

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- June 15, Sunday.—Fifth Sunday after Pentecost.
 „ 16, Monday.—St. Antoninus, Bishop and Confessor.
 „ 17, Tuesday.—St. Paschal I., Pope and Confessor.
 „ 18, Wednesday.—St. Isidore Agricola, Confessor.
 „ 19, Thursday.—St. Juliana Falconieri, Virgin.
 „ 20, Friday.—St. Silverius, Pope and Martyr.
 „ 21, Saturday.—St. Aloysius Gonzaga, Confessor.

St. Antoninus, Bishop and Confessor.

St. Antoninus, a native of Florence, became at an early age a member of the Order of St. Dominic. At the invitation of Pope Eugene IV., he assisted at the General Council of Florence. Elected Archbishop of Florence, he gave a signal example of Christian charity on the occasion of a pestilence which raged in that city during a whole year. St. Antoninus died in 1459.

St. Paschal, Pope and Confessor.

St. Paschal ascended the papal throne in 817. During a pontificate of nearly eight years he manifested great energy in building churches, hospices, and convents, and in restoring and beautifying the sacred edifices which already existed. He was also solicitous in providing for the wants of the Greek Christians whom the persecutions of the Iconoclasts had driven from the East.

St. Isidore, Confessor.

St. Isidore was a farm laborer near Madrid, ignorant of worldly knowledge, but learned in the science of the saints. He sanctified his labor by continual prayer, but never allowed his devotions to impede the fulfilment of the duties which he owed to his master. He died in 1170, at the age of 60.

GRAINS OF GOLD

O HEART OF MINE.

O heart of mine, why brood upon the bitter
 Where there's so much of sweet in human kind?
 To see the sweet were surely always fitter,
 The silver bars behind the clouds to find.

O, heart of mine, so many hearts are breaking,
 So many souls are cast in sorrow's mould,
 That why should you, the common cross forsaking,
 Seek summer days as beggar seeks for gold?

O, heart of mine, why add to sorrow's total?
 Why multiply the human weight of woe?
 If love is love, then love's the soul's betrothal—
 The symbol whence His fellowship we know.

O, heart of mine, if, travel-stained and weary,
 Thy brothers fall along the way of life,
 A kindly smile upon their pathway dreary,
 One little word may nerve them for the strife.

O, hearts of men, be makers of all gladness;
 Be like the Heart of Jesus, meek and mild;
 Do good to all, and then the world's sadness
 Will fade before the smile of Mary's Child.

—Catholic Record.

Patience is the student's virtue; it is the mark of the best quality of mind.

Every time we pause to grumble at obstacles we delay the progress which we should hasten by leaping over them.

We should try and understand that the most productive work in the whole day, both for time and eternity, is that involved in hearing Mass.

If we had an ardent faith in the real presence of our Lord in the Eucharist, is there anything on earth that could keep us away from daily Communion?

'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

THE SACRIFICE OF THE MASS EXPLAINED:

IX. THE PREFACE AND CANON

The Preface (*præ-fatio*, *Exordium* or foreword) forms the transition between the Offering of the elements of bread and wine and their consecration, and is therefore the solemn introduction to the most sacred portion of the Mass, the Canon. It is a hymn of praise and thanksgiving to God for all his mercies, a song of adoration and love which priest, people, and angels joyfully sing in the communion of saints to the glory of God. There are in all eleven Prefaces—the Common or ordinary Preface, for days to which no other is appropriated, and the special Prefaces for the Nativity, used during the octave of Christmas (except on St. John's octave), for the feasts of the Holy Name, of the Purification, of Corpus Christi, and of the Transfiguration; for the Epiphany; for Lent; for Passiontide, used on the feasts of the Invention and Exaltation of the Cross, of the Passion of our Lord, on the Fridays of Lent and for the Sacred Heart; for Easter; the Ascension; Whit Sunday, the Preface for Trinity, used on all Sundays in the year which have no Preface of their own; the Preface for the Apostles, said also on the feasts of St. Peter's Chair at Rome and at Antioch. The Preface for our Lady was fixed by Urban II., at the close of the eleventh century, 1088-1099' (*Gavin*, p. 107).

The Preface concludes with the Sanctus: 'Holy, holy, holy, the Lord God of hosts. Full are the heavens and the earth of Thy glory. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.' The first verse is the joyful hymn of praise which Isaiah in vision heard the Seraphim singing before the Lord's throne; the second verse is the cry of joy that burst from the lips of the people as our Lord entered Jerusalem in triumph on Palm Sunday, and in our case is a suitable welcome of love to the God Who is about to come into our midst.

The Canon. The word Canon signifies in Greek a straight rod, thence a measuring rule, direction, order. The Canon of the Mass means the fixed standard to which all must conform in the consecration of the elements. Other portions vary with the feast and the season, while the Canon (if you except slight additions in the prayers, "Communicantes" and "Hanc igitur") always remains the same. As the Sacrifice in itself never varies, there is a special fitness that the prayer which accompanies it, and as it were enshrines it, should be unchangeable. This part of the Mass has at times gone by other names. Thus it was once called 'the prayer by excellence,' because by it is asked the supreme gift, Jesus Christ Himself; and 'the action,' from *agere*, to sacrifice.

The groundwork of the Canon—which extends from the 'Te igitur' to the words immediately before the 'Pater Noster'—is formed of our Lord's own words, and of certain prayers received from Apostolic traditions; to this some of the early Popes have made additions. The last Pope to make any change was Gregory the Great (590-604), so that this unparalleled prayer or series of prayers is of venerable antiquity. Silence now reigns at the altar. In the Old Law the High Priest entered alone into the holy of holies. Like Moses, he spoke alone with God, and the Lord answered him (Exodus xix, 19). Thus, too, the priest recites in silence the wonderful prayers of the Canon, and renews the mysterious Sacrifice of Christ's infinite love. The ceremony proceeds in absolute silence; the priest's voice no longer alternates in prayer with that of the people, for he alone is ordained to offer the Sacrifice in the name of the Church, he alone can come into close contact with his Lord and his God! Silence envelops like a mysterious veil, the 'enclosed garden' (Canticles iv., 12), the 'sealed source' of the divine mysteries. For we are truly in presence of the mysteries of

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religion. It is the prayer of prayers, which we are saying, a secret holy action which we are performing. Silence becomes the representative of the divine High Priest when celebrating the divine mystery. Truly, 'the Lord is in His holy temple: let all the earth keep silence before Him' (Habacuc ii., 20) (Nieuwbarn, p. 59).

The celebrant begins by raising his hands and eyes to heaven, for he is going to speak to God the Father, but he immediately lowers them and bows in humble supplication. He then kisses the altar, as a fresh sign of respect and love. These actions accompany the opening words of the 'Te Igitur,' in which the celebrant prays that God will sanctify the gifts offered and will protect, unite, govern, and give peace to the Church. Mention is specially made of the Supreme Pontiff, because as Ruler of the Church he stands in urgent need of help from the Mass, and of the Bishop of the diocese, as the centre of unity for his flock. This prayer for the whole Church gives all the faithful who are in the state of grace a share in the general fruit attached to every offering of the Sacrifice.

The Memento for the Living. The celebrant now proceeds to make a remembrance of those living persons for whose benefit the Mass is being specially offered, of those souls who are dear to him, and of those who are now assisting at the Sacrifice, for their very presence gives them a special claim to its fruits. For all these he begs redemption, salvation, and even bodily health. 'What a privilege it is indeed to be mentioned or thought of by a priest when he is about to accomplish the most awe-inspiring and the most sacred of possible acts. Ah, if only more faith were ours! . . . We shall learn one day, perhaps too late, what one more Mass, heard with faith and devotion—which are the two conditions named in the Memento—would have been worth with regard to eternity.'

The Storyteller

OUR FIRST BURGLAR

When our new suburban house was completed I took Sarah out to see it, and she liked it all but the stairs.

'Edgar,' she said, when she had ascended to the second floor, 'I don't know whether it is imagination or not, but it seems to me that these stairs are funny, some way. I can't understand it. They are not a long flight, and they are not unusually steep, but they seem to me unusually wearying. I never knew a short flight to tire me so, and I have climbed many flights in the six years we have lived in flats.'

'Perhaps, Sarah,' I said, with mild dissimulation, 'you are unusually tired to-day.'

The fact was that I had planned those stairs myself, and for a particular reason I had made the rise of each step three inches more than the customary height, and in this way I had saved two steps. I had also made the tread of the steps unusually narrow; and the reason was that I had found, from long experience, that stair carpet wears first on the tread of the steps, where the foot falls. By making the tread narrow, I reduced the wear on the carpet to a minimum. I believe in economy where it is possible. For the same reason I had the stair banisters made wide, with a saddle-like top to the newel post, to tempt my son and daughter to slide down stairs. The less they used the stairs the longer the carpet would last.

I need hardly say that Sarah has a fear of burglars—most women have. As for myself, I prefer not to meet a burglar. It is all very well to get up in the night and prowl about with a pistol in one hand, seeking to eliminate the life of a burglar, and some men may like it; but I am of a very excitable nature, and I am sure that if I did find a burglar, and succeeded in shooting him, I should be in such an excited state that I could not sleep again that night—and no man can afford to lose his night's rest.

There are other objections to shooting a burglar in the house, and these objections apply with double force when the house and its furnishings are entirely new. Although some of the rugs in our house were red, not all of them were; and I had no guarantee that if I shot a burglar he would lie down on a red rug to bleed to death. A burglar does not consider one's feelings, and would be quite as apt to bleed on a green rug, and spoil it, as not. Until burglarizing is properly regulated and burglars are educated, as they should be, in technical burglary schools, we cannot hope that a shot burglar will staunch his wound until he can find a red rug to lie down on.

And there are still other objections to shooting a burglar. If all burglars were fat, one of these would be removed; but perhaps a thin burglar might get in front of my revolver, and in that case the bullet would be likely to go right through him and continue on its way, and perhaps break a mirror or a cut-glass dish. I am a thin man myself, and if a burglar shot at me he might damage things in the same way.

I thought all these things over when we decided to build in the suburbs, for Sarah is very nervous about burglars, and makes me get up at the slightest noise and go poking about. But I knew that one is much less protected in a suburb than in town, and when I decided to build I studied the burglar protection matter most carefully. I desired some method by which I could finish up a regular burglar properly without having to leave my bed, for although Sarah is brave enough in sending me out of bed to catch a burglar, I knew she must suffer severe nerve strain during the time I was wandering about in the dark. Her objection to explosives had also to be considered, and I really had to exercise my brain more than common before I hit upon what I may now consider the only perfect method of handling burglars.

Several things coincided to suggest my method. One of these was Sarah's foolish notion that our silver must, every night, be brought from the dining-room and deposited under our bed. This I considered a most foolhardy tempting of fate. It coaxed any burglar who ordinarily would have quietly taken the silver from the dining-room and have then gone away peacefully, to enter our room. The knowledge that I lay in bed ready at any minute to spring out upon him would make him prepare his revolver, and his nervousness might make him shoot me, which would quite upset Sarah's nerves. I told Sarah so, but she had a hereditary instinct for bringing the silver to the bedroom, and insisted. I saw that in the suburban house this would be continued as 'bringing the silver upstairs,' and a trial of my carpet-saving stairs suggested to me my burglar-defeating plan. I had the apparatus built into the house, and I had the house planned to agree with the apparatus.

For several months after we moved into the house I had no burglars, but I felt no fear of them in any event. I was prepared for them.

In order not to make Sarah nervous, I explained to her that my invention of a silver-elevator was merely a time-saving device. From the top of the dining-room sideboard I ran upright tracks through the ceiling to the back of the hall above, and in these I placed a glass case, which could be run up and down the tracks like a dumb-waiter on a lift. All our servant had to do when she washed the silver was to put it in the glass case, and I had attached to the top of the case a stout steel cable which ran to the ceiling of the hall above, over a pulley, and so to our bedroom, which was at the front of the hall upstairs. By this means I could, when I was in bed, pull the cable, and the glass case of silver would rise to the second floor. Our bedroom door opened upon the hall, and from the bed I could see the glass case, but in order that I might be sure that the silver was there I put a small electric light in the case and kept it burning all night. Sarah was delighted with this arrangement, for in the morning all I had to do was to pay out the steel cable and the silver would descend to the dining-room, and the maid could have the table all set by the time breakfast was ready. Not once did Sarah have a suspicion that

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all this was not merely a household economy, but my burglar-trap.

On the sixth of August, at two o'clock in the morning, Sarah awakened me, and I immediately sat straight up in bed. There was an undoubtable noise of sawing, and I knew at once that a burglar was entering our home. Sarah was trembling, and I knew she was getting nervous, but I ordered her to remain calm.

'Sarah,' I said in a whisper, 'be calm! There is not the least danger. I have been expecting this for some time, and I only hope the burglar has no dependent family or poor old mother to support. Whatever happens, be calm and keep perfectly quiet.'

With that I released the steel cable from the head of my bed and let the glass case full of silver slide noiselessly to the sideboard.

'Edgar!' whispered Sarah in agonized tones, 'are you giving him our silver?'

'Sarah!' I whispered sternly, 'remember what I have just said. Be calm and keep perfectly quiet.' And I would say no more.

In a very short time I heard the window below us opened softly, and I knew the burglar was entering the parlor from the side porch. I counted twenty, which I had figured would be the time required for him to reach the dining-room, and then, when I was sure he must have seen the silver shining in the glass case, I slowly pulled on the steel cable and raised case and silver to the hall above. Sarah began to whisper to me, but I silenced her.

What I had expected happened. The burglar, seeing the silver rise through the ceiling, left the dining-room and went into the hall. There, from the foot of the stairs, he could see the case glowing in the hall above, and without hesitation he mounted the stairs. As he reached the top I had a good view of him, for he was silhouetted against the light that glowed from the silver case. He was a most brutal looking fellow of the prize-fighting type, but I almost laughed aloud when I saw his build: He was short and chunky. As he stepped forward to grasp the silver case, I let the steel cable run through my fingers, and the case and its precious contents slid noiselessly down to the dining-room. For only one instant the burglar seemed disconcerted, then he turned and ran downstairs again.

This time I did not wait so long to draw up the silver. I hardly gave him time to reach the dining-room door before I touched the cable, and the case was glowing in the upper hall. The burglar immediately stopped, turned, and mounted the stairs, but just as he reached the top I let the silver slide down again, and he had to turn and descend. Hardly had he reached the bottom step before I had the silver once more in the upper hall.

The burglar was a gritty fellow and was not to be so easily defeated. With some word which I could not catch, but which I have no doubt was profane, or at least vulgar, he dashed up the stairs, and just as his hand touched the case I let the silver drop to the dining-room. I smiled as I saw his next move. He carefully removed his coat and vest, rolled up his sleeves, and took off his collar. This evidently meant that he intended to get the silver if it took the whole night, and nothing could have pleased me more. I lay in my comfortable bed fairly shaking with suppressed laughter, and had to stuff a corner of a pillow in my mouth to smother the sound of my mirth. I did not allow the least pity for the unfortunate fellow to weaken my nerve.

A low, long screech from the hall told me that I had a man of uncommon brain to contend with, for I knew the sound came from his hands drawing along the banister, and that, to husband his strength and to save time, he was sliding down. But this did not disconcert me. It pleased me. 'The quicker he went down, the oftener he would have to walk up!'

For half an hour I played with him, giving him just time to get down to the foot of the stairs before I raised the silver, and just time to reach the top before I lowered it, and then I grew tired of the sport—for it was nothing else to me—and decided to finish him off. I was getting sleepy, but it was evident that the

burglar was not, and I was a little afraid I might fall asleep and thus defeat myself. The burglar had that advantage because he was used to night work. So I quickened my movements a little. When the burglar slid down I gave him just time to see the silver rise through the ceiling, and when he climbed the stairs I only allowed him to see it descend through the floor. In this way I made him double his pace, and as I quickened my movements I soon had him dashing up the stairs and sliding down again as if for a wager. I did not give him a moment of rest, and he was soon panting terribly and beginning to stumble; but with almost superhuman nerve he kept up the chase. He was an unusually tough burglar.

But quick as he was I was always quicker, and a glimpse of the glowing case was all I let him have at either end of his climb or slide. No sooner was he down than it was up, and no sooner was the case up than he was up after it. In this way I kept increasing his speed until it was something terrific, and the whole house shook, like an automobile with a very powerful motor. But still his speed increased. I saw then that I had brought him to the place I had prepared for, where he had but one object in life, and that was to beat the case up or down stairs; and as I was now so sleepy I could hardly keep my eyes open, I did what I had intended to do from the first. I lowered the case until it was exactly between the ceiling of the dining-room and the floor of the hall above—and turned out the electric light. I then tied the steel cable securely to the head of my bed, turned over, and went to sleep, lulled by the shaking of the house as the burglar dashed up and down the stairs.

Just how long this continued I do not know, for my sleep was deep and dreamless, but I should judge that the burglar ran himself to death sometime between half-past three and a-quarter after four. So great had been his efforts that when I went to remove him I did not recognise him at all. When I had seen him last in the glow of the glass silver case he had been a stout, chunky fellow, and now his remains were those of an emaciated man. He must have run off one hundred and twenty pounds of flesh before he gave out.

Only one thing clouded my triumph. Our silver consisted of but a half dozen each of knives, forks, and spoons, a butter knife, and a sugar spoon, all plated, and worth probably five dollars, and to save this I had made the burglar wear to rags a Wilton stair carpet worth twenty-nine dollars. But I have now corrected this. I have bought fifty dollars' worth of silver.—*Southern Cross.*

THE GUEST OF HONOR

Mr. Tiller, seventy years old and spry for his age, sat on a box in the barn, patiently sewing upon a curiously shaped bag, patterned after the one he had carried on many long marches, back in the sixties.

Little Mary Ellen sat on the floor at his side, ready to thread her grandfather's needle. The rest of the family were occupied with their various duties; the father and the boys were at work in the fields, the mother was busy in the kitchen; only Mr. Tiller and Mary Ellen, one of whom was considered too old to work, and the other too young, were exempt from labor, and they kept each other company with great satisfaction.

'I belonged to the infantry, Mary Ellen,' explained the old man to the child, who was a most interested listener. 'And marched for almost five years. With arms, mind you! Now what's to hinder a man with his faculties marching a trifle of two hundred miles to the reunion, toting nothing but this knapsack? Why, it's not worth considering! I'm not blind, neither am I deaf or dumb, and I could keep up row for row with your papa any day—only he's so hard-headed. There, now, Mary Ellen, one more needleful, and I reckon you and I will be done with our job; and a pretty fair one we've made of it, too.'

'Are you going as soon as your bag is sewed, grandpa?' inquired Mary Ellen, as she laboriously threaded the needle once more.

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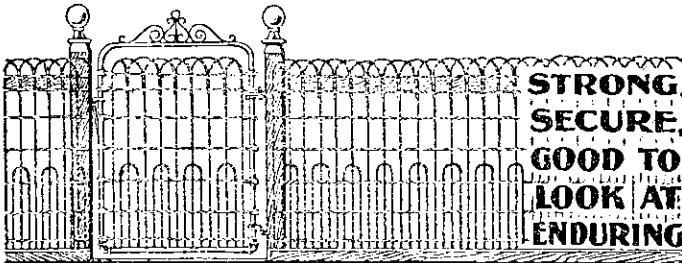
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Fig. 62.

