that the great war has developed; it has been gaining ground for some years, but the danger of the hour has fanned it into flame (writes a Paris correspondent). This is strictly true of our soldiers at the front, of certain country districts, where the hitherto empty church is now filled, and of many quarters of Paris, where, among the women who wait and weep at home, there is a striking revival of religious practice. But

the Government remains aloof from public demonstrations of faith, and its representatives in some districts carry on a petty campaign against the 'clericals.' M. de Gailhard Baucel, deputy for l'Ardeche, complains in the *Echo de Paris* that the sums allotted by the State to women whose bread-winners are at the front, are distributed with unworthy partiality. Women whose children attend the free schools, who are themselves zealous Catholics, are overlooked; a deputy from La Vendee makes the same complaint. Anti-clericalism is awed by circumstances, but it is not dead, and after the great war is over it will certainly once more raise its head, unless the French Catholics practically assert their right to liberty of conscience that here exists in words but not in fact.

ROME

THE POPE AND THE WAR.

The Holy Father received on Thursday, December 24, the members of the Sacred College in the Throne Room for the presentation of Christmas greetings, 23 cardinals, bishops, and prelates in attendance on the Pontifical Court being present. Cardinal Vincenzo Vannutelli read an address in the name of Cardinal Serafino Vannutelli. The address offered greetings to the Pope, and drew attention to his efforts to bring about peace between the belligerent nations. In reply, the Pontiff said that while the endeavors to obtain an exchange of all prisoners of war might fail, he hoped to succeed in obviating unnecessary suffering by obtaining an exchange of those wounded prisoners whose condition made them unable to do military service again. Continuing, the Pontiff thanked the Cardinals, and said that among the wishes expressed by the Sacred College none seemed more appropriate to the Christmas festival, nor more in consonance with the wish at everybody's heart than that for peace. His Holiness received this wish with special solicitude, in view of the sad events which during the last five months had caused mourning throughout the universe.

GENERAL

A RETROSPECT.

The London *Universe*, in a retrospect of the past year, says:—The most tragic and dramatic event of the year was the death of Pius X. almost simultaneously with the declaration of war by the Kaiser, and the death of the General of the Jesuits, Father Wernz, who was one of the victims of the Bismarckian persecution in his expulsion from Germany. The election of Benedict XV. was an event fraught with the deepest consequence, and already his influence in the momentous events that are shaping the destinies of the world on the battlefield and in the counsels of diplomacy is one of the potent factors in the result, as the authoritative peacemaker of the world. Our losses have been great and many, but they are of priests who have left behind them in England fruits of many labors, and their lives have left footprints on the sands of time that many tides will not obliterate. Mgr. Croke Robinson was a great preacher who filled a long life of unceasing work and carried his voice through all the British Isles. His death in April was followed by the death of a famous preacher in October, Mgr. Benson, who was cut off in the flower of his priestly youth, and passed as a meteor across the sky. Their names will be long remembered, and their memories cherished. Father Kenelm Digby Best was a priest, poet, and preacher whose name enshrines high virtues, and the Oratorians lost in him one of the old guard who made them illustrious in the annals of English Catholicity. Canon Gildea, not so widely known to the public, was reputed by his clerical compeers as a theologian whose phenomenal memory alone could have reconstructed the works of St. Thomas. The College of Cardinals has suffered loss in the deaths of Cardinals Oreglia and Casimir Gennari in January, Cardinal Katschthaler in February, Cardinal Kopp in March, Cardinal Ferrata in October, Cardinal Cavallari, the Patriarch of Venice, in November, and Cardinals Dubillard and di Pietro in December.

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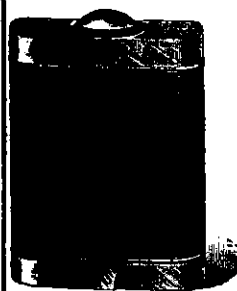
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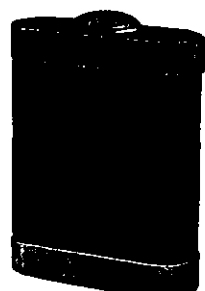
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Domestic

BY MAUREEN.

Baking Powder (by Request).

Take $\frac{1}{2}$ lb soda, $\frac{1}{2}$ lb cream of tartar, 2oz tartaric acid, and one large cup of flour. Place on a board, and roll out all lumps carefully; sift well, and store in close fitting bottles or jars. One heaped teaspoonful will be sufficient for each pound of flour.

Oatmeal Gingerbread.

Brush a pudding tin over with warm butter, line it with a buttered paper, and dust this with flour and castor sugar equally mixed. In a stew-pan put 10oz of honey and 4oz of butter. While they are melting, in a mixing-basin put $\frac{1}{2}$ lb of coarse oatmeal, $\frac{1}{2}$ lb of flour, and 2oz of sugar, a small nutmeg, grated, and $\frac{1}{2}$ oz of ground ginger, adding a little more if it is not very strong. Mix all together with a teaspoonful of baking-powder put into the mixture. Then stir in the honey and butter, and pour the mixture into the prepared tin, and bake in a moderate oven.

A Cheap and Tasty Dinner Dish.

Take a pound and a-half of pork cuttings, cut up into small pieces, and lay them at the bottom of a baking dish. Peel and slice six potatoes and three large onions: sprinkle them with salt and powdered sage. Place the vegetables on the meat and cover all closely. Put into the oven to bake for an hour and a-half.

Chou Chou Preserve.

Chou-Chou is a kind of pickle made in China from native fruits. An English equivalent is called tomato Chou-Chou, and is made as follows:—Ingredients: Six large tomatoes, one Spanish onion, one green capsicum, two tablespoonfuls of brown sugar, one tablespoonful of salt and half a pint of vinegar. Method: Peel and chop

the onion coarsely. Peel the tomatoes and slice them finely. Place the onion and tomatoes in a stew-jar, add the capsicum, finely chopped, the sugar, salt, and vinegar, and cook in a slow oven until the onion is quite tender. When cold, turn into small jars and wide-necked bottles, cover closely, and store in a cool, dry place.

Compote of Apples.

Six ripe apples, one lemon, half-pound loaf sugar, one and a-half pints water. Select the apples of a moderate size, and cut in halves, remove the cores and rub each piece over with a little lemon. Put the water and sugar together into a lined saucepan and let them boil until they form a thickish syrup; then put in the apples with the rind of the lemon, cut thin, and the juice of the same. Let the apples simmer until tender, then take out carefully and drain on a sieve. Reduce the syrup by boiling it quickly for a few minutes. When both are cold arrange apples neatly in a glass dish, pour over the syrup, and garnish with strips of candied citron.

Lemon and Raisin Pie.

One cup seeded raisins, one lemon sliced thin; remove seeds, and then put raisins and lemon in a saucepan, add one cup of sugar, one cup of water. Cook all together until lemon and raisins seem tender, then thicken with one tablespoonful of flour wet smooth in a very little water. When cold use between two crusts best made day before. Always dredge a little flour over the bottom crust before filling, for most pies.

Household Hints.

The tea which is taken from the middle part of a chest has always the choicest flavor, as keeping it in the chest increases the flavor, by excluding air. It is, therefore, advisable to buy tea in large quantity, when possible.

Maureen

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On the Land

GENERAL.

As nearly as can be estimated, the wool production of the world, including the coarser grades and low sorts, fit only for the production of carpets, is approximately 2,750,000,000 pounds, of which nearly 2,000,000,000 pounds is produced by the countries of the Southern Hemisphere.

There are those who still maintain that large potatoes will produce large tubers, and that small potatoes will as certainly produce small tubers. There are farmers who have experimented until they are certain of this fact. And the statement is true to just this extent: A large potato will furnish a greater proportionate amount of nourishment to each individual eye. Hence the young plants will be in more healthy and thrifty condition when they look to the soil for their food supply.