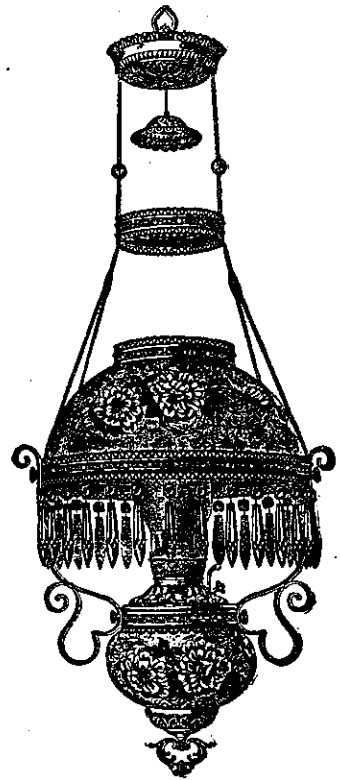
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'Hush!' whispered the old man warningly, and he raised his hand to his ear to listen. 'Peep out and see if that isn't your pa and the boys coming from the field, honey.'

After reconnoitering, Mary Ellen reported that it was only the red steer pulling shucks through the cracks of the corn-crib; and the two resumed their occupations.

'You see, honey,' Mr. Tiller explained to the little girl, 'if your pa or ma or the boys were to come across us making this knapsack, it might interfere with my plans. I'm aiming to light out in the morning, Mary Ellen.'

'But you'll sure and certain come back, won't you, grandpa?' asked little Mary Ellen. Her lips quivered, and her blue eyes showed signs of tears.

'Now don't you cry, honey!' implored the old gentleman. 'Grandpa'll come back; of course he'll come back. How could he get along without his little Eyes? But you see, honey, I've never been to a reunion yet. I've meant to go every single year, but crops were a failure, or they didn't fetch a good price—something always turned up to prevent. So now, being past seventy, and living on borrowed time—he pondered deeply, seeking an expression that would not alarm seven-year-old Mary Ellen—'maybe I won't be able to report at roll-call next time. And as the boys are going to meet right here at home, a matter of two hundred miles away, I decided I'd say nothing about it to your pa and ma, who'd be sure to raise objections, but just light out and march, as I did when I was in the infantry.'

'I have ten dollars that it took me considerable time to save—pension money is always handy to use about the farm; with that I'll buy a little truck to eat. Marching light, I aim to get there in plenty of time. And I'll write your pa and ma a card every now and then, to let you all know where I am along the road and when I get to the reunion. Think of the drums beating and the colors flying, and me marching along with the boys of our old regiment, with the governor himself reviewing us! Mary Ellen, I can hardly wait!'

Drawing an ecstatic breath, Mary Ellen looked bright-eyed into the future, and beheld a glorified grandfather marching along with soldiers in beautiful attire—wonderful to behold!

'But you won't forget to bring me a doll, grandpa?' she reminded him.

'Not I!' vowed Mr. Tiller. 'I'll certainly fetch you a doll—in this very knapsack. Only you mustn't forget not to breathe a word to your ma and pa till I'm out and gone. And then you must tell them just what I've told you: that grandpa's gone to the reunion, and 'twon't be any use for anybody to try and fetch him back; and that he'll certainly write as soon as he gets there.'

That night old Mr. Tiller potted stealthily about in his room, making many small preparations; and the next morning, when the big Plymouth Rock rooster sleepily crowed his first announcement of daylight, he crept softly out of the house, through the dew-drenched flowers of his daughter's yard, and marched bravely forth to the reunion, two hundred miles away!

Mary Ellen, tearful from loneliness, yet jubilant at the thought of the coming doll, faithfully repeated her grandfather's message: 'And you all mustn't follow grandpa, for he isn't coming back till he sees the reunion. And he's going to fetch me a big doll in the knapsack that we sewed in the barn—the knapsack like the one he had in the war.'

But not heeding this imperative command, Mary Ellen's father started immediately in pursuit of his father, only to return the next day without him: for old Mr. Tiller, despite his valiant threat, had little doubt that his family would follow him, and had therefore used a little strategy in the matter. He walked in the grass by the roadside, that they might not see his footprints; when he judged that the pursuers would be well on the way, he turned aside into the woods, where he sat on the soft grass in a sunny glade, reading the latest number of 'The Veteran,' and lunching off the cold biscuit and bacon he had abstracted from the

home cupboard. He spent the day in much content; and when darkness fell, he made a bed of soft and fragrant pine boughs, upon which, wrapped in his blanket, he slumbered peacefully through the warm loveliness of the summer night.

Rheumatism might have seized him as a result of two long exposure, but it was not often that the old man slept under the stars. Every farmhouse opened to him with a hearty welcome, and no one would take a penny from him for bed or board.

At last, browned by the pleasant summer sun and wind, although somewhat stiff in his joints, old Mr. Tiller entered the great city where the reunion was to be held. He still had several of the original ten dollars in his pocket.

The roar and traffic rather bewildered the old man, and now that he had reached the goal, he was uncertain where he should apply for accommodation. The other old soldiers would come by train, and would be met by a reception committee; none of them would walk, as he had done.

Absorbed in thought, he failed to notice the warning horn of an approaching automobile, and was brushed aside in a heap before the driver could change the course of the machine.

Fortunately, he got no serious injury only a sprained ankle. The doctors at the hospital said he would soon be about; but old Mr. Tiller confided to the nurse that it was a mighty hard thing not to be able to march with the 'boys,' when he had walked two hundred miles to take part in the parade.

'Two hundred miles!' exclaimed the sympathetic nurse. 'Dear me, how wonderful! It ought to be in the newspapers, Mr. Tiller!'

In a very short time Mr. Tiller had a visitor, a pleasant young man who talked to him about things nearest his heart—the little farm that for some reason had never produced enough to pay for a trip on the cars; the little granddaughter who had kept his secret with him, the long journey, and the pleasant people on the road to the reunion, and—last of all, the pitiful end—to be laid up with a sprained ankle instead of marching with the 'boys'!

The newspaper the next morning printed the story on the first page with big head-lines. The consequence was that a large, opulent-looking motor-car rolled up to the door of the hospital, and a distinguished-looking gentleman alighted, and asked to be taken to the casualty ward.

The sympathetic nurse hurried on ahead and whispered joyously to Mr. Tiller that the governor himself was going to call on him!

Presently the distinguished-looking stranger was saying, in the heartiest, pleasantest voice imaginable:

'And this is Mr. Tiller of the Fighting 43rd, who has marched so far to see us! I am the governor, Mr. Tiller, and on behalf of the state and the city, I bid you welcome!'

'I voted for you!' Mr. Tiller declared, with enthusiasm, as he grasped the governor's hand. 'I voted for you—and I've never had cause to be sorry I did!'

'Thank you, Mr. Tiller!' The governor laughed. 'And now do something else for me. Let the nurse get you into your clothes, and we will help you out into my car. My wife and I want you to be our guest while you are in the city. She made me come bright and early, so that the mayor, or somebody else, should not get ahead of me.'

Thus it happened that old Mr. Tiller, who could not march in the ranks with his comrades, viewed the parade comfortably seated in a luxurious car, by the side of the governor of the state. Later, he was tenderly assisted to the speakers' platform, where he sat between the governor and the mayor, and listened with delighted appreciation to the speeches of welcome and responses.

Many persons wondered why the insignificant little old man in butternut jeans should occupy so prominent a place. Near the end of the exercises, the mayor told them.

'Ladies and gentlemen,' said the mayor, 'here is one of our beloved veterans who has walked two hun-

Ken. Mayo

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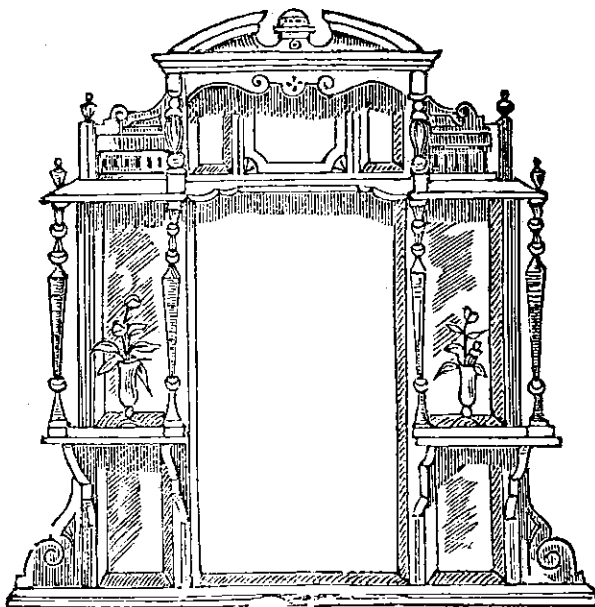
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dred miles for the pleasure of being with us to-day. As a mark of the city's appreciation, I ask that you give three cheers for Mr. Tiller—our guest of honor!

Thereupon a mighty cheer swelled and thundered from a thousand throats—a joyous welcome to the guest of honor!

Mr. Tiller's hosts sent him back in a Pullman car, with particular instructions to the conductor to take good care of him on the road. The governor's wife bought a beautiful doll to go into the knapsack for Mary Ellen, along with various other gifts that Mr. Tiller had bought with the remaining dollars, and that he intended as peace-offerings to the family at home.

'You ought to have told me how much you wanted to go, father,' his son said reproachfully. 'I'd have tried to raise the money some way. It was a mighty rash thing in a man of your years, undertaking to walk that distance.'

'Shucks! Didn't I march with the infantry for four years? What's a trifle like two hundred for a man that's got all his faculties?' replied old Mr. Tiller.

But to Mary Ellen, nursing her doll in the contentment of fulfilled desire, he confided. 'It was mighty lucky for me, honey, that one of those pesky things knocked me down. For it's a fine thing to be a "guest of honor"; and I was just a little grain dreading the walk back. I have my faculties, thanks be, but—I don't mind telling you, Mary Ellen—I'm not capable of holding out as long as I used to when I was young.'—*Youth's Companion*.

THE CONFESSIONS OF A CONVERT

Eminent converts, as a rule (writes Mr. J. F. Hogan, the London correspondent of the *Melbourne Advocate*) are reserved and reticent as to the circumstances under which they were led from the Anglican communion into the Catholic Church. And the feeling is a very proper and natural one, for the grace of conversion is so private and intimate, and is preceded by so many spiritual struggles known only to the person concerned and his God, that there is a quite intelligible shrinking, a deep-seated reluctance to unbosoming such inmost secrets to the general reading public. Two of the most exalted converts of our time, the late Marquis of Ripon and the late Lord Brampton (better known and remembered as Mr. Justice Hawkins), always refused to make any statement in answer to persistent inquiries on this sacred subject. And a still more eminent convert, Cardinal Newman, would doubtless have been equally reticent to his dying day if he had not been stung into writing his famous *Apologia* by the brutal taunts and accusations of the bigoted writer, Charles Kingsley. But Monsignor Robert Hugh Benson is an exception to the general rule in this respect. In his new book, *The Confessions of a Convert*, he tells the story of his life in the Church of England, his gradual loss of confidence in that go-as-you-please institution, and the circumstances that led up to his full and frank acceptance of the claims of the Catholic Church upon his allegiance. And he tells it in the most

Candid, Breezy, and Attractive Fashion.

Monsignor Benson is a remarkably interesting and gifted convert. He is a son of a late Archbishop of Canterbury, and some 300 years have passed since a son of an English Protestant Archbishop became a Catholic. Ever since his reception into the Catholic fold Monsignor Benson has industriously plied a facile and powerful pen, pouring forth a stream of books that have not only placed him in the front rank of contemporary story-tellers, but have also served the higher purpose of presenting Catholic historical truths in the most attractive and readable guise, thereby dissipating no small amount of inherited prejudice and ignorance. His latest novel, *Come Rack, Come Rope*, is a wonderfully vivid reconstruction of Catholic England under the penal laws, and it is in large demand at all the circulating libraries. Monsignor Benson was educated at Eton and the University of Cambridge. At the former—England's most celebrated public school—he

says he 'did not receive any deep religious impressions, nor did any other boy so far as I am aware.' Before proceeding to Cambridge he 'became absorbed and fascinated by the music and dignity of worship at St. Paul's Cathedral, London.' He went to Holy Communion there regularly every week. At Cambridge, while an undergraduate, he received the first impulses towards the Catholic Church. He went occasionally to High Mass, but his reasons for doing so were not exactly religious or doctrinal, but rather musical and artistic. Still, he had arrived at the stage of regarding Protestantism as 'noisy, extravagant, and vulgar.' At the close of his University career he studied for Anglican orders under Dean Vaughan, who belonged to the Evangelical, or Low Church, section of the Church of England. In due course he was ordained by his father, the Archbishop of Canterbury, who thus recorded the fact in his diary:—'I had the wonderful happiness of laying hands on my Hugh. God keep him stable and strong in His Son Christ.' His first work after ordination was as a missionary in the East End of London. While so engaged he attended a retreat given by Father Maturin, then the most eloquent preacher of the High Church party, now a well-known and popular pulpit orator in the London Catholic churches. This retreat was a turning-point in Monsignor Benson's spiritual life. Father Maturin's eloquence and persuasiveness 'took him completely by storm,' and he allied himself with the High Churchmen as one of the results of this retreat. He joined the Anglican monastic community of the 'Resurrection' at Mirfield, commonly known as the 'Mirfield monks.' There he gradually came to realise the 'gulf that separated me from Catholic Christendom,' and finally he found himself 'holding all the doctrines of the Catholic Church with the exception of Papal Infallibility.' That last remaining doubt was removed.

After a Diligent Study of the Bible, where he found the doctrine of the Papal supremacy either asserted or implied in no less than 29 passages. It was this close and systematic study of the Scripture that, he says, 'finally and supremely satisfied him as to the positive claims of Rome,' but he also derived help and enlightenment from Cardinal Newman's *Apologia and Development of Christian Doctrine*, Mallock's *Doctrine and Doctrinal Disruption*, and Mr. Spencer Jones' book on *England and the Holy See*. The late Dr. Littledale's *Plain Reasons for Not Joining the Church of Rome* is a book that has had in many cases the exactly opposite effect upon the minds of honest inquirers that its author intended. Its transparent insincerities, malicious insinuations, and utterly unhistorical statements have frequently defeated the direct object of its publication and struck the word 'not' out of its title. Monsignor Benson, like many other converts, was very unfavorably impressed by its perusal, and he labels it 'a collection of sneers.' It was Cardinal Newman's *Development of Christian Doctrine* that brought Monsignor Benson's mental and spiritual struggles to a happy and triumphant issue, 'clearing away the last floating mists and letting me see the city of God in all her beauty and strength.' Naturally, Monsignor Benson's reception into the true fold created a considerable sensation in England, and he was the recipient of many letters of welcome and congratulation, also some angry and abusive ones, in which he was called 'a deliberate traitor,' 'an infatuated fool,' 'an ungrateful bigot,' and various other choice epithets. The descriptions of life in High Anglican 'monasteries' and 'convents' constitute some of the most interesting and illuminating chapters in the book. They are written in the most friendly and sympathetic spirit, and he expresses his deep sense of gratitude to his old companions in the 'Community of the Resurrection at Mirfield,' a body that

Has Supplied Several Other Notable Converts

in addition to Monsignor Benson. The London papers have given a very cordial reception to the book. The *Record*, the organ of the Low Church, or Protestant party in the Established Church, reviews it in three columns of fair and impartial comment. It concludes by congratulating Monsignor Benson on the fact that,

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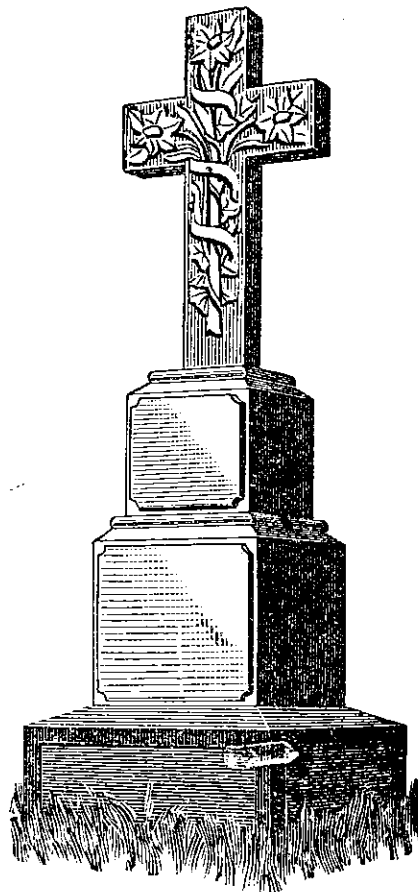
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be obtained for the Wool, Meat, Pelts,
and Fat.

H. B. Bennett,

Representative,

170 Hereford street, Christchurch

'having acquired certain doctrinal views which are wholly incompatible with the teaching of the Church of England, he had the courage and the honesty to leave the church for that communion to which such doctrines as the Sacrifice of the Mass properly belong. They have no place within the Church of England, and well would it be for the church and its witness to the world if those who hold them would follow Monsignor Benson's example. The Church of England would be infinitely stronger if all who hold the whole system of Roman doctrine would leave us and make their submission to Rome.' It would certainly be far more honest and consistent if the High Anglicans acted on this advice of the *Record*, but whether the Church of England would be 'infinitely stronger' after their departure is a very debatable question. It would certainly be vastly weaker in numbers and personnel, but although much smaller in size and talent, it would gain in consistency and coherency by becoming a compact, old-fashioned Protestant body in agreement with its own articles, instead of the piebald, chaotic, facing-both-ways institution it now is. The *Times* says of the book: 'It is sincere. It gives unmistakable evidence of the writer's intense desire to follow the path which he thought was marked out for him. It discloses a singularly earnest endeavour on the part of a man full of ardor to find a home in which his unquiet spirit might find peace.' The *Daily Chronicle* describes the book as 'telling with frankness, sincerity, and literary felicity the story of Monsignor Benson's progress from the Church of England to Rome. Looking back on the events as recorded in this volume, it is obvious that Monsignor Benson was destined for Rome. His temperament is exactly suited to the environment he now enjoys. His soul has found an abiding satisfaction in the Catholic fold.'

THEN AND NOW

A PLAIN, COMMON-SENSE VIEW

The following article, 'Plain Common Sense,' is one of a series written by 'An Ulster Imperialist' in the *Irish Times*. After stating the failure of the Unionists to excite the passions of the British people, and the growth of a considerable body of the Orangemen who recognise that, sooner or later, Home Rule is bound to come, he passes on to a discussion of the situation as it actually is at present, and as it seems likely soon to be, saying in part:

In the old days Unionist bulwarks against Home Rule were many and powerful. A violent anti-Irish sentiment in England, a vivid recollection of times during the land war, a secession of Liberals as soon as a Liberal Government touched the question, the impregnable citadel of the House of Lords—such were some of the Unionists' defences. One by one these have disappeared, until now, in 1913, the only hope of defeating the present Bill is that, by some fluke, the Government may have to go to the country on some other issue before it is enforced.

Irish Unionism Hangs by a Single Hair.

Irish Unionism hangs by a single hair, where it used to be supported by a dozen hawsers of steel. That single hair is the English Conservative Party. It has become a very risky support to rely on. Three times within seven years English Conservatives have publicly shown themselves to be within measurable distance of throwing their Irish followers over. I refer, of course (1), to the incidents that occurred in 1905, when Sir Anthony MacDonnell was appointed by Balfour with the evident intention of devising some sweeping changes in the system of Irish government; (2) to the reception accorded by the English Unionist papers to the 'Pacificus' letters just before the last General Election in 1910; and (3) to the recent manœuvring about the 'referendum' and the 'Food taxes.'

The House of Lords' veto is gone, there has been no Liberal split, and the anti-Irish agitation has totally failed to effect its purpose among the English

voters. The Government at this time is stronger than it has been for a long time past, and the Unionist Party seems to be in an almost more hopeless condition than they were in 1906.

The Result of a Fluke.