The war is changing many things (says a Home exchange). A few years ago the public said to the farmer: If the cultivation of wheat does not pay, turn your attention to something else: for instance, one eminent statesman sang the praises of growing fruit for jam and of market garden crops. Now the public is metaphorically going on its knees to the farmer and saying: Please, Mr. Farmer, grow more wheat, in order that the staff of life may not fail us. And the British farmer will do his best, but he will not forget that we import oats to the value of about £6,000,000, and barley to the value of about £8,000,000, and these are essential products.

Each year the consumption of margarine in Great Britain is increasing, and the position of Australian butter on the London market thereby rendered less secure. The war, however, has seriously interfered with supplies of raw material used in the manufacture of margarine, and it seems probable that prices will have to advance. The bulk of the copra used for oil has been hitherto carried in German vessels, which are now no longer available. Germany has been both the largest centre of copra-crushing and oil-refining and also the largest consumer of the finished product. At least three-fifths of the edible cocoanut butter used in the United Kingdom comes from Germany and France, and these sources are now shut off.

At a recent meeting of the Waimate A. and P. Committee there was a general outcry about the grain loss sustained from the depredations of small birds this season. The pest appears to have been worse than usual. Various means of combating the trouble in future years were suggested. Poisoning did not find much favor. Members agreed that the county council was doing good work in purchasing heads and eggs, but it was stressed that heads needed to be purchased in winter time to make the crusade really effective. It was also urged that the borough council should join hands with the county authority in making war on the feathered devourers of the precious grain. Eventually it was resolved that the county council be asked to raise the price of eggs from 2s to 2s 6d, and to purchase the heads in the winter months as well as spring.

It does not appear to be known why one animal gives more milk than another. Physiologists have made many researches with the object of determining what governs the secretion of milk. It is evident that neither feeding nor digestive capacity are the secret. It is probable that a substance is secreted in the body somewhere, possibly by some part of the reproductive organs, that circulates with the blood. This substance, whatever it may be, stimulates the udder gland to produce milk. The amount of this substance which the cow will produce is hereditary, although influenced to some degree by the feed and other conditions.

At Addington last week there were smaller yardings of fat stock, but a fairly large entry of store sheep. Owing to the block at the freezing works no export buyers were operating, and there was a general decline in prices, store sheep being affected in sympathy with

fats, Beef declined 5s to 6s per 100lb; store lambs, 2s 6d to 4s; store ewes, 2s 6d to 3s 6d; fat lambs, 3s to 5s; and fat sheep, 2s to 5s per head. Fat Sheep.—Prime wethers, 20s to 24s 6d; medium wethers, 16s 6d to 19s 6d; others, 13s 6d to 16s; merino wethers, 8s 10d to 22s 6d; prime ewes, 18s to 21s 10d; merino ewes, 15s to 17s 6d; others, 8s to 14s 6d; merino ewes, 5s. Fat Cattle.—Ordinary steers, £7 10s to £10; extra steers, to £13 5s; ordinary heifers, £5 17s 6d to £8; extra heifers, to £12 2s 6d; ordinary cows, £5 5s to £9; extra cows, to £10 2s 6d; price of beef, 28s to 37s per 100lb. Pigs.—Choppers, 50s to £3 12s 6d; light baconers, 47s 6d to 55s; heavy, 57s 6d to £3 12s—equal to 5½d to 5¾d per lb; porkers, 25s to 40s—equal to 5½d to 5¾d per lb; large stores, 24s to 30s; medium, 14s to 20s; slips, 8s to 11s; weaners, 3s to 5s.

WOOL, ARMY REQUIREMENTS.