And, suppose Mr. Asquith passes the Bill, and then goes to the country during the interval between that event and the first Irish elections? Does any one really hope now that England is capable of being influenced by the anti-Home Rule arguments? Why, even in 1895, it was a fluke of the rarest kind that saved the Unionist Party, for the majority of the electors (1,823,809) were in favor of Gladstone's policy, although the minority (1,785,372) secured 282 seats out of 484 contested! It is not likely that this fluke will occur again in a similar connection. Most Irish Unionists seem to be, like Mr. Micawber, waiting for something to turn up. Even if something should eventually turn up to defeat the Bill, it is high time that moderate people in this country should be thinking over their line of action in case their hopes should be in vain. There are not many alternatives. One is the 'Provisional Government' plan for Ulster. Those who believe in the possibility of setting up this opera bouffe arrangement will naturally not trouble about any other alternative.

The Plain Duty of All Irishmen.

It is, in any case, not much consolation to Unionists in the rest of Ireland to imagine an Irish Parliament without Ulstermen in it. The second is to lie low, and allow the present Bill, unamended, to be passed without any attempt to improve it. The third is, as soon as it becomes evident that the choice lies between the Bill as it stands and the Bill amended, for an organised expression of moderate opinion to be made by as large a body of Irish Unionists as possible. As everybody knows, there are plenty of Irishmen, even among those who signed the 'Covenant,' who are Unionist in their opinions, but who, if Home Rule comes, are willing to do their best to make the new arrangements work. It is the plain duty of all such men, once they realise that the Bill is going to pass, to help in making it a better Bill than it is.

But under the Parliament Act a Bill once stereotyped in the Commons cannot be altered, except by consent of all parties, if it is to be sent up over the heads of the Lords after its third passage through the Commons. It is not reasonable to expect the men I have referred to to amend the Bill constructively now.

Six months ago the Liberal Party might have been defeated in a general election by reason of the Insurance Act. Now that benefits have begun to accrue, this no longer applies; and I find very few people who really believe that an election in the near future would dismiss the Government.

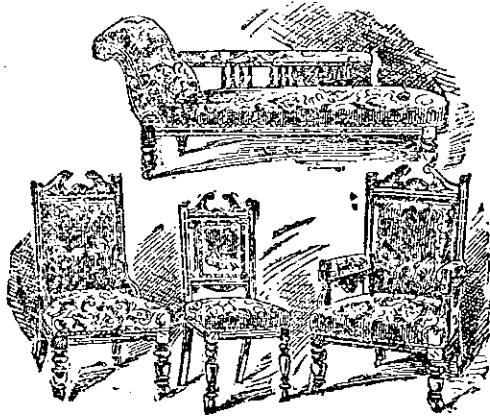
You will have noticed that I have made no mention of Irish Unionist objections to Home Rule. I have deliberately left them out, because I do not believe that anything that we can now say on this side of the Channel is going to have any effect upon the fortunes of the Bill. Its passage will be secured or will fail according to the developments in England upon subjects wholly irrelevant to Home Rule or to Irish opinions, Unionist or Nationalist. To this general statement there are two partial exceptions. I dealt with one of them just now, when I showed how Irish Unionists who were willing, even at the last moment, to make the best of a bad job, could influence the Bill for good. The other exception is an argument which I observe you use pretty frequently to abolish persons who wish the Bill to be amended with Unionist assistance.

Ulster's Fears are Imaginary.

You seem to believe that the central fact in the whole situation is the civil war which is going to break out in Ulster, and which is going to make Home Rule impossible. Well, I live in Ulster, and I don't believe in the civil war. Is Ulster, then, not in earnest, in her opposition to Home Rule? Of course she is in earnest in opposing what she fears will be a reign of

George Barrell

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terror. If you believe that the proposed Irish Parliament would commence oppressing Protestants and destroying Ulster industries, then you naturally prepare for a rebellion. If the Irish Parliament were fool enough to give any genuine cause of complaint to Ulster, then civil war would really be within sight. My view is that these fears are imaginary, and that when Ulster finds herself jogging along under Home Rule as peaceably as she ever did under the Union (perhaps more so), then the rifles will be made into firewood and the swords into pea-stakes.

PORTUGAL'S POLITICAL PRISONERS

IMPORTANT PROTEST MEETING IN ENGLAND

In connection with the efforts of the Duchess of Bedford to arouse British public opinion on the Portuguese scandal, a meeting of protest was held in the Æolian Hall, New Bond street, London. The Earl of Lytton presided, and on the platform were Unionists, Liberals, Catholics, Anglicans, Nonconformists, and Freethinkers. Among the prominent Catholic laymen present were Col. Mark Sykes, M.P., Dr. Sarsfield Counsel, and Mr. Leonard C. Lindsay.

The chairman said that the meeting had not been summoned in any spirit hostile to Portugal. Had it been, there were family as well as national reasons which would have prevented his taking any part in the proceedings. The platform was non-political, and was not concerned with the form of government under which the Portuguese lived. They were there to protest against certain acts of injustice and persecution which could not fail to arouse indignation in the minds of all acquainted with them. If it were urged that the treatment of political prisoners in Portugal was a matter of internal administration, he would answer that there were certain principles of justice, there were certain duties and responsibilities of a civilised government which were not the monopoly of any one State, but were the common property of the whole civilised world, and could not be violated without raising feelings of indignation and protest in other parts of the world. There were three counts in their indictment. In the first place, individuals had been arrested in many cases merely for the views which they held, or were supposed to hold, and were cast into prison and detained there for months, and in some cases even years, without being brought to trial. The second count was that those who were brought to trial were tried by irregular tribunals, and that courts martial had been substituted without justification for the ordinary tribunals of justice; and the third that in some cases prisoners so arrested and condemned were subjected to barbarous and inhuman treatment. If anything was calculated to keep alive political discontent in Portugal, continued Earl Lytton, it was the violation of justice and the abuse of power and authority. Those things were always proofs of weakness and cowardice in government. If a government could not exist without resorting to tyranny and oppression and injustice, then that government was doomed; because it could not persist in those acts without forfeiting the goodwill and respect of other civilised nations. There were rules of the game in politics and government, just as there were in war, in society, and in sport; and when they saw those rules flagrantly violated they could not refrain from appealing to those responsible for the discontinuance of practices which were a disgrace to civilisation and an outrage to humanity.

The Rev. R. J. Campbell, of the City Temple, moved the following resolution:—“That this meeting desires to express a strong and indignant protest on behalf of the British nation against the unjust and arbitrary detention of political prisoners in Portugal; and in consideration of the traditions of friendship and goodwill which have long existed between the British and the Portuguese peoples, earnestly appeals to the Portuguese Government to pass the Amnesty Bill now before the Portuguese Chamber.” Mr. Campbell said he did not hesitate to say that the treatment

of the political prisoners in Portugal was an outrage upon the instincts of liberty-loving humanity, and betrayed a state of things very considerably worse than that which the Republic superseded. It was not one sect or party alone that thus raised its voice against cruelty and injustice. The Government had made up its mind to stamp out not only the monarchical principle of Government, but also the Christian religion. Belief in God, the children were taught, was a foolish and improper thing. Such a policy must inevitably react upon its promoters, and prove a curse to a nation wherein it obtained. He strongly expressed the hope that the British Government might see its way to bring pressure to bear upon Portugal without delay. They were morally bound to make a protest. They could not put nationality above humanity. It was their duty to remonstrate with their neighbor when he broke the law of God.

The Dowager Duchess of Bedford was greeted with prolonged cheering upon rising. She related her personal experiences derived during a recent visit to the Portuguese prisons. She claimed to be fairly conversant with prison life, both at home and abroad, having been a prison visitor for nearly twenty years. Reports from private sources in Lisbon had supplemented her own evidence. Her Grace recounted the terrible sights she had witnessed in a prison over which she was conducted upon a letter of introduction from the diplomatic representative of the British Government at Lisbon. Leaving the prison and its horrible sights, the Duchess entered the Cathedral, which stands opposite, there to find, as she said, relief within its sacred walls. The canons were singing *Tenebræ*, as it was Wednesday in Holy Week. How vividly the narrative of the Passion came to her—the mocking and scourging of Christ! She had heard nothing but the shouting and insults of the mob all day.

The Duchess went on to pay a tribute to the heroism of the women-folk. When the men came to plunder the churches—much as they had done in France—the women rushed to the belfry to summon the men from the fields, with the result that the modern pirates carried off the splendid prize of six old peasant women, who were untried to this day, though months had elapsed since the glorious enterprise.

The speaker displayed to the audience a letter she had received from a prisoner, addressed simply ‘To the care of God.’ After thanking the English press, the Duchess of Bedford went on to refer to the Carbonarios, a secret society which numbered some 32,000 men. Each man was pledged, by poison, dagger, or pistol, to remove any person who at headquarters was considered an obstruction. ‘They patrol the country,’ she proceeded, ‘burst into private houses, rob banks, and combine the work of the spy and the traitor with that of the ordinary burglar.’

‘The Portuguese Minister, in an interview, asked: “What is a Carbonario?” and answered it himself by saying: “There is no such thing.” Ask the native of India whether there is such a thing as a tiger. He will tell you it is a thing which hides, springs, crushes, mauls, tears, and finally devours. Try to persuade him that there is no such thing. Would he believe it? Never, and no more will the Portuguese if you say there is no such thing as a Carbonario.’

‘You may ask what is a Carbonario. He may be a gentleman who sits next to you at dinner or the waiter who hands you a dish, or both. He may be the Prime Minister or the man who blacks his boots, or both. He is anything and everything, in all classes of life and in all ranks of society, who stabs you in the back either by word or by act, and who throttles the young Republic like a boa-constrictor till nothing is left of it but a jelly.’

There was, concluded the Duchess, a determination to exterminate the Christian religion. The little children in the schools had badges pinned upon them bearing the inscription, ‘No God, no Religion.’ ‘We have no need for God.’ The bodies of the nuns had been dragged out of their graves and cast into a lime-pit in order to open the churchyards for secular purposes. Was it not time for England to protest in the name of justice and mercy against that condition of things?

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Lieut-Colonel Mark Sykes, M.P., added his protest. What was going on in Portugal, he said, was contrary to the ethical teaching of all time. Whether they were Christians or not, they agreed that it was wrong to punish people for their opinions. They should see that in the twentieth century it was not possible for any Government to follow a policy which gave the lie to every school of ethical thought in Europe. The danger he felt was that the kind of crimes practised by the Portuguese Government was passing into something like a deliberate system. The longer it lasted the stronger it would grow, and the worse would be its influence upon the future of Portugal and the future of civilisation in Europe. In the name of everything they held great, or noble, or divine, he appealed to them to support the resolution.

Sir Harry Johnston, Mr. W. E. Gladstone, M.P., Colonel Lockwood, M.P., and Mr. George Trevelyan also spoke, and the resolution was carried with but three dissentients.

THE PALMERSTON CONTROVERSY

The following letter from the Rev. Father J. Lynch appeared in the *Palmerston and Waikouaiti Times* of June 6:—

'Sir,—Rev. Mr. Clarke's statements, about the Catholic Church's damning and denouncing of all non-Catholics, forcibly remind me of that famous saying of Josh Billings: "It is not so much the ignorance of mankind that makes them so ridiculous as the knowing so many things that are not so." My opponent has a vast fund of information about the Catholic Church—information of the usual anti-popery type. Sixteen years ago, he tells us, he made a study of this question. There is no doubt about it. The average Presbyterian parson is a highly educated man, at least in one branch of knowledge—how to abuse the Pope and blackguard the Catholic Church. It is not strange, therefore, that Rev. Mr. Clarke knows nothing of the Catholic teaching on the axiom in discussion. From a Catholic, and, as I have shown, from an unbiassed non-Catholic standpoint also, Rev. Mr. Clarke's knapsack of "information" must be labelled "*things that are not so*." Rev. Mr. Clarke, like Goliath of old in regard to God's chosen people, has hurried defiance at the Catholic Church, taunted and insulted her. I, with my sling, Catholic theology, and a few smooth little stones, the opinions of liberal-minded Protestants, have been able without much effort, to trip up this self-chosen and appointed Presbyterian champion. Nay, I have taken from him his own sword—i.e., the *Presbyterian Confession of Faith*,—and with it cut off (metaphorically, of course!) the warrior's head. Thus this combat has cost Rev. Mr. Clarke a valuable asset. It has also cost him his reputation as a grammarian, and consequently no one takes him seriously when he declares that he has been "writing for educational purposes." No doubt, if it were otherwise, the people of Palmerston would be justified in publicly protesting against this outrage on their intelligence and common sense. Just think of it: Rev. Mr. Clarke "writing for educational purposes"! The common opinion, however, is that Rev. Mr. Clarke has been writing essays to the press (a la mode "Tot" and "Willie" in our public journals), so that I may give him hints and suggestions in English grammar and composition. I beg to publicly congratulate him on the wonderful progress he has made under my tuition. You see, he no longer writes such shocking stuff as "denounces I." It is very ungrateful, then, on his part to write in his last letter "that this discussion has been for him a waste of time." Oh! how this "ingratitude more strong than traitor's arms" quite vanquishes me.

There is no point, probably, connected with this question about which the general public is so misinformed and ignorant as the sober but boundless charity of what is called the anathematising Church." This is how Mallock, himself a non-Catholic, but evidently a candid and conscientious man, speaks of the misinformation and ignorance that prevail in Protestant

circles about the true meaning of the axiom: "Out of the Church there is no salvation." For the benefit of those who wish to know, once for all, the Catholic Church's attitude towards all non-Catholics of whatsoever creed or country, I quote here the authoritative writings of representative Catholics on this point. The candid, fair-minded non-Catholic is asked to give the matter the attentive consideration that so important a question deserves. The Catholic authorities I quote are men of different nationalities and of widely different times.

'First witness: Pope Pius IX. in his allocution of December 9, 1854, thus sums up the Catholic teaching regarding the salvation of non-Catholics:—"It is held as certain that those laboring under invincible ignorance of the true religion *are not in this matter blameworthy in the eyes of God*. And who is the man so presumptuous as himself to lay down, according to national, local, or personal character and a host of other circumstances, the limits of this ignorance?" (see *Denzinger's Euchiridion*, p. 1504).

'Second witness: Cardinal Billot, S.J., who has for years in Rome lectured on Catholic theology to thousands of Catholic students from all quarters of the world, thus writes:—"But when we say it is necessary for salvation to belong to the visible body of the true Church of Christ, this is entirely to be understood to mean that the defect of actual union in reality, as in the case of those who labor under invincible ignorance of the true religion, can be supplied by spiritual union in desire. This desire, I say, is included in that preparation of mind and will by which one desires to worship God according to the manner pleasing and acceptable to him. . . . Therefore it does not prevent salvation that one through ignorance adhere to any false sect whatever, provided he possesses that disposition of soul of which I have just spoken, and does not otherwise depart from the way of salvation which is open to all. . . . Wherefore they culminate us, whoever presume to explain this our axiom, outside of the Church, there is no salvation, as if we declared that all those are *de facto* damned who actually die outside the visible communion of the body of the Church' (*De Ecclesia Christi*, pages 224 and 225).

'Third witness: St. Thomas of Aquin, admitted on all sides to be one of the greatest minds the world has ever seen, clearly teaches that the Catholic Church does not mercilessly damn all outside her visible fold; on the contrary, she believes that God will deal with everyone according to the graces and opportunities given him. He writes: "Were a man bred in the wood or among the beasts to follow the natural instinct of his reason by desiring good and avoiding evil, God would most certainly make known to such a one what he must believe, either by immediate revelation or by sending a special messenger, as he sent Peter to Cornelius."—*De Verit*, Q., XIV., A. XI., AD., 1.

Fourth witness: This is what a Jesuit theologian, Busenbaum, says on this matter:—"A heretic so long as he believes his sect to be more or equally deserving of belief has no obligation to believe in the Church. When men who have been brought up in heresy are persuaded from boyhood that we impugn and attack the Word of God, that we are idolaters, pestilent deceivers, and are, therefore, to be shunned as pestilence, they cannot, while this persuasion lasts, with a safe conscience hear us" (quoted by Newman, *Letter to the Duke of Norfolk*, p. 65).

'Fifth witness: A convert to the Catholic faith, Charles Stanton Devas, M.A. (Oxon), writes in his book, *Key to the World's Progress*, p. 64:—"Thus immense populations may live in the realms of disunion and yet peacefully garner much of the harvest of the Christian faith: and if the glorious road of supernatural sanctity is not to be trodden by their feet, they can at least walk in the commoner way that leads to salvation all the more easily if they preserve, as eighty million Russians have preserved, the Christian sacraments. Nor have unappointed judges any right to limit, according to their fancy, the uncovenanted mercies of God, or to restrict the exuberant numbers of those who bear the appearance of aliens or even of enemies to

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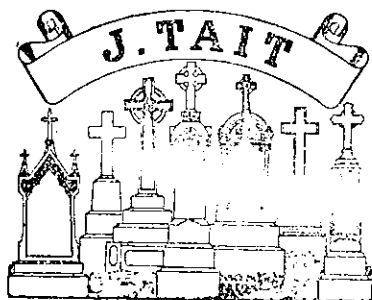
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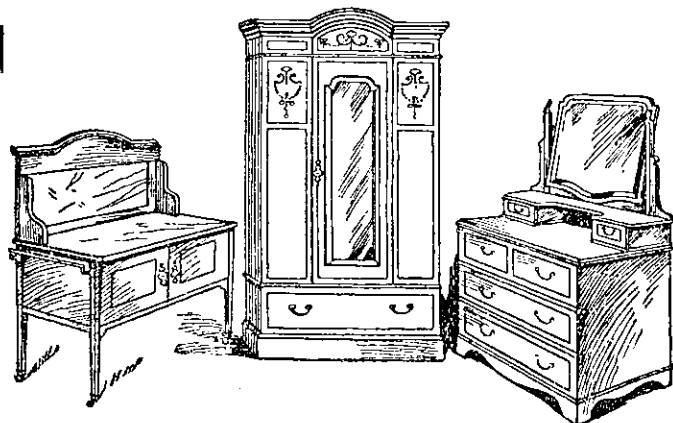
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God's Church, but in reality are her invisible members—invisible on earth, but visible from on high."

Sixth witness: Dr. Carr, the present Catholic Archbishop of Melbourne, writes on this subject thus: "To assert, therefore, that the Catholic Church is chargeable with intolerance on the ground that she excludes from the pale of salvation all who are not members of her own fold, is to assert what is contrary to truth. As a matter of fact, Catholic theologians maintain that every adult, even a negative infidel or a material heretic, may be saved if he will only do what lies in his power" (see *Lectures and Replies*, p. 397).

Seventh witness: A. Boudinhon, S.T.D., D.C.L., thus sets down the practice of the Catholic Church in praying for non-Catholic kings and princes, and this is true also of all classes of non-Catholics:—"Not only is it not forbidden, but it is permissible, and one might say obligatory, to pray even publicly for infidel princes, in order that God may grant their subjects peace and prosperity; nothing is more conformable to the tradition of the Church. Thus Catholics of the different rites in the Ottoman Empire pray for the Sultan" (see *Cath. Encyp.*, Vol. VIII., p. 4).

The Catholic Church believes and teaches that all men have been redeemed by our Blessed Lord. She knows full well that it is His will that all mankind should be saved. This is why she offers the Mass, "for all people," "for the necessities of mankind." In the Mass and Liturgy of Good Friday she prays—(1) for heretics and schismatics; (2) for unbelieving Jews; (3) for Pagans: That God may deign to dispel their errors, give them faith and salvation (see Roman Missal, Mass for Good Friday). Would not this be very absurd and contradictory if the Church believed that all such were going to be damned? Yet, Rev. Mr. Clarke, the axiom remains in full force: "Out of the Church there is no salvation." But every man, woman, and child who dies in the state of grace belongs to the soul of the Catholic Church, and is therefore saved through her and through her alone. This is the meaning of the axiom, and I hope "for educational purposes," the Rev. Mr. Clarke may never forget it. If Rev. Mr. Clarke or any other man still believes that the axiom in question means that the Catholic Church teaches that all non-Catholics will be damned, to such a one I reply in the words Dr. Johnson addressed to Boswell: "Sir, I can give you arguments, but I cannot give you brains."—I am, etc.,

J. LYNCH, P.P.

Catholic Presbytery, June 4.

THE BIBLE-IN-SCHOOLS' LEAGUE

The following appeared in the *Otago Daily Times* of June 5:—

Sir,—I enclose a resolution passed by my executive with reference to certain statements made in a broadcast fashion by Bishop Cleary, under which circumstances I am confident you will give publicity to our reply as an item of news of public concern.—I am, etc.,

DAVID J. GARLAND,
Organising Secretary.

Wellington, June 2.

Resolved: That the members of the Executive of the Bible-in-Schools League, having received two communications from Dr. Cleary, Roman Catholic Bishop of Auckland, making certain charges against Canon Garland, organising secretary of the League, and having carefully considered the same, find that the only charges of any significance are those referring to the relationship of the Roman Catholic children in the schools of New South Wales to the instruction given by priests of the Roman Church in these institutions, and the charge made against Bishop Cleary of withholding evidence from the public regarding a serious charge he had brought against the League.

In the leaflet of which complaint is made the Roman Catholic children are described as 'Children instructed,' whereas the numbers specified are the total of these children attending the public schools of that

State. This error was corrected by Canon Garland as soon as his attention was called to it. The leaflet was withdrawn and destroyed; a fresh leaflet was published and forwarded to those to whom the first issue had been sent. Further, in the columns of the *Dominion* of March 27, Canon Garland plainly acknowledged the error and corrected it.

The members of the executive are of opinion that the Roman Catholic Bishop of Auckland's charges are an instance of 'much ado about nothing,' or at the most about very little. If the error had not been corrected there would have been some cause of complaint, though even in that case the significance of the unchallenged fact that priests of the Roman Church paid 711 visits to the schools of New South Wales in the year 1911, would have been unimpaired. The ministers of that persuasion are clearly not unwilling to avail themselves of the opportunity provided by the Education Act of New South Wales to impart the tenets of their Church to their children in the State school. But the error was corrected and all reasonable ground of complaint removed.

Bishop Cleary in his letter addressed to the executive on April 12 states that the League leaflet distinctly conveys the impression that I (Bishop Cleary) received a cable message on the subject from the present Tasmanian Director of Education (Mr. McCoy) on December 2, 1913 (sic.—evidently a mistake of the Bishop's for 1912), and some days later a letter. As the cable message was despatched on December 2, 1912, and the letter on the day following by the Tasmanian Director to Bishop Cleary, the natural inference which anyone would make is that Bishop Cleary received them; but, of course, we accept his statement that he did not receive them until December 24.

We would point out that even on the Bishop's own admission he withheld the evidence received from Tasmania from December 24, 1912, to January 4, 1913, a period of 11 days, and even then Bishop Cleary did not publish it; but only admitted that he had received it after Mr. Jolly, a member of the executive, had published a copy of the letter, which Bishop Cleary admitted he had been in possession of for the previous 11 days, and which has not been made public by him. Not until April 12, when he wrote his letter to the executive, did Bishop Cleary state he did not receive the cablegram sent to him on December 2 till his return to Auckland on Christmas Eve, so that the letter written on January 4 by Canon Garland as organising secretary, stated the facts as they then existed.

The members of the executive take this opportunity of expressing their entire confidence in Canon Garland as the leader of the movement to secure the objects of the Bible-in-Schools League. They are well assured that he is absolutely incapable of wilfully seeking to mislead anyone. They hereby express their invincible conviction of his straightforward veracity and his fairness to opponents as displayed not only in the matter of the complaint of the Roman Catholic Bishop of Auckland, but also in all the methods he employs in conducting his campaign.

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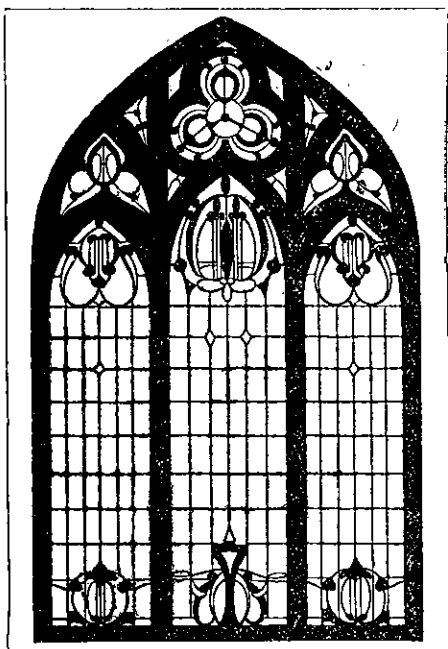
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Current Topics

Bishop Cleary's Attitude: A Correction

We quoted in our last week's issue—without, of course, endorsing or identifying ourselves with the words quoted—some interesting comments from a secular paper on the Bible-in-schools question; and in the course of its remarks our contemporary fell into a slight and obviously inadvertent error in regard to Bishop Cleary's position. On such a matter even a slight error is of consequence; and it is in the highest degree important that the public should be perfectly clear regarding Bishop Cleary's attitude. In this connection we are authorised by Bishop Cleary to state that the position taken up all along by him has been this: That Catholics have no objection to the Bible-in-Schools party having either the whole Bible, or mutilated extracts from the Bible, for their children in the public schools, so long as they do the teaching thereof themselves, at their own expense, and not force it upon the consciences or purses of conscientiously objecting taxpayers, teachers, parents, or pupils, or lure objectors' children into it by the trickery and false pretence of their Irish proselytising conscience clause. In connection with another matter quoted from the same secular paper, Bishop Cleary's statement has all along been as follows: That if the League only accepted the principle of the fair and equal treatment of consciences of taxpayers, parents, teachers, and pupils, the religious difficulty in education could probably be settled by a round table conference in forty-eight hours, leaving the State system secular for those who desire it so, and religious, on fair all round conditions, for those who wish to have a measure of religious instruction in the schools, but that the League demands, not such equal treatment, but the exclusive party privilege of a State taught and State endowed school religion for a section of four denominations at the cost of fifty denominations.

Unitarians and the Bible in Schools Scheme

Judging by the number and vigor of the resolutions that are being formulated against the Bible in State Schools League's proposals it would seem clear that the opposition to the scheme is steadily and surely strengthening. Amongst the latest to give articulate and official expression to their sense of the tyranny and injustice of the League's proposals are the members of the Unitarian body. A meeting of Unitarians has just been held at Wellington, at which a number of visiting ministers were present; and before the gathering separated the following motion was moved by Mr. J. Gammell:—'Believing that historical experience has shown that it is advantageous for religion to be separated from the functions of the State, believing that the Bible cannot be taught in the State schools by State teachers without the State interfering with the religion of its citizens, believing that it is a flagrant violation of justice to compel all teachers to teach the Bible in schools, and that such violation of justice would be contrary to the interests of true religion: we record our emphatic opposition to the proposals of the Bible-in-Schools League and our determination to do all in our power to defeat the same.' According to the press report, the speaker said that there was going on in the community at the present time a gross attack on the personal and religious liberty which was taught within the walls of their church. He referred to the system of freedom and religious liberty in their schools which had stood for a generation. He did not know where the impulse came from, but he was certain it was not from above. (Laughter.) 'The motion,' concludes the report, 'was duly seconded and carried unanimously without discussion.'

The W.C.T.U. and the League

The determined efforts which are being made by supporters of the Bible in State Schools League, both lay and clerical, to persuade or cajole—or, as in the case of the Bishop of Nelson, to intimidate—the members of the Women's Christian Temperance Union into

going back on the declaration adopted by the annual convention expressing opposition to the League's proposals do not appear to be meeting with conspicuous success. As already chronicled in these columns, the Nelson branch some few weeks ago passed, by an overwhelming majority, a resolution endorsing the convention deliverance; and now the influential Wellington Central branch have followed suit. At a well-attended and thoroughly representative meeting held the other day two resolutions were submitted and both were carried unanimously. The nature of the resolutions and the character of the meeting will be gathered from the following letter sent by Mrs. Atkinson, the President of the Wellington branch, to the *Dominion* newspaper. 'Sir,—I sincerely hope that my friend, the Rev. J. Ward, has been misreported in your paper this morning. In your report of the meeting of the Wellington South branch of the Bible-in-Schools League I read:—"The Rev. J. Ward stated that the meeting of the Women's Christian Temperance Union, which passed a vote against the Bible-in-schools movement, was not a representative one of the Wellington branch." The meeting referred to was the regular monthly meeting of the union, announced as usual by pulpit notice and post-card, and there was a good attendance. Mr. Ward's statement is thus absolutely incorrect. The meeting unanimously endorsed the convention resolutions approving the Nelson system, and condemning the platform of the Bible-in-Schools League. A further resolution protesting against "the attempt of Canon Garland's Bible-in-Schools League to force teachers to give religious instruction without providing any conscience clause for teachers," was also carried unanimously. Trusting that you will soon find space for this correction,—I am, etc, L. M. ATKINSON, president W.C.T.U., Wellington Central, Wadestown, May 23.'

More Misrepresentation

It seems to be a matter of sheer impossibility to stem, or even to check, the tide of League misrepresentation. We have hardly done correcting a misstatement made by one advocate of the League's proposals than another comes along and calmly repeats the same misstatement. The latest offender in this direction is the Rev. J. C. Jamieson, who has been Bible Class Travelling Secretary for the Presbyterian body in New South Wales for the last couple of years, and who is now about to take up the duties of assistant minister at Knox Church, Dunedin. We know Mr. Jamieson well enough to know that he is not the sort of person who would knowingly distort facts or consciously misrepresent the state of the case on this or on any other question. Yet—such is the power of bias—he has contrived to pack into an interview given to the *Lyttelton Times* almost as many false statements as there are sentences—at least so far as his utterances in regard to the Catholic attitude are concerned. We quote a portion of the interview from our Christchurch contemporary of May 31: 'The system was supported as heartily by Roman Catholic teachers as by any other teachers. Outside the schools, as far as he could ascertain, there was no feeling amongst Roman Catholics against the system. In New South Wales the Roman Catholics held a very powerful position in politics, but they certainly were not taking any steps to have the system repealed or abolished.'

Regarding these statements we observe: (1) Mr. Jamieson safeguards himself as far as possible by such saving clauses as 'As far as his observations and knowledge went,' 'As far as he could ascertain,' etc. Obviously, his observations and knowledge of the Catholic feeling and attitude are extremely limited; and, that being so, it would have been wiser and fairer to decline to be interviewed on that aspect of the question. (2) If either Mr. Jamieson or the *Lyttelton Times* wished to know what the Catholic attitude is towards the New South Wales system—either here or in New South Wales—there are recognised Catholic authorities to be appealed to, and they alone can give a definite and decisive answer. (3) Regarding the statement that 'the system was supported as heartily by Roman Catholic teachers as by any other

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teachers,' it will be sufficient to quote the specific declaration of such a keen educationist and recognised authority as Dr. Gallagher, Bishop of Goulbourn, who affirms that the Catholic teachers within his vast jurisdiction positively 'hate the lessons.' (4) The Catholic attitude of entire dissatisfaction with the system in operation in New South Wales has been again and again expressed by members of the Australian hierarchy, the late Cardinal Moran and Archbishop Kelly, in particular, having made very explicit and emphatic declarations on the point. We quote Archbishop Kelly's latest utterance on the subject, which should settle the question once and for all: 'I am speaking to Australians in general, said his Grace, in an address delivered on April 23, 'and I say that it (the N.S. Wales system) is most objectionable to Catholics, that it is in itself unstatesmanlike, and that from a religious point of view it is nothing better than a delusion, a mockery, and a snare. . . . Our legislation that our Catholic children, when they are compelled to attend public schools, should not be present at these lessons continues. Catholic parents would fail in their duty if they did not see that their children were absent from these lessons. Therefore, it is false for anyone to say that the Catholics of New South Wales are content with the present system of Bible lessons and religious instruction imparted in the name of secular instruction.'

The Conscientiously Objecting Teachers

Those who know the fine band of Catholic men which Dean Holley has the good fortune to have around him in Wanganui will not be at all surprised at the success which attended Bishop Cleary's meeting in that beautiful and wide-awake town the other evening. The interest shown in the meeting—as the result of their efforts—may be summed up in the following brief sentence from the local *Herald*: 'The Opera House was altogether inadequate to accommodate the big crowd that turned up to hear his Lordship.' A feature of the gathering was the interest shown in the lecture and the part taken in the subsequent proceedings by local Protestant members of the teaching profession. The mover of the principal motion, Mr. Jas. Aitken, was the headmaster of the Victoria Avenue State School, a Presbyterian, and a Sunday School teacher of forty years' standing. The vote of thanks to Bishop Cleary was also moved by a teacher, Mr. J. K. Law, headmaster of the Aramoho State School, whose brief speech contained one of the most weighty and significant utterances that have yet been made in the course of this controversy. As reported in the *Wanganui Herald* of May 30, he 'stated that he was voicing the convictions of eighty per cent. of the teachers when he said that he conscientiously objected to the obligation of imparting the League's lessons being placed upon his shoulders.'

*

We hope that Bible in State Schools League advocates will fairly face this statement. Their ablest apologists, Dean Fitchett and the Rev. Isaac Jolly, have contended that there was no need for a conscience clause for the teachers, the latter going so far as to say that while some teachers were opposed to the 'general religious teaching' because it meant an additional subject to the syllabus he had never met or heard of a teacher who conscientiously objected to giving these lessons. Well, here is one teacher, name and address given, who has publicly stated that he does so object, and that in this attitude of conscientious objection he represents an overwhelming majority of his fellow-teachers. What is the League going to do about it? Here is no imaginary bogey or purely theoretical difficulty, but an actually existing situation, and a concrete, practical question of moral right and moral wrong. The *Brief Statement of the Reformed Faith as Held by the Presbyterian Church of New Zealand*—compiled by the Rev. P. B. Fraser and endorsed by the Presbyterian General Assembly—declares (p. 28) that 'liberty of conscience is the inalienable right of every man.' What is the League going to do in regard to this 'inalienable right' of the teachers? Either it must modify its proposals and grant a conscience clause to

the teachers, or it must abandon its own Christian principles and play the tyrant. If it persists in adhering to the latter alternative—to which, indeed, it is now practically committed—fair-minded electors will know what to say to the proposal.

Otago Teachers' Opposition: 'Explosive Unanimity'

That Mr. Law was not over-stating the position when he claimed that in opposing the Bible in State Schools League's proposals he represented 80 per cent. of the teaching profession throughout the Dominion is evidenced by the stand taken by the Otago teachers at the annual meeting of the Otago District Institute held at Dunedin last Friday. After an interesting discussion, lasting over an hour, the Institute unanimously reaffirmed the deliverance adopted by the annual conference of the N.Z. Educational Institute, the motion being put in this form: 'That the Otago Educational Institute, while recognising the value of Bible teaching and religion, are opposed to the Bible-in-Schools League's programme.' According to the *Otago Daily Times* report, the motion 'was agreed to unanimously, and with acclamation'; while the *Evening Star* described it as being carried 'with explosive unanimity.'

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The speeches on the question reached the high level which was to be expected from a body of educationists of such recognised standing as the Otago Institute. To begin with, they were uniformly courteous and temperate in tone. The speakers, without exception, expressed their personal reverence and regard for the Bible, and their high sense of the necessity and value of religious instruction. That is, in itself, significant, as showing that their attitude on the question was not dictated by a blind or biased conservatism, or by any love of secularism as such. If a scheme were brought down free from injustice and from tyranny of conscience it was made clear that it would have little to fear in the way of opposition from the teachers. But the League scheme now before the country notoriously fails to conform to these conditions; and not a solitary voice was lifted in its favor. The points of objection that were emphasised in the Dunedin discussion were that the League's proposals meant the introduction of sectarianism into the schools, that they were an invasion of the rights of conscience of the teachers, and that they involved notable injustice to Catholics and other dissident taxpayers.

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That the teachers object to the violation of their rights of conscience, as proposed by the League, was made unmistakably evident. 'Mr. Tyndall,' says the *Otago Daily Times* report, 'contended that the point was not secularism or denominationalism, but the right of private conscience, and that, he said, was the mistake in the platform of the Bible-in-Schools League.' On this aspect of the question, Mr. P. J. Duggan, the deservedly respected Catholic headmaster of Windsor State School, who moved the motion which was ultimately adopted by the Institute, made a manly, straightforward, and altogether admirable speech. 'He respected,' he said, 'the conscience of every person, and believed the Bible was worthy of the highest veneration, but what was the position of a teacher if this question was brought to issue? He might have to walk out of his school rather than teach something he disagreed from on conscientious grounds. He had thought that sort of thing ended in 1828. Yet, now in this democratic country they wanted to introduce the very question that caused fighting for 200 years. He believed that they all regarded the Bible as the finest source of morality, from which even an atheist would derive benefit. But the League's means of attaining the end of having the Bible in the schools put a hardship upon the teachers. Again, they had been told that the Catholics were satisfied with the Bible reading, and the fact remained that there was more work going on in New South Wales in the way of building Catholic schools than anywhere else. If they wanted to drive the Roman Catholic children out of the schools, let them conform to the Bible-in-Schools League's programme.' On the subject of the teachers' rights of conscience, Mr.

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W. Jeffery (Anderson's Bay) spoke in similar strain. 'The schools had been built out of the general taxes, and they were built for secular purposes. It seemed to him, then, that to apply those buildings to any other than secular purposes would be violating the consciences of all those people who objected to the religious element being brought into the schools.—(Hear, hear.) The Roman Catholics numbered one-sixth of the community. They had paid their proportion of the taxes, and if the buildings were used for denominational purposes the other denominations were using buildings which had been paid for partly by Roman Catholics to disseminate sectarianism, which the Roman Catholics objected to.—(Applause.) The Baptists and many of the Wesleyans took up the same stand. He did not think that a referendum on the question should be allowed.—(Applause.) It was a question of religious conscience. The proposal was practically one to bring in an Act of Uniformity. The teachers would then be under a religious test, and it would be a pity if it were so. He fancied that the religion of teachers had a broader basis than the religion of many ministers who would like to bring the teachers under their thumb.—(Applause.)'

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The alleged success attending the operation of the League's system in New South Wales was very effectively dealt with by Mr. W. Davidson (Mornington), an ex-president of the Institute. 'It had been said that a particular system had been in operation in New South Wales for 30 years. Well, what were the results there? If they looked at the percentage of children who attended Sunday school there as compared with New Zealand, if they took the number of people attending church as compared with New Zealand, or if they took the statistics of crimes against the person, or against property, or the question of wife desertion, intemperance, and so on, and compared the results of 30 years' operation of the New South Wales system with New Zealand they would find that New Zealand stood quite above New South Wales in every respect.—(Hear, hear.) He did not say that the result was due to the New South Wales system of Bible-teaching, but he did say that where the State stepped in and took care of the spiritual welfare of the community, or pretended to do so, those bodies whose duty it ought to be—the churches, the Sunday school, and the home—to attend to that matter did not work with the same intensity as was found in the countries where the State did not pretend to take in hand the spiritual welfare of the community.—(Applause.)' This is merely a repetition and an endorsement of the view expressed in our leading columns a fortnight ago, when we remarked that the people, under the impression that their children are getting religious instruction, are lulled to sleep on the subject, and the system becomes what Archbishop Kelly plainly declared it to be—a delusion and a snare. More than one speaker drew attention to the misleading methods adopted by the League to secure signatures to the petition asking for a referendum; and this aspect of the question was summed up by Mr. Davidson in the following sentence: 'He believed if the supporters of the Bible-in-schools platform had made quite clear from the outset what they really wanted—that was, free entry into the schools of the clergy or of the representatives of each denomination—thousands of people who had signed the cards asking for a referendum would never have signed them.'—(Hear, hear.)