In dealing with the world's wool market, *The American Wool and Cotton Reporter* says:—With the enormous armies now in the field, approximating 10,000,000 men, the requirements of woollens for military purposes alone will absorb not less than half the total production of the world for the present year, leaving for the manufacture of regularly marketed fabrics but half the quantity of wool ordinarily used for this purpose. The domestic manufacturer apparently pays little heed to present conditions, refusing to anticipate his requirements to any extent, preferring to pay higher prices in the future if needs be, rather than to accumulate stocks. Prices in the primary markets are strongly indicative of higher values for some time, unless something entirely unforeseen should occur in the immediate future. There is, however, no precedent upon which to base predictions for the future, conditions at the present time being without parallel in the history of the trade. England is buying all the crossbreds available at prices much higher than domestic dealers consider a safe operating basis, and in many instances are paying more for fine wools.

VITALITY OF WIREWORMS.

Farmers who are breaking up grass land for wheat cultivation must beware of attacks of wireworms (says *Farm, Field, and Fireside*). About the best remedies are the chemical agencies, the fumes of which, permeating the soil, are the most effective.

The pest possesses great vitality against poisons that kill other insects, but cannot withstand the chemical fumes.

To show their power of resisting the effect of ordinary poisons, the following examples may be given:—

A field was selected, on which a crop of potatoes had failed owing to the great number of wireworms. It was planted down with corn.

Plot 1.—Grains were coated with gas tar, then rolled in Paris green: in fact, so heavily coated that many grains failed to germinate. Wireworms were quite active in the soil, and attacked sprout and root.

Plot 2.—Grains rolled in a paste of arsenate of lead of the consistency of cream and allowed to dry before planting. The wireworms remained alive and healthy, and the crop was seriously injured.

Plot 3.—A handful of tobacco dust was placed in each hill with the corn. The tobacco when put in the ground was very strong, but when the plants were examined for wireworms, the odor had quite disappeared. The wireworms were apparently attracted to the tobacco, as they were especially abundant in it.

Plot 4.—A handful of slaked lime was placed in each hill with the corn. Wireworms were found among the roots of the plants surrounded by more or less lime, apparently not inconvenienced thereby.

Plot 5.—An insecticide used instead of lime. Crop very poor, and wireworms plentiful.

A few slices off GOLDEN EAGLE PLUG! Rub them!—notice the rich promising aroma! Light up!—How the blue smoke twists and twirls—sniff its sweetness—enjoy its goodness. No other for me! How about YOU? Also in tins.

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of Monuments, Crosses, Head-
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Designs furnished and executed
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Monuments erected in any part of
the Dominion.

FOR SALE.—Campbell Gas and Oil
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Worthington Duplex Steam Pumps;
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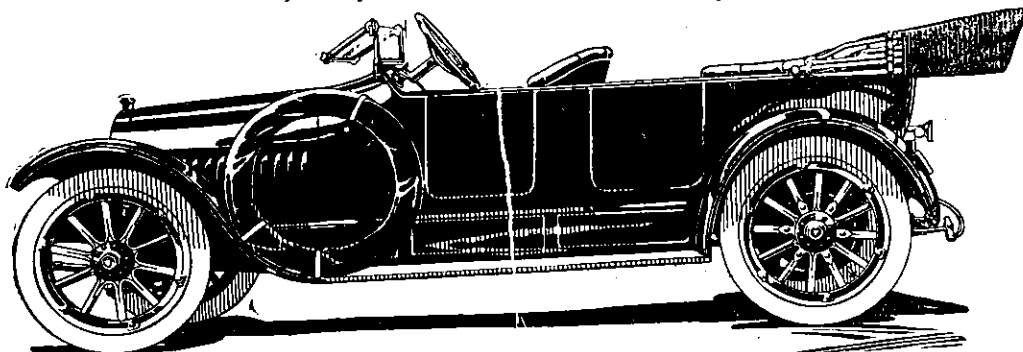
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LIGHT WEIGHT 25 HORSE POWER

IN TWO, FIVE, AND SIX PASSENGER SIZE, WITH ELECTRIC
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Same as Ordered by Very Rev. Dean Burke, Invercargill.