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Altogether, the utterances and attitude of the Otago teachers—representing, as they do, the attitude of the profession generally—are extremely weighty and significant. Here are the people on whom will devolve the duty of giving effect to the proposed scheme if it should ever be adopted in this country; and to a man and to a woman they are opposed to the proposals. Apart from the injustice of the system, how could it possibly be expected, under these circumstances, that the scheme could be carried out with any measure of success? The moral of the position, as it has now been made clear by the teachers, is admirably summed up

by Mr. Davidson: 'When it was found that the New Zealand Educational Institute, at its annual meeting, while approving of Bible-reading and religious teaching in the schools, entirely disagreed with the platform of the League by a majority of six to one, it was time the public took notice of the position, and looked into the reasons for this disapproval.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 7.

The Te Aro branch of the Catholic Federation is arranging a series of lectures on Federation to be given by his Grace the Coadjutor-Archbishop.

The St. Patrick's College, St. Vincent's, and St. Anne's Senior Cadets took part in the military manoeuvres at Newtown Park last Tuesday (King's Birthday).

Mr. J. E. Henrys, the well-known handicapper, left for Sydney by the Moeraki last evening to attend the wedding of his daughter, Miss Josephine Henrys, who is to be married this month to Mr. Hansen Abel, of Sydney.

St. Patrick's branch of the H.A.C.B. Society held a specially summoned meeting on last Monday evening for the purpose of discussing the question of secession from the present district with the object of forming a new district. Bro. J. A. Sullivan presided, and there were also present the Rev. Father A. T. Herring, S.M., (chaplain St. Aloysius' branch) and Rev. Father J. Herring, S.M. (chaplain of St. Patrick's). There was also a good attendance of members, and a keen and animated debate took place. The motion, which required a two-thirds majority of votes recorded, was lost by five votes.

When the Hon. H. D. Bell announced some time ago that he had decided to enter into an arrangement with the Girls' Friendly Society, in connection with the provision of hostel accommodation for immigrant girls arriving at the principal ports in the Dominion, some protests were raised. An influential deputation which waited upon the Minister at Wellington urged that the Young Women's Christian Association should also be subsidised by the Government, and its hostels used for the reception of immigrant girls. The Minister has decided to accede to this request, but has not yet completed a detailed arrangement with the two societies. This covers Church of England and the balance of the non-Catholic Churches, but what about Catholics, who represent one-seventh of the population? This, the Dominion Executive of the Catholic Federation is to discuss with the Minister for Immigration.

The Celtic Club held another of their periodical social evenings last night, when a lecture was delivered by Professor MacKenzie, of Victoria College, on 'The Celt, and the Celtic Elements in English Literature.' The president of the club, Dr. Cahill, was in the chair. Professor MacKenzie addressed himself first to the question—Who and what are the Celts? In answering the question, he showed that the Celts were among the earliest races in Europe to show any marked superiority in culture and in the practice of useful crafts. The date of their settlement in the British Isles was not known, but he thought it certain that the first Celts landed in Ireland, and from there spread over Albion. He claimed that the effect of Celtic influences on English literature had been wholly good. The lecture was listened to with great interest by all present, and at the conclusion a vote of thanks, proposed by Mr. E. J. Fitzgibbon, and supported by other speakers, was accorded to the lecturer.

A meeting was held in the Boulcott street presbytery last Wednesday evening for the purpose of forming a 'Catholic Immigration and Reception Committee.' Mrs. L. T. Reichel presided, and explained the objects



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of the undertaking, the method of procedure, and other details connected with the work of visiting the Home vessels, and keeping in touch with Catholic immigrants. The following committee was elected:—Vice-president, Miss Reichel; joint secretaries, Mrs. B. Ellis and Miss Wheller; volunteers—Mesdames McSherry, Phelan, Daly, Heavey, Riddler, Simon, and Reeves, Misses Burke, Flannery, K. O'Sullivan, and May Vincent. It was decided to hold another meeting to which representatives from the Catholic Federation, and the vice-president of the St. Vincent de Paul Society (men's branch) would be invited, and from among whom the president of the committee would be chosen. Communication with the Hobart St. Vincent de Paul Conferences will be established, and should facilitate matters. It was also decided that the first official visit from the committee be paid to the Corinthic, which is due here next Tuesday, when Mrs. Reichel and the vice-president will go on board.

Very Rev. Dean Regnault, S.M. (Provincial), returned to Wellington last week after an extended absence spent in visiting the various parishes of the Marist Order.

A large and enthusiastic meeting filled St. Joseph's Church, Buckle street, to discuss the best method of honoring their parish priest, who has been appointed Coadjutor-Archbishop of Wellington by the Holy See. Very Rev. Dean Regnault, S.M., presided, and there were also present Rev. Fathers Hickson, Adm., Barra, and Hurley.

Very Rev. Dean Regnault addressed the meeting, and said that they were called together for the purpose of taking steps to show their high appreciation of the great honor conferred on his Grace Archbishop O'Shea, and to make the day of his consecration a memorable event in the history of the Church in Australasia. He reminded them that as a religious the new Archbishop was not possessed of any of this world's goods, and that the high position to which he had been raised must involve considerable outlay in procuring vestments, etc., for the high office. His Grace, he knew, was opposed to the committee making a collection, but when he was remonstrated with and told what expenses he would have to incur, he reluctantly consented, on the condition that the collection was not pushed.

After some discussion it was unanimously resolved to present his Grace with a purse of sovereigns, to hold a *conversazione* in the Town Hall, to make the event a grand demonstration of Catholicity, and to arrange for the entertaining of visiting prelates and clergy to Wellington. A strong committee, with power to add to its numbers, was set up, and Messrs. J. J. L. Burke and R. H. Williams were elected secretaries. A collection was taken up from those present and realised a good sum, Mr. Maurice O'Connor contributing £25, Dr. Mackin £20, Mr. Burke (Kilbirnie) £50, whilst substantial donations were made by Mr. and Mrs. R. E. Miller, Ven. Archdeacon Devoy, and Very Rev. Dean Regnault.

Intimation was received by his Grace Archbishop Redwood on Friday morning from Rome that the brief appointing the Very Rev. Dean O'Shea Coadjutor-Archbishop of Wellington has been issued and is now on its way to New Zealand.

New Plymouth

(From an occasional correspondent.)

June 6.

A committee of ladies and gentlemen has been formed to organise a series of entertainments during the winter months, similar to those that proved so popular and successful last year. The first of these will take place at an early date.

The improvements to the Rolland Hall have been effected in such a manner as to leave nothing to be desired. Our parish hall is now, for its size, equal to any in the Dominion.

A very successful fortnight's mission, conducted by Rev. Fathers Lynch and Tuohey, of the Redemptorist Order, was concluded on Sunday week, when

nearly all the Catholic congregation received Holy Communion. The early Masses and evening services were well attended throughout. Father Tuohey gave a short mission in Waitara before leaving this district.

The Catholic community here sustained a serious loss by the death of Mr. J. H. Parker, which took place at his residence, Powderham street, after a lingering illness. The late Mr. Parker took a leading and active part in every movement having for its object the advancement of the Church and our Catholic schools. He led a most exemplary Christian life, and his place in our midst will not be easily filled. Mrs. Parker and family have the sincere sympathy of our Catholic people in their sad affliction.—R.I.P.

Petone

(From our own correspondent.)

June 7.

At the last meeting of the H.A.C.B. Society two candidates were proposed and one received by clearance.

The local branch of the H.A.C.B. Society has issued invitations for a series of socials to be held during the winter.

Last Sunday week a number of children received First Communion. There was a crowded congregation, and a large number of adults also approached the Holy Table. The children were afterwards entertained at breakfast in the schoolroom.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

June 9.

Mr. P. A. Young, who, for a number of years, has filled the position of relieving postmaster in many country places, combining these duties, at intervals, with his ordinary avocation as telegraphist in the Christchurch office, has been appointed postmaster of the branch city office, High street—a preferment well deserved, and one sure of wide popular approval.

The fact of a petition to Parliament, adverse to the granting of the referendum on the Bible-in-Schools League's proposals, being in circulation, and the urgent need of such being unanimously signed by our adult Catholic population, were referred to in all our city and suburban churches on last Sunday. Energetic action in the direction indicated is already being shown.

After Mass on last Sunday at the Church of Our Lady, Star of the Sea, Sumner, the Very Rev. Father Price, D.C., Adm., presided at a meeting of ladies of the congregation for the purpose of forming an altar society. After listening to an explanation of the objects of such a society in connection with the beautiful church, and the duties appertaining thereto, the names of ten ladies were received as members. Mrs. W. Lee was elected president, and Mrs. R. Williams secretary and treasurer.

Mr. Jas. Main, for the past twelve years chief engineer for the Bowron Export Trading Company, is leaving Christchurch, having accepted the position of works' manager for Messrs. Jas. J. Niven and Company's Gisborne business. On behalf of his late fellow-workers Mr. Main was presented with a handsome case of pipes, accompanied by cordial good wishes for his future welfare, by Mr. J. B. Richardson, departmental manager. As a real sterling Catholic and ardent worker in all Church and school interests, Mr. Main will be greatly missed from among the Cathedral congregation. He is possessed of that geniality, and cheerful willingness to undertake a fair share of parochial duties and responsibilities, which have proved most helpful and stimulating on many occasions. The whole community will wish him and family success and prosperity in his new home and position.

A special general meeting of the M.B.O.B. Association, which was attended by over eighty members, was held on last Monday evening. Owing to his early departure from Christchurch the treasurer and vice-president of the association (Mr. J. Main) rendered a

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statement of accounts, which proved how energetically and successfully he had grappled with what was rather a depressing position since accepting office a few months ago. Receipts and disbursements during this brief period were shown to be £70, and the existing liabilities the comparatively small amount of £35. Very general regret is felt by the association at Mr. Main's severance, this being given expression to by Messrs. W. Barnett (secretary), C. Baker (assistant secretary), A. Watkins (football club captain), and W. Rodgers. On the motion of Brother Calixtus (principal of the Marist Brothers' School), Mr. Main was unanimously accorded a very hearty vote of thanks for his sustained interest in, and excellent services to, the association. There was discussion on some suggested alterations of rules. The Rev. Father Murphy, B.A. (chaplain) advanced proposals for the formation of a debating and literary section, which resulted in a sub-committee being appointed to promote the same. Mr. J. Main and Mr. W. McConnell spoke on the subject of the association undertaking the management of side-shows in connection with the projected carnival in the Olympia Skating Rink. It was decided to give several entertainments during the intervening time to provide substantial money prizes for tug-of-war contests and other athletic events during the carnival season.

The periodical Board of Education inspection of the schools of St. Mary's parochial district, Christchurch North, conducted by the Sisters of Mercy, was recently made. The following is a summary of the excellent reports just to hand:—On April 21, St. Mary's Collegiate High School, Colombo street, was inspected by Mr. Mayne, inspector, who said in his report:—The time-tables make due provision for all the subjects; the schemes of work have been carefully outlined, and provide satisfactory courses of study in all subjects; marking and keeping of registers, supervision in recess, and sufficiency of school accommodation, very satisfactory; regularity of attendance, good; order, discipline, and tone of the school, excellent; manners and general behaviour of pupils, excellent; satisfactory methods are applied and creditable progress has been made. On April 21 the Convent school, St. Mary's, Manchester street, was inspected by Mr. Mayne, who said in his report:—The grouping of the classes is satisfactory and the distribution of the staff is in the best interests of the school. All registers are accurately and neatly kept. The attendance is satisfactory under the circumstances. The schemes of work are satisfactory. The teaching is earnest; the manners and general behaviour of the pupils are commendable, and the discipline is satisfactory. On April 22 the Convent school, Papanui, was inspected by Mr. Brock, who said in his report:—The work is well arranged, and the labor equally divided; the registers are satisfactory, and the time-tables show a satisfactory allotment of time to the various subjects; the schemes of work are well adapted to the type of school, and sufficiently comprehensive to afford a good working basis. The order, discipline, and tone of this school are good; the attendance and supervision satisfactory.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

June 9.

His Lordship Bishop Cleary opened a new presbytery at Te Awamutu on Sunday. His Lordship returns to the city *via* Paeroa.

At Otahuhu on Sunday the members of the local branch of the Hibernian Society approached the Holy Table in a body. The district officers and members of the Orehunga branch were present by invitation. The whole assembled in the schoolroom and marched to the church. Rev. Father O'Doherty, of the Cathedral, said the first Mass, after which the members proceeded to the large school, where breakfast was laid. The ladies of the parish waited at table. Very Rev. Father Buckley, parish priest, presided, and heartily welcomed the visitors. The president (Bro. Griffin) also joined in the welcome, and said he felt honored by the heads

of the society being present. The district president (Bro. Flynn) responded. He said he felt gratified at the splendid gathering of Hibernians that morning. He referred to the correspondence proceeding in the *Tablet*, which, he felt sure, would tend to extend the branches of the society, in proof of which he pointed to a branch already formed, and numbers of others to follow in and around the Waikato district. Interesting financial aspects affecting members were explained by the district secretary. The president of the Orehunga branch and the past district president also spoke. The whole of the members again attended the second Mass, which was celebrated by Very Rev. Father Buckley. The hymns 'Faith of our Fathers,' and 'Hail, glorious St. Patrick,' were sung by the choir, the Hibernians assisting.

After Mass Father O'Doherty addressed a large congregation, basing his discourse on the following text from the Gospel of the day—'Launch out into the deep, and let down your nets.' He explained briefly that the deep was the sea of human kindness, divine charity, and sublime happiness. The ship might be compared to the Hibernian Society, every word in the title of which was sufficiently universal, categorical, and explicit, no matter what our enemies and our inexperienced friends might say, to include every male and female, who professed and practised the faith of Jesus Christ. The Hibernian, Australasian, Catholic Benefit Society is not Hibernian, neither is it Australasian, but it is Hibernian, Australian, and nothing more or less. Criticism was levelled at the Society by those who did not understand its aims, objects, or formation. The points taken by the rev. preacher were four, namely—(1) What is the H.A.C.B. Society? (2) What are its objects? (3) What are its obligations? (4) What are its advantages? The first question was answered by calling attention to the kind of men and women who are to be found in the society—men and women who love their faith and their fatherland, and their families; who would make any sacrifice; many of whom are known to have made great sacrifices for all or any of these. The object of the society was to cherish and foster a love for our faith and our fatherland, no matter what be our nationality; to make us good and practical Catholics, and faithful and honest citizens, and to provide for the evil day when sickness and death shall be our masters. The obligations were simple, but strict. The rules are clear and concise, and they must be observed. You must be a practical Catholic, and an honest and charitable man. The advantages are second to none in the world. What other benefit society in the world has for its primary object the eternal salvation of the individual member? What other benefit society has such a galaxy of God-fearing members? It gives benefits equal to any other society. The rev. preacher thanked the Auckland and Orehunga members for coming so far, and pointed them out to the newly organised branch as a type of what every member of the society should be. In conclusion, all were exhorted to face the deep in their own ship, which was manned by a crew of 30,000 strong, and backed by a finance of £130,000. 'This ship,' said the rev. preacher, 'is the work of wise heads, Christ-like souls, and patriotic breasts. Fear not, launch out into the deep, and let down your nets; obey, as did the Apostles, and, like them, you will enclose a very great multitude of fishes.'

As the congregation left the church the officers and members of the society interviewed all eligible candidates, the two priests actively assisting in the work. A large number of recruits were obtained. The branch, which is named St. Brendan's, promises to be most successful.

ST. MARY'S ORPHANAGE.

The Catholic orphanage, that stood across the Harbor at Takapuna a week or so ago, was a model of its kind in the Dominion. Fire destroyed it, but from its ashes Aucklanders are seemingly prepared to raise a magnificent edifice, for in this case there is no sectarianism, and all denominations are unanimous in their appreciation of the good work done by the

Sisters of Mercy at the orphanage. Both daily papers devoted editorial articles dealing in a sympathetic manner with the subject, and the hope was expressed that the orphanage would be speedily rebuilt. A meeting of citizens was held in the Chamber of Commerce on Friday night with gratifying results. The *Star* report stated that the public was willing to be shown a way to express appreciation of the noble work accomplished by the institution in a practical form, and this was manifested by the large and enthusiastic body of representative citizens assembled, and which so successfully launched a movement for the erection of a new building.

The Deputy-Mayor (Mr. John Court) presided, and among those present were his Lordship Bishop Cleary, Mr. J. H. Gunson (chairman of the Harbor Board), Messrs. A. M. Myers, J. H. Bradney, A. E. Glover, J. S. Dickson (Members of Parliament), and Hon. J. A. Tole. The gathering included a large number of ladies. Apologies for absence were received from the Mayor, and Messrs. Ewington, Napier, and Elliot, all of whom expressed keen sympathy with the object of the meeting, and promised financial support. The chairman remarked that the large assemblage augured well for the success of the movement to acquire a new building for the worthy institution that was to be housed in it. He said he was glad to see all classes and creeds sink their differences when work of this kind was waiting to be done. He was satisfied that they would not ask in vain from the people of Auckland for funds for this very worthy purpose. For 30 or 35 years, previous to its removal to Takapuna, the institution had been situated in Ponsonby, and he had personal experience of the good work that was done there. Some £5000 worth of damage had been caused by fire, but they must not be satisfied to raise only that amount, because no wooden building would be satisfactory. They should not put these children, to say nothing of their teachers, in a wooden building, where there was always danger of fire. He hoped that sufficient funds would be raised to enable a building to be erected in brick or concrete, and large enough to meet requirements for the next 25 or 30 years.

Mr. Gunson, as a citizen of Auckland, had much pleasure in responding to the call of the chairman to move the following motion—'This meeting of the citizens of Auckland expresses its regret at the loss sustained through the destruction by fire of the girls' orphanage at Takapuna on Tuesday, 27th May.' It must appear to every worthy citizen a matter of regret that fire had destroyed the building, and interfered with the work of the institution. The trust was one that was supported by the Government, and created by Sir George Grey about 1854. It was fitting that the people of Auckland should carry on the work established by that great and far-sighted man. The nature of the work in the past demanded support, and the work that the future held in store demanded that that institution should be carried on. He desired to enlist the support of the multitude. What was wanted was the support not of a few but of all.

Mr. Bradney seconded the motion and the Hon. J. A. Tole, Messrs. J. C. Gleeson, J. J. O'Brien supported it.

His Lordship the Bishop said there was a sort of tradition among the people from the British Isles that they should hide their feelings under a mask of reserve, but the present was one of the times when true feelings found expression. Since the calamity at Takapuna he had received expressions of sympathy from all over New Zealand, and felt he could never sufficiently express his gratitude. The incident had brought all classes together on a common basis of their love for the little ones. Their orphanage work comprised two branches—that for boys had been enlarged during the past two years, and an attempt was being made to have lads trained in various trades and agricultural work. They wanted to be able to institute a regular course of technical training, and hoped to be able to send lads out into the world as well equipped as boys from larger colleges. With regard to the girls, he agreed with the previous speakers as to excellence of material that had been developed in their

institution—one girl, he knew of, had been the delight of a family ever since she had gone to them twenty-two years ago. There had been introduced latterly a good deal of technical training in addition to the former excellent training in various branches of domestic art. He had been pleased to hear a general expression of hope that the future building would not be of perishable material, but would be suitable for the thorough training of girls in every art, suitable to their sex and condition. There were some funds in hand from the sale of the old *Star* of the Sea Orphanage, but the amount fell short of requirements by from £8000 to £10,000, and for that they threw themselves upon the generosity of the people. He had given instructions to have plans immediately drawn up for a new orphanage in solid materials, and in every respect up to date, and he hoped that the result would show that the recent calamity had been a blessing in disguise. The great ragged cloud of blue smoke was already tinged with gold at its edges. Substantial support had already been promised, and soon the whole of the black cloud would be transformed by the generosity of the people of Auckland.