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WALTER E. SEARLE, SOLE AGENT, OAMARU

PEARLS FROM HOLY SCRIPTURE FOR OUR LITTLE ONES

BY THE REV. M. J. WATSON, S.J.,

Author of 'Within the Soul,' and 'The Story of Burke and Wills.'

"Unless you be converted and become as little children, you shall not enter into the Kingdom of Heaven."—St. Matt. xviii. 3.

[ALL RIGHTS RESERVED.]

THE SACRED HEART OF JESUS.

'Learn of Me because I am meek and humble of heart.'
—St. Matt. xi. 29.

Devotion to the Sacred Heart of Jesus is devotion to Jesus inflamed with boundless love for men, that is, to Jesus calling our attention to His infinite love and setting His Heart before us as the symbol of that love. 'Behold,' He said when He appeared to Blessed Margaret Mary and pointed to the Heart within His breast, 'Behold the Heart which so loved men, that it has in no way spared itself to show them the greatness of its love.' The Heart of our Lord must not be regarded as a mere symbol, but must be worshipped with supreme adoration as the Heart of God, of God-made man, for the adoration does not rest in the Heart, but is referred to the Divine Person to Whom it belongs and from whom it can never be separated. That Heart is still alive in the Body of our Lord as He sits at the Father's right hand in Heaven, and as He abides in the Blessed Eucharist for our consolation and help.

We should not make the mistake of representing to our imagination a heart existing by itself and, as it were, separated from the body; but we must, in praying to the Sacred Heart, always set before our mind our Blessed Lord and think of His Heart beating in His breast and burning with most tender love for us. In this way all the prayers which we address to the Sacred Heart, will be prayers directed to our loving Jesus Himself, and will be easily understood and felt, no matter what may be their form. In a somewhat similar fashion, we can view, in the Gospel narrative, the love and compassion which Jesus showed during His life on earth, as proceeding from His Sacred Heart. Thus, when He once drew near the town of Naim and met a funeral procession in which a mother followed weeping for her only son, who was dead, His Heart was filled with pity and He stopped the bearers who carried the bier. He commanded the young man to arise, and changed the mother's sorrow into joy by placing in her arms the son over whom she had wept as lost, but who was now so wondrously restored living from the dead.

Whenever you have a grace or favor to obtain from our Lord, you make a powerful appeal by imploring Him through the love and compassion of His Heart to grant your request. Let me give you an example to show how you should pray. A father had a son whom he loved very tenderly. This son was cast into prison and condemned to death for a crime. His father, who had in vain used every means to save him, determined at last to appeal to the King, whom he knew to be good and kind. When the man went to the palace, he was prevented by one of the courtiers from entering. 'What do you want?' 'I wish to present a petition to the King.' 'Where is the petition?' 'I will give it to the King.' 'Oh, that would not do at all—I must see the King myself.' The father was so earnest and pressing, that at last he was allowed to enter the King's presence. He presented his petition and begged the monarch to grant him the life of his son. The King refused, saying that the young man had been tried and was justly condemned. Then the petitioner, breaking into tears, fell on his knees and, with uplifted hands,

spoke thus: 'O King, hear me and grant me the life of my child. I appeal to the goodness of thy heart—that heart which is full of love for thy subjects—that heart which is so kind, so tender in its compassion for the afflicted, so noble in all its feelings.' And so he continued to pray till the King, moved at last with pity, spared his son and allowed him to go free. This is a good example of how you, my dearest, should pray to the Sacred Heart of Jesus. Place yourself on your knees in our Divine King's presence, and, like that afflicted father, appeal to the kindness, goodness, and pity of His Heart and all its other noble feelings, and thus praying with reverence, confidence, and earnestness you will obtain what you ask.

Some persons have erred in saying that the devotion to the Sacred Heart is a soft and weak devotion. It is, on the contrary, a devotion which is strong and manly, capable of filling us with energy, courage, and even heroism, because it makes our heart like our Blessed Lord's. The Heart of Jesus was, as we see it in the Gospel history, the manliest, bravest, and most heroic Heart that ever throbbed in human breast. When, after the Last Supper, He recalled to mind the Agony in the Garden and the terrible torments and death He was about to endure, so far from shrinking in fear from what was before Him, His Heart embraced with heroic courage what His Father willed He should suffer for the redemption of men, and He cried to His Apostles, 'That the world may know that I love the Father, and as the Father hath given Me commandment, so do I; arise and let us go hence.' And this example of His has inspired holy souls in every age to imitate that self-sacrifice and love of His Heart, and, like Him, to accomplish in spite of every trial the most holy will of God.

Once in the West of Ireland there was an eviction in the depth of winter. A number of poor persons were driven out of their homes and the houses were reduced to ruins. Among the people evicted was a very old couple, a man and his wife. The woman said: 'Oh, what a misfortune! Here am I without a roof to shelter my head, I who never refused shelter or food to any who begged for it!' 'Hush, my dear!' said her husband, a fine old man, with white hair falling on his shoulders, 'do not complain; keep in mind that the Passion and Death of Jesus Christ were worse than what we suffer.' Those words of his sprang from a brave and faithful heart that imitated the noble courage of our Lord in doing God's adorable will. If we, too, strive to become like to the Sacred Heart, we shall love the Divine Will and shall have strength and fortitude in adversity as well as in prosperity.

Prayer to be Said Often.

Jesus, meek and humble of heart, make my heart like unto Thine.

Hymn.

I need Thee, Heart of Jesus;
I need a friend like Thee—
A friend to soothe and pity,
A friend to care for me.

I need Thee, Heart of Jesus,
To feel each anxious care,
To tell my every want,
And all my sorrows share.

Sweet Jesus, keep me by Thee,
Close by Thee all the day,
And tho' I would, permit me not
From Thy loved side to stray.

Uphold me with Thy gentle hand,
My tottering footsteps guide;
And tho' I fall ten thousand times,
I'll fear not but confide.

And Thou wilt teach me—wilt Thou not?
Each duty to fulfil,
And it shall be my sole delight
To do Thy gracious will.

And one request alone I make,
This recompense implore,
By every thought, and word, and deed,
To love Thee more and more.

THE FAMILY CIRCLE

MOTHER'S HELPERS.

When mother's head is aching,
And she's tired as she can be
With washing, scrubbing, baking,
Her girls come home to tea.

Then Dorothy and Mabel
Try who can help her most;
One neatly sets the table,
The other makes the toast.

Madge takes her baby brother,
And whispers with a smile,
'You've worked all day, dear mother!
Now you must rest awhile.'

And mother's tired eyes brighten,
Her headache flies away,
As loving hands thus lighten
Her toil at close of day.

THE DISTURBING GEYSER.

The teacher was giving a geography lesson, and the class, having travelled from London to Labrador, and from Thessaly to Timbuctoo, was thoroughly worn out.

'And now,' said the teacher, 'we come to Germany, that country governed by the Kaiser. Tommy Jones, what is a Kaiser?'

'Please 'm,' yawned Tommy Jones, 'a stream of hot water springin' up an' disturbin' the earth!'

SO IT IS.

'Now, boys,' said the schoolmaster, 'I want you to bear in mind that the word "stan" at the end of a word means "the place of." Thus we have Afghanistan—the place of the Afghans; also Hindustan—the place of the Hindus. Can anyone give another example?'

Nobody appeared very anxious to do so, until little Johnny Snaggs, the joy of his mother and the terror of the cats, said proudly:

'Yes, sir, I can. Umbrellastan—the place for umbrellas.'

HAPPY HILDA.

A little girl named Hilda and her mother stood one cold winter morning looking out upon the landscape, in which everything was covered with icy armor that sparkled with glittering beauty in the sunshine.

'O, how beautiful!' exclaimed Hilda.

'Yes,' answered her mother, 'but it will be all gone before noon time.'