Mr. Gunson's motion was carried unanimously.

Mr. Myers said that in view of the great calamity mentioned in the resolution just carried, and in order to give practical expression to their sympathy, he begged to move—'That subscription lists be now opened, and that the citizens be invited to contribute towards the erection of a home for the children rendered homeless by the disastrous fire at Takapuna.' Mr. Myers said that the general consensus of opinion was that something practical should be done to replace the institution that had been doing such worthy work. They did not want words, they wanted practical sympathy; they wanted to assure the Catholic community in Auckland that they took just as much interest in that institution as the Catholics did.

The motion was supported by Messrs Glover, Casey, Nerheny, and was carried unanimously.

On the motion of Mr. Gunson, seconded by Mr. Myers, it was decided to set up a committee of twelve to make such arrangements as seemed advisable. The following, with power to add to their number, was appointed a committee—Right Rev Mgr. Brodie, Messrs J. Court, J. H. Gunson, A. M. Myers, J. H. Bradney, A. E. Glover, M. J. Sheahan, E. Davis, J. C. Gleeson, M. Casey, P. J. Nerheny, J. J. O'Brien. Before the meeting dispersed, the secretary (Mr. Sheahan) announced that subscriptions totalling £2888 13s 9d had already been promised. The following are the principal amounts:—Mr. F. Gleeson, £1000; Plunket estate, £1000; Mr. Donald McDonald, £200; Bishop Cleary, £100; Mr. M. O'Connor, £100; Mr. W. J. Ralph, £100; Mr. M. Casey, £60; Mr. Myers, £50; Mrs. Brodie, £50; per Miss Mulholland, £25; Mr. Ernest Davis, £25; Hon. J. A. Tole, £10 10s; Mr. J. H. Gunson, £10 10s; Mr. John Court, £10; Mr. F. R. Golden, £5; Mr. W. J. Courtney, £5; Mr. M. Coghlan, £5; Mr. F. J. Nerheny, £5; Mr. A. E. Glover, £5; Mr. J. H. Bradney, £5; Mr. T. Carty, £5; other donations, £212 13s 9d. During the next fortnight Mgr. Brodie will canvass the city and suburbs, and then make a tour of the diocese on behalf of the funds for the erection of a new building. Mgr. Brodie preached at the Cathedral on Sunday night, and appealed for support of the orphanage building fund.

Remuera

(From our own correspondent.)

June 3.

At the monthly meeting of the Catholic Federation on last Sunday, lists of new members were handed in, and it was resolved to write Rev. Father Edge, the official organiser, to give a lecture on the Federation as soon as convenient. Meanwhile an active canvass is being made in the district for new members.

Preparations are now in hand for the annual parish 'At home,' to be held shortly in St. Benedict's Hall. A large meeting was held last Sunday morning to initiate the movement, and Mr. F. W. Grey was ap-

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pointed secretary. In view of the fact that last year's 'at home' was the most successful socially and financially held in Auckland for many years, it was resolved to proceed on the same lines of entertainment this year.

Speaking to the men's branch of the Sacred Heart sodality last Sunday morning, Rev. Father Doyle pointed out the need men had of frequent Communion, because of their own individual religious wants, their duty as heads of families to pay social worship to our Lord, and finally their call to the apostleship of example. He instanced the great General de Louis, of France, who was a daily communicant, as often as circumstances permitted, and asked his hearers was he less a man, a soldier, or a gentleman, because of his daily appreciation and reception of Holy Communion.

Oamaru

(From our own correspondent.)

June 9.

The second of the series of socials in St. Patrick's Hall, under the auspices of a committee of the Hibernian Society, was quite a success and the means of passing a very pleasant evening.

The correspondence appearing in the *Tablet* dealing with Dean Darby's proposal for the formation of a New Zealand Catholic Benefit Society has created some interest. The general opinion, however, of members of the H.A.C.B. Society and others is that it would be a most inopportune time for a division of forces, when all the combined energies and interests should be most strongly welded in union. There does not seem to be room in a sparsely populated country like ours to have two Catholic Benefit Societies, and unless they can both prosper, better by far to retain undivided the splendid one we have in our midst.

At the last Mass yesterday, Rev. Father Lynch gave an instructive address on the Bible-in-Schools question, dealing with the matter in an able manner.

In view of the disappointment caused locally by the passing of H.M.S. New Zealand without calling at Oamaru, parents were glad that facilities were offered their children to see the battleship at Lyttelton during her stay there. The local parish schools sent a strong contingent to the northern port, the boys being in charge of Mr. Frank Cooney, and the girls in the care of Misses Cooney and Cagney.

The debt on the diocese of Perth that stood at £205,009 3s 7d on May 1, 1911, now stands at £114,721 11s 11d, being a reduction of £90,289 11s 8d for the two years.

The lad he loved her deeply,
For she billed and cooed so sweetly,
And she promised he should have her
In the happy days to be.
But she qualified it thuswise:
That she'd marry him for sure
If he'd promise to always keep a stock
Of Woods' Great Peppermint Cure.

CELTIC SOCIETY, AUCKLAND

(From our own correspondent.)

June 5.

The first annual dinner of the Auckland Celtic Society took place last Wednesday evening in the Tiffin Cafe. The attendance of members and friends was excellent. Councillor Hall Skelton (president) was in the chair. The first toast was 'The King,' which was proposed by the chairman. The next, 'Erin,' was proposed by Mr. W. J. Jennings, ex-M.P. for Taumarunui. The mover spoke in eloquent terms, and showed that in this country love of Ireland was maintained as strongly by the third generation as by those who, in the first place, introduced it from old Ireland itself.

Rev. Father O'Doherty responded, and gave a vivid picture of Irish life as he knew it only a few years back. He spoke of the character, aims, and aspirations of the Irish people, and wound up in terms which won rounds of applause.

The toast of 'The Irish Party' was proposed by Mr. M. J. Sheahan, who traced the birth, growth, and great work of the Irish Parliamentary Party.

Councillor J. C. Gleeson eloquently responded, and spoke from an intimate knowledge and acquaintance with the party and its leaders. Of their work, he spoke in terms of praise, and concluded by expressing the hope that a special ship would be chartered, and leave New Zealand next year to convey those anxious to witness the opening of the Irish Parliament.

The 'Celtic Society' was proposed by Brother George, and his speech was an eloquent tribute to the genius, steadfastness, and patriotism of the Irish race. They all hailed the near advent of the day when in the 'old land' they would be enabled to put into practice those sterling attributes. The Celtic Society was striving to keep alive the Irish spirit here. Mr. P. J. Nerheny (hon. treasurer) and Mr. A. J. Woodley (hon. secretary) replied. 'Our guests' was proposed by Mr. Sexton and responded to by Mr. D. Flynn; 'The ladies' by Mr. E. Casey, and responded to by Mr. C. Reynolds.

Recitations were given during the evening by Miss Rowe and Mr. E. Casey, and vocal items by Messrs. J. H. Egan, Duffy, and A. Austin. The accompanists were Mrs. Woodley and Misses Beresford. The function, which was most successful, concluded by all singing 'God save Ireland.'

Mr. Stephen Gwynn, M.P., who has sat for Galway City as a Nationalist since 1906, is one of the band of Irish Protestants who have been returned for Catholic constituencies. The son of the Rev. Dr. J. Gwynn, Regius Professor of Divinity in Dublin University, Mr. Gwynn had a brilliant career at Oxford. He went to London in 1896, and began work as an author and journalist, afterwards drifting into book-writing. His descriptions of Irish life are admirable studies, and his work, *The Case for Home Rule*, is one of the most valuable books on the Irish question that has been published.

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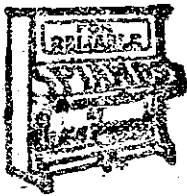
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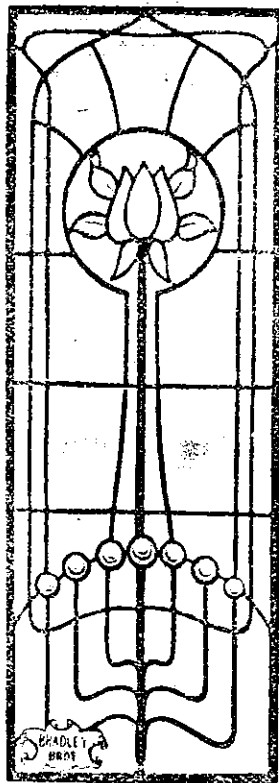
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Wheat.—The quantity of prime milling wheat offering locally is not excessive, but late reports from other markets have had the effect of retarding sales. Millers are not keen buyers of anything but prime velvet. Prime milling velvet, 4s to 4s 2d; Tuscan, etc., 3s 8d to 3s 9d; medium, 3s 7d to 3s 7½d; best whole fowl wheat, 3s 5d to 3s 6d; medium, 3s 2d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—Heavier supplies are coming to hand, and with only moderate shipping demand it has been difficult to maintain values. Unsound or badly picked consignments are quite out of favor. Best table potatoes, £4 5s to £4 10s; medium to good, £3 17s 6d to £4 2s 6d per ton (sacks included).

Chaff.—Consignments have been coming forward freely, and sales are on a somewhat lower level than those of last week. Prime oaten sheaf is the only class in demand, lower grades being practically neglected. Best oaten sheaf, £4 5s to £4 10s; medium to good, £3 15s to £4; light and discolored, £3 to £3 10s; straw chaff, £2 15s to £3 per ton (sacks extra).

Messrs Stronach, Morris and Co., Ltd., report for week ended Tuesday, June 10, 1913, as follows:—

Oats.—The market is very quiet and very little business is being done. Quotations: Prime milling, 2s 3d to 2s 3½d; good to best feed, 2s 1d to 2s 2d; medium, 1s 10d to 2s 1d per bushel (sacks extra).

Wheat.—There is practically no business being done except in prime velvet. Buyers are not keen. Quotations: Prime milling velvet, 4s to 4s 2d; Tuscan, 3s 8d to 3s 9d; medium, 3s 7d to 3s 7½d; best whole fowl wheat, 3s 5d to 3s 6d; medium, 3s 2d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—Large consignments have been coming to hand and prices are slightly easier. Quotations: Best oaten sheaf, £4 5s to £4 10s; medium to good, £3 15s to £4; light, £3 to £3 10s; straw chaff, £2 15s to £3 per ton (sacks extra).

Potatoes.—Supplies have been heavy and with very little shipping being done prices are hard to maintain. Best table potatoes, £4 5s to £4 10s; medium to good, £3 17s 6d to £4 2s 6d (sacks in).

WOOL

Messrs. Stronach, Morris and Co., Ltd., report:—

Rabbitskins.—There was a good attendance of buyers at yesterday's sale, and bidding was very brisk. We topped the market at 32½d for winter does, other lots selling up to 24½d. Quotations: Winters, to 32½d; incoming, to 24d; bucks, to 19½d; autumns, to 17½d; early autumns to 16d; racks, to 13½d; light racks, to 12½d; springs, 12½d; small, to 9½d; blacks, to 24d per lb. Catskins, to 8½d each; opossum skins, 6s 6d to 8s 6d each; horsehair, to 19½d.

Sheepskins.—This being the day of the monthly wool sale, there was a large attendance of buyers.

Competition was very keen. Quotations: Best halfbred, 9d to 9½d; medium to good, 8½d to 8¾d; best fine crossbred, 8½d to 8¾d; best coarse crossbred, 8d to 8½d; medium to good, 7d to 7½d; best dead halfbred, 7½d to 7¾d; best coarse crossbred, 7d to 7½d; best pelts, 5½d to 6¾d; medium to good, 4½d to 5d; best merino, 7½d to 8½d medium to good, 7d to 7½d; lambs, to 8½d.

Hides.—We held our fortnightly hide sale on Thursday last, when we offered a good catalogue. Competition was keen and prices showed a slight advance on last sale. Quotations: Stout heavy ox hides, 9d to 9½d; heavy, 8½d to 9d; medium, 7½d to 8½d; light, 7½d to 7¾d; stout heavy cow hides, 7½d to 7¾d; medium, 7½d to 7¾d; light, 6½d to 7d; best calfskins, to 10½d; medium, 10d to 10½d; damaged and inferior, 4½d to 7d; yearlings, 7½d to 8½d.

WEDDING BELLS

BRAZIL—HAMPSON.

A pretty wedding (writes a correspondent) was celebrated at the Sacred Heart Church, Reefton, on April 29, when Miss Mary A. Hampson, fourth daughter of Mrs. T. Hampson, Grey road, was married to Mr. Garret Brazil, second son of Mr. J. Brazil, Cronadon. The ceremony was performed by the Rev. Father Galerne. The bride, who was given away by her brother (Mr. J. Hampson), wore a costume of white chiffon taffeta, trimmed with silk ruchings and embroidery, and the usual veil and wreath, and carried a bouquet of white daisies and maiden hair fern. The bride was attended by her sister (Miss Nora Hampson) and Miss Brazil, who wore cream dresses and black picture hats. Miss C. O'Donnell acted as flower girl. Mr. Patrick Coll was best man and Mr. Hugh Hampson was groomsmen. The bridegroom's present to the bride was a beautiful gold cross and chain, and to each of the bridesmaids he gave a gold brooch. The bride's present to the bridegroom was a gentleman's dressing case. At the conclusion of the ceremony a large number of guests were entertained at the residence of the bride's mother, where the wedding breakfast was laid. The presents were numerous and costly, and included several substantial cheques. The honeymoon was spent in Canterbury.

Sir Arthur Guinness, Speaker of the House of Representatives, passed away at his residence, Grey-mouth, on Tuesday afternoon. The deceased was actively engaged last week in looking after the interests of his constituents, and taking part in the celebrations in connection with the visit of H.M.S. New Zealand, when he appeared to be in his usual health. The deceased was born in India in 1846, and came to New Zealand at an early age with his parents. He had been a member of the House of Representatives for 29 years, and Speaker since 1903.

THE BRIGHTEST HOPE FOR THE RHEUMATIC VICTIM IS RHEUMO.

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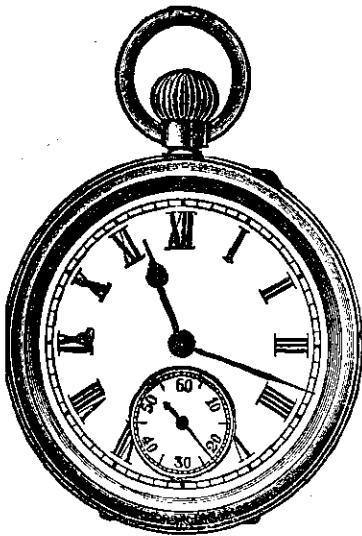
Gents warm, heavy tweed Overcoats in Brown, Grey, Heather, and other mixtures, with or without straps and vent at back; all sizes, post paid, for 32/6. This is a line which we can recommend and guarantee. Money back if not satisfactory.

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ITEMS OF SPORT

FOOTBALL.

Owing to bad weather all football fixtures for Saturday in Invercargill were postponed.

On the King's Birthday (writes our Christchurch correspondent) a team from St. Anne's Club, Wellington, played a team picked from the M.B.O.B. junior grades. After a fine game, the visitors won by 8 points to 3.

In Christchurch the football (senior) results on Saturday were as follow:—Albion (6 points) drew with Old Boys, Christchurch (3 points) beat Canterbury College (nil), Merivale (16 points) beat Linwood (9 points), Sydenham (13 points) beat Marist Brothers (12 points).

Playing third-class Rugby (writes our Wellington correspondent), St. Patrick's College beat Wadestown by 14 to 3, Redmond and Barry being conspicuous among the St. Patrick's players. Playing in the fifth class, St. Patrick's College A team were defeated by 14 to nil. The B team also suffered defeat from Wellington College A by 20 to nil.

The weather was fine in Auckland on Saturday for field games, and the attendance was large at all the games. Following are the Rugby results:—Marist Brothers (3 points) drew with City; Ponsonby (15 points) beat University (8 points), College Rifles (13 points) beat Parnell (8 points). Ponsonby and Marist Brothers are now level for the championship.

In senior football the Marist Brothers' Old Boys met Celtic on the Heretaunga ground, Hastings, when a splendid game resulted, the scores being—Old Boys 14, Celtic 11. Celtic's forwards played a dashing game, and overran their opponents in the loose, Shamrock, Peter, and Brooking being responsible for most of the work. Old Boys excelled in the open play and apparently were in fine form.

The second round of the Rugby championship was commenced in Wellington on Saturday in glorious weather. The football was not of a particularly bright character, but the public had one surprise sprung on them. Athletic, who were leading on the first round with an unbroken record, went under to Melrose by 8 points to 6. The other results were as follow:—Petone (19 points) beat St. James (13 points), Oriental (14 points) beat Victoria College ((6 points), Ponoke (3 points) drew with Wellington.

There were between 3000 and 4000 spectators on the Caledonian Ground, Dunedin, on Saturday to witness the Rugby game between Union and University, which resulted in the former scoring 8 points to 6 by their opponents. Zingari defeated Port Chalmers by 8 points to 5, and Southern beat Pirates, the score being 21 points to 9. Although the score might lead one to imagine that it was a one-sided game, this was not the case, as Pirates put up a very good fight, and had to lower their colors to a really superior team. Dunedin drew with Alhambra, each side scoring 3 points.

In Association football in Dunedin Mornington A defeated Christian Brothers by 4 goals to 1. Up to half-time neither side had scored, and the second spell had proceeded some time before a goal was registered on either side. Northern beat Maori Hill by 4 goals to 1, Ravensbourne defeated High School Old Boys by 2 goals to 1, Mornington B drew with Northern B (3 goals each), and Kaitangata scored 3 goals to 1 by Roslyn-Wakari. In the second grade Christian Brothers defeated Green Island by 5 goals to 4. Green Island were regarded as invincible, but after a great struggle, with plenty of goal-getting on either side, Christian Brothers led home by a goal. Hitherto neither team had sustained a loss. Salmon (2), Walsh (2), and Newman scored for the winners. In the third grade Roslyn-Wakari scored 5 goals against 3 by Christian Brothers A, and Southern 9 goals against nil by Christian Brothers B. In the fourth grade Mornington defeated Christian Brothers by 2 goals to nil.

Mr. W. Curran, of Oamaru (writes our Oamaru correspondent), is distinguishing himself in the Home-land, as the following item from the *Wigan Examiner* proves:—'Wigan A put up a good performance by easily defeating Warrington A, at Wilderspool, by 18 points to 2. Of course the home side were not so powerful as in former days, when they were greatly feared by the Wiganers. A feature of the match was the brilliant work of Curran, the colonial, who served up by far the best exposition of the game that we have seen from him since his arrival. Though Curran complains of feeling the effects of the weather and also that he is handicapped by the soft grounds, he was evidently in his element at Warrington, and fairly took the eye of the home crowd. Several of Curran's runs were sparkling items, and he registered three brilliant tries, two efforts being from his own half. He showed a fine turn of speed, and was clever in every respect.'

CRICKET.

An Ottawa message states that the Australian cricketers defeated a local eleven at Prince Albert, Saskatchewan, scoring 472 for seven wickets against Prince Albert's 78 for two innings.

His Lordship Bishop Grimes

The Continental edition of the London *Daily Mail* of April 25 says:—'The Right Rev. J. J. Grimes, Bishop of Christchurch, New Zealand, is now convalescent, and the guest of the Rector of the College of Sainte-Marie at La Seyne (Var.). The Bishop contracted an illness in the Red Sea whilst on his way from New Zealand to the Eucharistic Congress at Malta and was obliged to leave the boat at Marseilles, where he was treated by Dr. Hawthorne. He is now, however, well on the road to recovery, and will leave shortly for Lyons, whence he will go to London.'