The little girl was quiet for a moment as she gazed upon the fairy-like scene that lay stretched out before her. Then she looked up and said brightly,

'Never mind, mother; there'll be something else beautiful to-morrow.'

ELECTRIC MASSAGE

in your own home by means of the Zodiac machine—a wonderful apparatus easily carried in the pocket. Never requires recharging. For all pains, rheumatism, neuralgia, etc., it is unequalled. Thirty shillings, post free, from WALTER BAXTER, Chemist, Timaru....

FAMILY FUN

TRICKS, ILLUSIONS, AND INDOOR AMUSEMENTS.

(Special to the N.Z. TABLET by MAHATMA.)

The Human Ninepins.—This is a very laughable competition. Persuade half a dozen or more young people to join in the game. These you form in a line, each touching his neighbor. The game then proceeds this way: You, as director and master of ceremonies, standing at the extreme end of the line, say to one of your company, standing next to you, 'Solomon had a dog.' To this most original remark it is his duty to remark, 'And what did Solomon's dog do?' 'Solomon's dog,' you reply, for instance, 'waggled his front paw,' and you proceed to follow the dog's example by waggling your hand in front of you and as you do so everyone in the line must imitate you. You now repeat your first remark, 'Solomon had a dog'—whereupon No. 2 in the line follows up with 'And what did Solomon's dog do?' And you proceed to show another trick performed by Solomon's dog, perhaps crouching on hands and knees or any other antic which may suggest itself to you; everyone, as before, must imitate you in all you do. Again you remark that 'Solomon had a dog,' and this time No. 3 inquires as to the dog's actions, and so on to the last person in the line. The last deed of this animal is to stand on one leg and to hold the other leg with both hands. Here the fun starts. When you see that everyone is in position, you turn quickly and give a swift push to your nearest neighbor. In the twinkling of an eye the whole line of players will be sent rolling on the floor, one over the other like a set of ninepins bowled down by a well-directed ball.

A Feat of Dexterity.—This is hardly a trick, although I have never yet done it without overhearing remarks to the effect that 'there's a trick in it somewhere.' I can assure the reader there is no trick in it. You place a penny on the palm of your right hand, contract the palm over the edge of the coin, and then spring it out of the hand. The left hand catches it. If the right hand is turned over at the moment the penny leaves it, the coin is not seen as it passes from one hand to the other, and the audience will give you the credit of having performed a very neat sleight-of-hand trick.

Grab the Orange.—Fix a stick to the top of the door, tie a string to it, and tie an orange to the end of the string. Then set the orange swinging, and ask the boys to come and grab it. They must do this with their mouths, and their hands must be held behind them all the time. To get the maximum amount of effect out of this little pastime, the person arranging it should blacken the orange at a grate, and start the game in the hall or some other place where the light is not bright. Then, after a boy has made various vain grabs for the orange, switch on the light, and you will not have long to wait for the laugh from the spectators.

The Egg Race.—The worried bachelor uncle who does not know what to do with those boys at a party, will find this a pleasant and amusing way of passing the time: He must get the boys to take off their coats, and submit to the process of having their hands tied behind their backs. He then places a number of eggs in a large basin, and tells the competitors that at the word 'Go,' each boy is to approach the basin, pick up an egg with his mouth, carry it in that way to another room, and deposit it in a basin there. Any boy breaking an egg is disqualified. This game can be played with small oranges or apples instead of eggs.

BAXTER'S LUNG PRESERVER

is a cough mixture prepared from the most soothing, healing, and strengthening medicines known.

Against it a cough or cold has no chance. It goes straight to the seat of the trouble and fights the cold out of the system.

Sold everywhere—in large and small bottles.

Large size, 1/10.

Want a tobacco expressive of the coolness the broad Scotch Moors—the sweetness of a wee bit heather? Then try BONNIE DOON. Scotsmen smoke it every-

'My brand is GOLDEN EAGLE—prefer the PLUG, thanks—like to slice it up and pack into my old Briar—know that I've got the genuine, comforting GOLDEN EAGLE. Also in tin.'