OBITUARY

MRS. ELIZABETH JACKSON, CHRISTCHURCH.

After a long and truly Christian life Mrs. Elizabeth Jackson died a most peaceful and holy death, fortified by all the rites of Holy Church, on Thursday, May 15. The deceased lady was a native of County Tyrone, and from the time of her arrival in New Zealand, in 1865, to her death, she ever strove to inspire her children and friends with a love of the 'old land,' by glowing accounts of Ireland's glorious past, and recitals of the cruel sufferings our forefathers endured so as to hand down to us the priceless treasure of our faith. During her last illness, which extended over five months, she endured very great pain, but, supported by frequent Holy Communions, and by the kindly attentions of the Rev. Father O'Boyle and Rev. Father Long, she bore her sufferings with perfect resignation to God's holy will. Mrs. Jackson had a great devotion to the Blessed Virgin and to St. Patrick. She had the consolation of seeing three of her children (Sister Mary St. Martha, of the Sisters of the Good Shepherd, Melbourne; Sister Mary Cletus, of the Sisters of St. Joseph, Gisborne, and Rev. Brother Egbert, of the Marist Brothers, Timaru) devoting themselves to God's service in the religious state. Besides her sorrowing husband and ten children, Mrs. Jackson leaves two sisters (Mrs. Fitzgerald, Wellington, and Mrs. Ongley, Oamaru) and two brothers (Mr. M. Mullin, Timaru, and Mr. W. Mullin, Christchurch) to mourn the loss of a devoted wife, mother, and sister. The funeral took place from the Cathedral on Saturday, May 17, the Requiem Mass being celebrated by Rev. Father Long, who also officiated at the graveside in the Linwood cemetery.—R.I.P.

HELD OVER

Some letters on the Catholic Benefit Society question and a quantity of other matter are unavoidably held over.

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Ketteler's Social Reform (Metlake), 6/-.
The Supreme Problem (Godfrey Raupert), 5/-.
The Cult of Mary (J. Gerrard), 1/3.
The House and Table of God (Roche, S.J.), 3/-.
The Good Shepherd & His Little Lambs (H. Bosch), 3/-.
Elevations to the Sacred Heart (Anizan), 3/6.
Glories of the Sacred Heart (Manning), 4/-.
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MARRIAGE

BRAZIL—HAMPSON.—On April 29, 1913, at the Sacred Heart Church, Reefton, by Rev. Father Galerne, Garret, second son of Mr. J. Brazil, Cronadon, to Mary Ann, fourth daughter of Mrs. T. Hampson, Grey Road.

DEATH

JACKSON.—On May 15, 1913, Elizabeth, beloved wife of Alexander Jackson, of Christchurch (fortified by all the rites of Holy Church); aged 68 years.—R.I.P.

IN MEMORIAM

GALLAGHER.—Of your charity pray for the soul of Joseph Frances Gallagher, who died on June 13, 1912.

On whose soul, sweet Jesus, have mercy.

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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, JUNE 12, 1913.

ST. MARY'S ORPHANAGE: AN APPEAL



LAST week we gave a full and vivid description, from our Auckland correspondent, of the serious misfortune which has fallen upon St. Mary's Orphanage for girls at Takapuna. At 5 o'clock in the morning fire was discovered in the children's playroom; and in a very short time one of the most complete, best appointed, and most up-to-date buildings of its kind in the Dominion was levelled with the ground. An outstanding feature of the sad occurrence—and one which Catholics everywhere will read of with a feeling of pride—was the quiet heroism of the Sisters. Women are generally credited—in the mind of the average male person, at least—with being hysterical, emotional, and excitable, and quite unable to control themselves in an emergency. The good Sisters of St. Mary's gave the lie to all that. Quietly, calmly, without bustle or disorder or the faintest approach to panic, the scores of little ones were marshalled, and safely taken out of the burning building, not a solitary child being injured in any way. Thanks be to God, and the good Sisters, that this great misfortune was saved, at least, from becoming a dreadful tragedy.

*

But though we cannot be sufficiently thankful that there was no loss of life, the fact has still to be faced that the destruction of this splendid building is a heavy blow. Apart from the unsettlement and inconvenience to the Sisters, the direct monetary loss amounts to at the very least £3000. The fact that at the time of the disaster the building sheltered no less than one hundred otherwise homeless little ones tells its own tale as to the noble work which was being done within its walls. Further particulars cited by Bishop Cleary

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at the meeting of citizens reported elsewhere in this issue speak eloquently of the thoroughness and success of the methods employed and of the excellence of the material that is being developed at this institution. The Government inspector, who was to have examined the institution on the very day of the fire, declares that it was the most efficient orphanage in New Zealand, and that its record was one of the best. The Bishop of Auckland has, with his usual indomitable courage and determination, decided that the building must be at once replaced; and to enable this to be done a sum of from £8000 to £10,000 must be promptly found. To that end, we earnestly and confidently appeal to our readers, throughout the length and breadth of the Dominion, to meet this pressing need. The spirit of Catholic charity is, thank God, unquenchable, and the cry of the orphan is one that makes a never-failing appeal to every human heart. There is another aspect of the matter which we take the liberty of putting before our readers. If there is one man in New Zealand who has made the whole Catholic body his debtor it is Bishop Cleary. Without a thought of self, or of his own personal ease and comfort, he has labored unweariedly and given without stint of his time, energy, brain-power, and substance, not merely for the benefit of his own diocese, but to defend the rights and promote the well-being of the entire Catholic people of the Dominion. What he has done he has done, we know, from high sense of duty, and anything in the nature of personal recompense would, we may be assured, be distasteful to him; but many of our readers will share with us the feeling that it would be a graceful act on our part to mark our sense of the splendid service which he has rendered, and is rendering, to the cause of truth and justice, by relieving him without delay of any anxiety in connection with the erection of the most noble and necessary charity to which he has put his hand. Donations will be acknowledged in the columns of the *N.Z. Tablet*; and we remind readers that the prompt assistance is, in this pressing case, the best. There is none so poor but he may put a brick or two in the new Orphanage, and thus have a share in the good work of instructing our neglected children unto justice and training them up to be creditable citizens of New Zealand. Already the project has been taken up in Auckland with the utmost enthusiasm by representatives of all creeds and classes; and the meeting of citizens, presided over by the Deputy-Mayor and addressed by representative public men, is a magnificent tribute to the charity and public spiritedness of the northern city. That our people elsewhere will rise to the occasion we have not the slightest doubt. There is, we believe, no people on God's earth more loyal and generous-hearted, or more keenly grateful for service rendered, than the Catholic people of New Zealand; and we are confident that this appeal for so deserving a cause will meet with a hearty and enthusiastic response, and that St. Mary's Orphanage will speedily rise out of its ashes and resume its beneficent work upon even a grander scale than before.

Notes

The White-Washing of Canon Garland

We print elsewhere in this issue the remarkable deliverance published by the Bible in State Schools League, officially white-washing Canon Garland in respect to the serious charges of misrepresentation and controversial dishonesty laid against him by Bishop Cleary. We had intended to refer to the matter in our leading columns, but owing to the exigencies of space our comments must now stand over until next issue.

An Auckland Tribute

The following friendly and entertaining paragraph anent Bishop Cleary's Dunedin lecture appeared in the *N.Z. Observer* of June 7:—"Scotchbyterian Dunedin seems to regard Bishop Cleary as a citizen, perhaps because he once lived there and edited the *Tablet*.

Dunedin *Star* generously overlooks the fact that he is not a Presbyterian and hands him praise for his speech against the Bible-in-Schools propagandists and says that though he spoke over his time limit "there would be few people of the vast audience who could have wished his address to have been briefer than it was. When he was not analytical he was scornful. Always he was bright." It's true that Bishop Cleary can speak as forcefully as he can write and always be analytical and logical. The combination isn't usual, but the Bishop's fervent phrases are like Euclid expounded by Isaiah, and there are plenty of people who haven't any particular religious preferences who would walk through the wet for the privilege of having the intellectual pleasure of hearing Dr. Cleary's cold wit and fiery impulse combined in debate."

'The Monk and the Woman'

'The Monk and the Woman' is having a troubled passage through the North Island; and the press critics are making it perfectly clear that the New Zealand public have no time for offensive productions of this sort. Thus the *Hastings Standard* of May 22 remarks: "'The Monk and the Woman,' a melodrama by Frederick Melville, was produced by the Marlow Dramatic Company at the Princess Theatre, Hastings, last evening. . . . To say that the play is one that appeals to the good taste of the public would be incorrect. The mounting of the piece, with the exception of the periods when the limited stage space precluded the whole effects from being shown, was excellent, and the acting in some instances reached a very high standard, but the author has attempted to portray a story which in itself is ridiculously absurd. He has produced burlesque not melodrama, and that this was obvious to the large majority of the audience last night was made very evident throughout the performance. "The Monk and the Woman" has been condemned as being an insult to the religious beliefs of a certain section of the community, and probably some theatregoers who witnessed last night's production may hold similar views; but the whole scheme of the play appeared as an absurdity, and that being the case, it is harmless.'

The *Taranaki Herald* of June 6 is still more emphatic, and condemns the production in round, set terms. After mentioning that the company 'played to a fair house,' our contemporary remarks: 'The play is one which is calculated to give great offence to religious people, and especially so to members of a particular Church, which is much to be deplored. Somehow it goes against the grain to see a subject which is held in veneration by a large section of the Christian community held up to ridicule. Unfortunately there is a tendency nowadays to treat religious subjects with scant reverence, but one may imagine that few thinking people left the theatre last night without a feeling of regret that the modern stage had lent itself to the production of a religious burlesque such as they had just witnessed.'

Two Newman Anecdotes

In reviewing the Hon. Stephen Coleridge's *Memories*, recently published, the *Guardian* (Anglican) quotes some of Mr. Coleridge's reminiscences of Cardinal Newman. Here is one:—"He was often very humorous in a gentle, winning way. I remember once him telling us after dinner about some High Church Anglican, whose name I have now forgotten, who travelled to Italy, and when he got to Rome went to a service in one of the churches, and, being an advanced Churchman, essayed to participate in the ceremonial, kneeling when the priest knelt and standing when he stood; and just at the conclusion of the service he noted on looking round that he was the only man in the congregation—all the other worshippers being women. "The fact was," said the Cardinal, "he had been churched."

And here is the Cardinal in yet another unfamiliar aspect:—"He came on one of his periodical visits when

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my boy Johnnie was about three years old, and about the middle of breakfast, according to custom, he was brought down and sat as usual on my wife's knee, who was just opposite the Cardinal at table. I do not think the old man saw any little children very often in an intimate way. . . . After gazing at them silently for a little while he became visibly moved, and rising from the table he murmured in a low voice, half introspectively, as it were, "I think I must bless him." He came round the table, and laid his hand on the little child's head, and said a few inaudible words of benediction. I think every one present was touched, and glad to have been present at so beautiful a moment.'

DIOCESE OF DUNEDIN

A social in aid of the furnishing of the local stall at the forthcoming bazaar will be held on Friday evening in the Sacred Heart Schoolroom, North-east Valley.

The annual collection on behalf of the St. Vincent de Paul Society, which was held at St. Joseph's Cathedral on Sunday, will be continued on next Sunday, and will also be taken up at the North-east Valley and Kaikorai churches.

Early on Sunday morning a fire broke out in a tobacconist's shop occupying a portion of the *Tablet* Company's buildings. The outbreak, which gutted the shop, was fortunately discovered before it had time to reach the printing works. As it was some damage was done to the stock of paper by water.

The usual weekly meeting of the St. Patrick's Men's Club was held in the presbytery, South Dunedin, on Monday night. Rev. Father Delany presided over a fair attendance of members. During the evening Rev. Father Morkane gave a most interesting and instructive lecture on the works of Shakespeare, which showed clearly to those present that notwithstanding the period in which he lived, Shakespeare had a great leaning towards the Catholic Faith. In moving a hearty vote of thanks to Rev. Father Morkane for his much appreciated lecture, Mr. Robinson said it was a pity the young men did not take the grand opportunity of joining the club and participating in such instructive and lucid addresses as the one delivered by Rev. Father Morkane.

CATHOLIC FEDERATION

WELLINGTON DIOCESAN COUNCIL.

(From our own correspondent.)

The first meeting of the Wellington Diocesan Council of the New Zealand Catholic Federation was held at St. Patrick's Hall on Tuesday, June 3. His Grace Archbishop Redwood, S.M., and his Grace the Coadjutor-Archbishop, Ven. Archdeacon Devoy, Very Rev. Deans Regnault (Provincial), Holley (Wanganui), Very Rev. Father Keogh (Hastings), Rev. Fathers Harnett (Masterton), Daly (Upper Hutt), Bowe (Carterton), De Lach (Otaki), J. Goggan, J. Herring, Hurley, Barra (Wellington) were present, and also the following delegates:—Messrs. Bowler and Jans (Stratford), J. Walsh (Eltham), T. White (Kaponga), H. McKeown and H. F. O'Leary (St. Mary's, Wellington), E. R. Daniel (Hastings), Devine, Breen, and Kennedy (Palmerston North), Miss Gaynor and Mr. Lenihan (Petone), Messrs. P. J. Hennessey (Foxton), J. E. Ward and J. L. Leydon (Westport), J. Comeskey (Upper Hutt), O'Connor (Masterton), T. Hodgins (Pahiatua), Considine (Carterton), W. P. Patton, J. Power (Lower Hutt), M. J. Lynch (Otaki), T. J. McCosker and Logan (Wellington South), Ellis and Williams (St. Joseph's, Wellington), Geo. Girling-Butcher and J. W. Callaghan (Thorndon), Harker and Parker (Wairoa), Mr. and Mrs. T. P. Halpin (Napier), Mrs. Roderick McDonald and Messrs. R. A. McDonald

(Levin), E. J. L. Whiting (Wanganui), R. P. Flanagan (New Plymouth), and J. J. L. Burke (Feilding).

Mr. G. Girling-Butcher was voted to the chair, and Mr. P. D. Hoskins acted as secretary for the meeting.

Both his Grace Archbishop Redwood and his Grace the Coadjutor-Archbishop were given a warm reception. The former was welcomed on his return from Europe, and the latter congratulated on his elevation to the Coadjutor-Archbishopric of Wellington.

His Grace Archbishop Redwood eulogised the great work of the Catholic Federation. He instanced the successful results in Germany, Australia, and America through federation and the growth of Catholicity in those countries. He also compared those countries with France, where no such organisation existed, but he was glad to say that France was now organising, and as a result would eventually show that by organisation Catholicity would once more gain the position it had prior to the recent trouble, and would even become stronger than in the past.

His Grace Archbishop O'Shea also spoke, and congratulated the Federation on the work already done by it, although it had existed for a short time only. He complimented the country districts on being so well represented, and on the self-sacrifice they had made in devoting a day to discussing the interests of Federation. Minorities (he said) must organise, and it was a false saying that minorities must suffer. They, therefore, must show that minorities must have their rights. At the present time we were laboring under several injustices. Therefore, in forming the Federation, they were defending their just rights. In the matter of education Catholics were contributing £140,000 per annum to public education, not one penny of which came back to them. This was a low estimate, besides which Catholics had to support and equip their own schools. There was also the unfair treatment meted out to them in the matter of State scholarships, and the threatened introduction of the Bible into the State schools, and it was in matters such as these that the Federation must move.

The first subject discussed was the Bible-in-Schools movement, which brought forth some very interesting discussion, and several important motions were passed for the Dominion Executive to take action.

Very Rev. Dean Holley, S.M., Wanganui, spoke on the next subject on the order paper, 'Politics and the attitude of the Federation towards Parliamentary politics.' He said that his branch considered that the circular issued by the Dominion Executive was altogether too drastic, and through the restrictions contained therein the services of good Catholics were lost to the cause of the Federation.

Mr. J. W. Callaghan moved, and the Very Rev. Dean Holley seconded—'That the Wellington Diocesan Council disapproves of the circular on politics issued by the Dominion Executive, and that it be a recommendation to that body to withdraw it.' This was carried, as was also the following motion moved by the Very Rev. Father Keogh, S.M., Hastings, and seconded by Mr. J. Walsh, Eltham—'That the Wellington Diocesan Council approves of full freedom of action regarding politics be given parish councils in matters that touch our religion.'

The next subject was the attitude of the Federation towards municipal, Education Board, and school committee elections. This evoked an interesting discussion, and brought forth the following motions:—'That this Diocesan Council encourages its parish councils to secure the return of as many Catholics as possible, or men favorably disposed towards us on school committees,' moved by Mr. R. P. Flanagan (New Plymouth), and seconded by Mr. P. J. Hennessey (Foxton); 'That this Diocesan Council advises its parish councils to take an active interest in municipal and Charitable Aid Board elections, and endeavor to secure the return of as many Catholics or fair-minded men as possible,' was moved by Messrs Callaghan (Thorndon) and Flanagan (New Plymouth). 'Proportional representation'



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was the next item on the order paper, when Mr. J. W. Callaghan briefly and lucidly outlined the features of the scheme. After some discussion, it was decided to ask some gentlemen, who were conversant with the scheme, to lecture on it before members of the Federation in different parts of the archdiocese.

The conference next discussed 'Immigration,' and the secretary, for the information of those present, read the correspondence between the Dominion Executive and the Minister for Immigration on the question of granting a subsidy to Catholics through the St. Vincent de Paul Society for housing Catholic immigrant girls, and with regard to giving facilities for that society to visit immigrant vessels on arrival at the different ports. The chairman outlined the intentions of the Dominion Executive to establish in the near future a labor and immigration bureau, where Catholics who required labor could notify the officers of vacant berths, and Catholics desiring employment could be provided with such. He also expressed the gratitude of the Federation to the Victorian Federation for the many acts of kindness and advice given.

After some discussion, the conference discussed the next item, 'Organisation,' in which the fee charged for membership to children was thought by many to be too high, especially where the family was a large one. Several suggestions were made, and finally a resolution was moved by Mr. J. Comeskey (Upper Hutt), and seconded by the Ven. Archdeacon Devoy, that it be a recommendation to the Dominion Executive after the expiration of the first twelve months to make the charge for children sixpence instead of one shilling per annum.

Various members laid stress on the importance of having enrolled within the ranks of the Federation every Catholic man, woman, and child in the Dominion, and the necessity for a house to house canvass being made through each parish for this purpose.

The constitution and rules were the next item for discussion. Mr. F. P. Halpin (Napier) moved a remit by his branch that the election of parish committees be made by the parishioners instead of by parish priests. After considerable discussion the motion was thrown out, only the mover and the seconder voting for it.

Mr. Casey thought that the Dominion Executive required strengthening, but as rule 13, clause C, provided for this no further action was taken.

Under the heading of 'Finance,' the question of paying delegates' expenses to the Diocesan Council was discussed, and it was found that neither the Diocesan Council nor the Dominion Executive were in a position to defray this expense. Very Rev. Father Keogh (Hastings) and Mr. J. Walsh (Eltham) moved that permission be given to parish councils to pay out of their funds (of 2d per member) the expenses of delegates. If unable to do so to send delegates willing and able to come at their own expense.

Mr. Considine (Martinborough) thought that those who could afford to pay more than 1s per annum to the Federation should do so. It was a cause which

required assistance, and he announced that he would make a donation of £5 to the funds.

The delegates from Wanganui and Palmerston North brought forward remits from their respective branches, requesting that a marquee be erected at each military camp for Catholic Territorials. It was pointed out, however, that the Defence Department does not grant marquees to religious denominations. It, therefore, would be necessary to purchase one, which would cost nearly £100. As this was beyond the resources of the Federation, the matter was allowed to stand over in the meantime.

The chairman ((Mr. Girling-Butcher) brought up the subject of scholarships, and moved—'That it be a remit from the Diocesan Council to the Dominion Executive that the Executive take legal advice re education scholarships, and that the matter be ventilated in the law courts.' This was carried unanimously.

The chairman also moved that a hearty vote of thanks be accorded the Catholic Club for the use of St. Patrick's Hall, and he also moved a hearty vote of thanks to his Grace the Archbishop and his Grace the Coadjutor-Archbishop for their presence with them the whole of that day (from 10 in the morning until 10 in the evening), and for the deep interest they had displayed in the work of the Federation.

His Grace the Archbishop and his Grace the Coadjutor-Archbishop thanked the conference for the vote so enthusiastically carried, and said that it was quite a pleasure for them to be amongst them and listen to the interesting discussions on the various works of the Federation.

The chairman and secretary were accorded a vote of thanks by acclamation on the motion of Mr. Considine, Carterton.

The election of officers of the Diocesan Council resulted as follows:—President, Mr. George Girling-Butcher; vice-presidents, Very Rev. Father Keogh and Mr. J. W. Callaghan; secretary, Mr. R. H. Williams; treasurer, Mr. B. Ellis; delegates to the Dominion Executive, Mr. Girling-Butcher, Very Rev. Dean Holley, and Mr. J. W. Callaghan.

The Wellington Diocesan Council has now thirty-two branches, and an approximate membership of from 6000 to 7000 members.

ANSWERS TO CORRESPONDENTS

F.T.O.—We will do our best to get the whole article; but in any case will publish a portion next week.

AILEEN.—The name 'Roman Catholics' is occasionally used by members of the Catholic Church, with the view of indicating that we are in communion with the See of Rome; but the term is objectionable as being liable to be misunderstood and to be interpreted as signifying that there are other 'Catholics' who are not 'Roman.' Our age-long, rightful name is 'Catholics'; and to that we should uniformly and strictly adhere.

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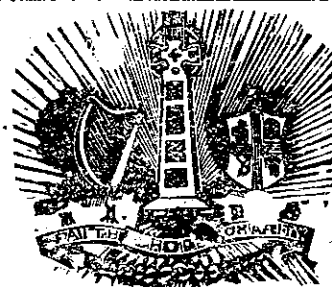
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Irish News

GENERAL.

Mrs. Lennon, widow of the late Workhouse Master in Westport, has been unanimously appointed in his place by the Guardians.

Arrangements are nearly completed by the Congested Districts Board for the purchase of the Barton Estate, at Glen and Fanad, Co. Donegal.

The death has taken place at the Christian Brothers' Monastery, Baldoyle, of Brother John Regis Clarke, in the eighty-seventh year of his age.

A movement is on foot in his native parish of Stranorlar to celebrate this year the centenary of the birth of Isaac Butt and to erect a memorial hall.

A well-known figure in Lisburn has passed away in his 83rd year, in the person of Mr. John Ruddy, who served under Lord Raglan at the Crimea. A native of Killyman, Co. Tyrone, he ran the old mail coach for many years between Belfast and Dublin.

Two magnificent gifts have been made to the Claremorris Church of our Lady of Good Counsel. They consist of a beautiful pulpit and a rich and costly set of Stations of the Cross, the former presented by Mr. and Mrs. T. W. McElroy and the latter by Miss Begloy, Claremorris.

Judge Todd, on receiving white gloves at Coleraine, said these were the third pair he received in the county at the present Sessions, and he was to receive a fourth pair at Magherafelt, showing the entire county free from crime. Judge Green was presented with white gloves at Armagh Quarter Sessions.

The Most Rev. Dr. Fogarty, Bishop of Killaloe, in referring to a recent shooting case in County Clare, said that people who committed such outrages were not fit to be members of the Catholic Church, and it had been forced upon him to inflict on that crime the highest penalty it was in the power of the Church to impose—that of excommunication.

The Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, raised the first sod on April 17 in connection with the erection of the new church in Edenderry. The people of Edenderry, which is a comparatively poor parish, have in a little over twelve months contributed practically the whole of the sum needed to carry out the work, which it is estimated will cost between £8000 and £9000.

At the opening of a new Town Hall in Ballinasloe, Most Rev. Dr. Gilmartin spoke of the value of such a building as a centre for the promotion of the welfare and happiness of the social body. A healthy public opinion was the breath of life of a community, and the good of the community should, he advised, be the direct object of public action. He looked forward to seeing the hall filled with farmers and farmers' sons listening to practical lectures on the chief industry of the country. He rejoiced that the building was flanked by a national school and a temperance hall. He wished to see the hall a centre of refined and elevating recreation, and of cultured amusement.

On April 15 a fatal railway accident occurred at Strabane, resulting in the death of the Rev. Patrick McLaughlin, P.P., Iskaheen, Co. Donegal. It appears that Father McLaughlin, who was on a visit to the town of Strabane, was crossing the footway over the railway line at the station there, and, the weather being somewhat unpleasant, he was carrying his umbrella open, and was thus unable to notice the approach of a train which was quite close to him. Before he could reach the opposite side of the line he was knocked down by the train, sustaining severe injuries to one of his arms and one of his legs. Immediately after the occurrence Father McLaughlin was removed to Lifford Infirmary, where he died a couple of hours after admission.

A MARRIAGE CASE.

'Ne Temere' has come home to roost in the Protestant Church of Ireland. A Protestant widower in Ulster lately got married to his deceased wife's sister.

Now the Protestant Church in Ireland does not sanction such marriage, although the Presbyterian Church in Ireland does. So, since the widower could not get married by his own minister, he very promptly sought the services of a convenient Presbyterian minister, and got married in a Presbyterian church, according to the Presbyterian rite. The Protestant Church in Ireland declined to regard the marriage as being a marriage at all, and, according to the *Glasgow Observer*, it applies to it the very ugly term of 'sinful concubinage.' At a meeting of the General Synod of the Protestant Church in Ireland, the case was discussed, and it was resolved to maintain the rule of the Church against such marriages as being 'the only way to guard the sanctity of the home.'

CATHOLICS AND PROTESTANTS IN MONAGHAN.

For the contention that the Irish Protestants are more progressive and succeed better in business than the Irish Catholics there is no substantial ground. Where the conditions are the same the decline in the Protestant population is as a rule quite as great as it is amongst the Catholics. In the *Dublin Leader*, Mr. T. Galloway Rigg gives a table showing the denominational losses in Monaghan since 1861, the date of the first religious census. From this it appears that between 1861 and 1911 the Catholic decline was 42.5 per cent. and the decline of the non-Catholics 53.7 per cent. It is not easy, says Mr. Rigg, to account for the Protestant being proportionately greater than the Catholic decline. No doubt there were local conditions which explain the fact. What is clear in this case, as in so many others of the same kind in which a close examination is made, is that the emigration hurts Catholics and Protestants alike, and that the Protestants ought to help the leaders of the national movement to put an end to it. The population of Monaghan in 1841 numbered 200,000 persons. By 1911 it had decreased by over 64 per cent. Although only 12 per cent. of the population, the Episcopalians hold the same number of public appointments in the county as the Catholics, who are 75 per cent.

THE HOME RULE FUND.

The second list of subscriptions to the Home Rule Fund for 1913 is most satisfactory, and shows that the country is fully alive to the necessity of making this year's total surpass all records. Cork has followed a splendid lead given by Dublin, and, in numerous other districts all over the country, meetings have been held and arrangements made for taking up collections. In this matter, the branches of the United Irish League are, as usual, taking a leading part, and from the numerous divisions of the A.O.H. and the I.N. Foresters, and other organisations, the most generous and encouraging support is forthcoming. Support of the Irish Party and the national cause unites all sections of the people as they never were united before, and a spirit of energy and enthusiasm has been called forth by the progress of the Home Rule Bill which cannot but conduce most powerfully to the final passage of the Bill into law.

THE ASCENDANCY PARTY AND THE WORKERS.

At a meeting held in Ringsend on April 17, Mr. William Mills Forsyth, U.D.C., a non-Catholic, said the history of the Ascendancy Party was the same all over Ireland. In Belfast they held the majority in the palm of their hands, and they found the working men very useful, but what, he asked, had they done there for the working men? Not one solitary artisan's dwelling had been built in the city of Belfast. What record had the two or three little counties in the North-east of Ireland which desired to set up a Government of their own, to show of how they applied the two Acts of Parliament, viz.—the Laborers and Artisans Dwellings Acts—compared with the rest of Nationalist Ireland? It was well known that, so far as the working classes were concerned, the Ascendancy Party had never done anything to ameliorate their lot.

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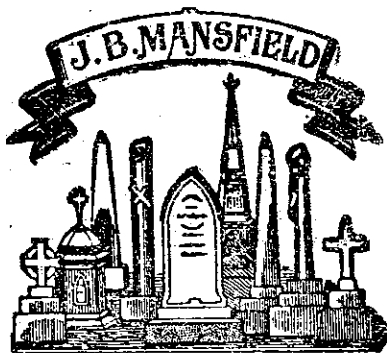
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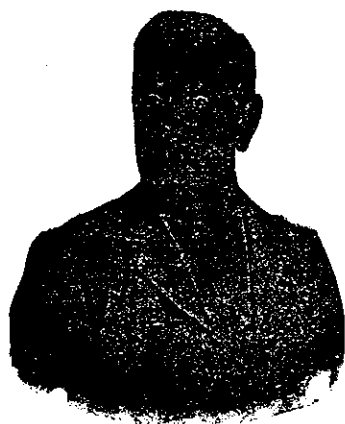
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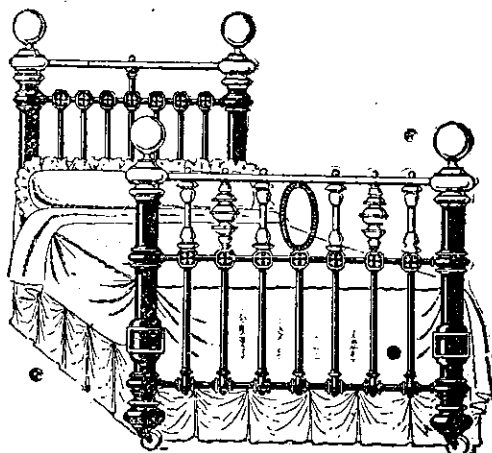
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AN HONEST ADMISSION.

Noticing the tobacco-growing industry and how it fared under British law, the London *Times* in its 'Irish Number' says:—'Ireland was almost the first country in Europe in which tobacco was grown, it having been brought over, along with the potato, by Sir Walter Raleigh and planted in his garden at Myrtle Lodge in Youghal, County Cork. Until 1660 it was grown in increasingly large quantities in Ireland until it was suppressed by an Act of Charles II. on the ground that—"the colonies and plantations of this kingdom in America should be defended, protected, and maintained and kept up and all due and possible encouragement be given to them." And so for the benefit of British planters in America an important Irish industry was crushed by a British Act of Parliament. Observing on further legislation of the same kind, the *Times* writer goes on to say:—"It is not possible here to rehearse again the story so discreditable to England of the sacrifice of Ireland's industries to the interests of the British traders. Tobacco culture in Ireland was extinguished in 1660, partially revived in 1779, only when it had laboriously once more established itself, to be again deliberately annihilated to disappear for over a century. Here and there throughout Ireland are still found fields that have retained the name of "the tobacco field," but all knowledge of the industry had vanished at the time when Sir Nugent Everard in 1898 drew public attention to experiments on tobacco-growing on his own land in County Meath.'

IRELAND'S FISHING.

Writing on the 'Variety and Importance' of Ireland's sea fishing resources, the London *Times* in its recent 'Irish Number' says:—"The fisheries of the Irish seas were probably worked in 500 B.C. or earlier by the large craft of the Phoenicians. After them fishing fleets continued to come from the Iberian Peninsula up to the middle of the sixteenth century, when Spaniards had permanent fishing stations on the coast. All round the South-west of Ireland are islands and bays still called "Spanish," and there are Spanish methods in building boats.' As to the commercial value of those Irish fisheries, the writer notes that: 'Fish commanded a good market on the Mediterranean coasts from the earliest times. The seas of Spain and Portugal were inconveniently deep; the run to the Irish coast and back was easy, so the fishing grounds off Ireland were for the ancient world what the Banks of Newfoundland have become for us. Scandinavia, Holland, Flanders, and Brittany at various times attached great importance to the fishing in Irish waters, and in later years were ready to pay the British Government for this privilege.'

Nails that are inclined to brittleness should be treated daily with a little pure white vaseline. The vaseline should be rubbed over and into the nails; and also worked into the under-part of the nail just above the finger-tip.

FOUND AT LAST.

This man in Australia certainly has found a reliable cough cure. He writes:—"I had to pay 1/8 Customs duty before I could get it, so that the bottle cost me 3/6. If it cost a pound a bottle I would take good care not to be without it. Why don't you advertise it in Australia? Baxter's Lung Preserver would beat all the cough remedies sold here.'

Every day we are receiving many letters just as enthusiastic as this. There is no doubt that Baxter's Lung Preserver is the finest cough remedy in New Zealand to-day.

It cures by building up the system generally, and helps Nature to throw off the cold. If the lungs are diseased Baxter's Lung Preserver makes new tissues, and so strengthens them that you can go through the severest winter without a cold.

Get a bottle to-day and keep it ready at home. It costs only 1/10 at all stores and chemists.

People We Hear About

The Duke and Duchess of Norfolk were among those who attended the Eucharistic Congress at Malta.

Amongst those who occupied seats in the Distinguished Strangers' Gallery during Mr. Lloyd George's Budget speech were the Very Rev. David Fleming and Mr. Martin Kennedy. They were introduced by Mr. Pat O'Brien, M.P.

The engagement of King Manoel to Princess Augusta Victoria of Hohenzollern is announced, and the marriage is likely to take place in the near future. The bride-elect, the only daughter of Prince William, the head of the non-reigning line of Hohenzollern, was born at Potsdam on August 19, 1890, and is thus nine months younger than the bridegroom. King Manoel is second cousin to his future bride through her paternal grandmother, the Princess Antonia, who was the daughter of Queen Maria da Gloria of Portugal, and so the aunt of King Carlos, the father of the bridegroom.

The death occurred on April 18 at Antibes, in the South of Europe, of Dr. Agnes McLaren, one of the first women doctors to qualify in the United Kingdom. The daughter of the late Mr. Duncan McLaren, M.P. for Edinburgh, Dr. Agnes McLaren became a Catholic, and in her later years devoted her leisure and energy assiduously to philanthropic work. She was one of the honorary secretaries of the Catholic Medical Mission to the Women and Children of India; she was an active member of the International Federation for the Abolition of the State Regulation of Vice; and also Honorary President of the Edinburgh Women's Suffrage Society.

In the current number of the *Waterford and South-East of Ireland Archaeological Journal* there is a letter from Don Rafael Merry del Val contradicting a statement made in a previous issue of the *Journal* that 'Cardinal Merry del Val was entrusted in his youth to the care of his kinsman Captain Merry, then residing in London.' Don Rafael Merry del Val writes: 'I wish to say that I deny this statement emphatically and entirely, as my son, Cardinal Merry del Val, was never under any other care than that of his parents, and he never saw Captain Merry. The Cardinal never left his home until, when he was eighteen years old, he went to St. Cuthbert's College, Ushaw, where he remained two years before going to Rome.'

King George, by calling the very ancient Barony of Furnival out of abeyance in favor of the Hon. Mary Frances Petre, the twelve-year-old daughter of Audrey Lady Petre, has added yet another to the not inconsiderable number of Catholic ladies who at present hold peerages in their own right. These include the Duchess of Norfolk, in her own right Baroness Herries (though that dignity is at present merged in the dignity of premier Duchess of England); Mona Baroness Beaumont, Ada Baroness Wentworth and now the youthful Baroness Furnival, who ranks before all the others, that barony having been created as long ago as the year 1295, in the reign of Richard I. The male line of the Furnivals became extinct in 1383, and the barony thereafter passed through the families of Nevill, Talbot, and Howard, falling at length into abeyance on the death of Edward, ninth Duke of Norfolk (in 1777), between his daughters, Winifrede Lady Stourton and Anne Lady Petre. It is from the latter of these two ladies that the present Lady Furnival descends, Lord Mowbray and Stourton (the senior co-heir) having stood aside in favor of his young kinswoman, the only child and heiress of the fourteenth Lord Petre. It is, by the way, of some interest to Scotsmen that Lady Furnival is entitled, as heir of line of the old Dukes of Norfolk, to bear on her coat of arms the special augmentation—the demi-lion of Scotland on a bend—which was granted to the Earl of Surrey (afterwards second Duke of Norfolk) for his victory at Flodden, just four hundred years ago, over the Scotch, whose King, James IV., fell on that fatal field.

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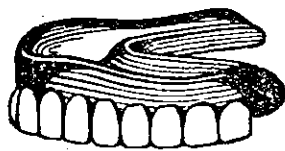
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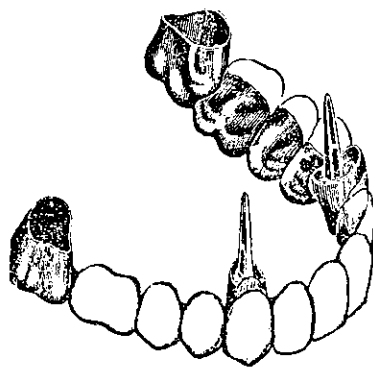
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DUNEDIN WINTER SHOW

The Dunedin Winter Show was opened last week by the Hon. F. H. D. Bell. Although the entries were slightly under those of last year, they made up for this falling-off by their superior quality. In fact, all who visited it, and especially those who have been in the habit of attending year after year, gave it as their opinion that it was the best held since the show was started. As it is, the ample space provided was severely taxed, and, considering the growing popularity of the show year by year, it was apparent that before long the A. and P. Society will have to extend their premises if they are to keep pace with the patronage extended to this attractive winter exhibition.

The Hon. the Minister for Internal Affairs, in his opening remarks, expressed regret at the absence of the Prime Minister, who was in the Auckland Province. Mr. Bell then referred to the opening of the markets of the world, which was a matter of importance to the whole of the Australasian colonies. America, under the revised tariff, would take our wool and meat, and he had been lately assured by a member of a well-known firm of meat salesmen that the Continent would shortly require frozen meat. The steady increase in the output of our dairy produce and its quality, and the large increases in the export of mutton to Canada and South Africa this season, were evidence that prices would be maintained.

The weather held beautifully fine during the week, with the result that the influx of visitors to Dunedin had been larger than on any former occasion.

There was an exceptionally fine show of fruit, especially apples, of which Central Otago and Taieri orchardists sent some splendidly grown and well-colored samples.

The Department of Agriculture had a hall placed entirely at its disposal, and made the finest display that it has yet done at this show. Special features were the samples of grain and roots grown under co-operation with farmers, and these formed an excellent object-lesson. There were also special sheaf exhibits from crops that have produced specially large yields. Other special features were specimens of grasses and fodder plants for revegetating depleted land and for reclaiming sand areas; fruit from Tauranga, fancy cheese from Weraoa, wine from the Waerenga Experimental Farm,

also samples of rope and hemp. Samples of silver beet, thousand-headed kale, chou moellier, veterinary exhibits, etc., went to make up a highly interesting, valuable, and educational display.

Among the Exhibits.

Year after year one of the most attractive exhibits at the Winter Show is that of the Christchurch Meat Company, Ltd. The goods bearing the brand of this company do not require any testimonial, as they have already made a name for themselves far beyond the confines of this Dominion, both by reason of their superior quality, moderate price, and the perfection reached in their putting up. In this Dominion we have beef and mutton which cannot be excelled, and when these commodities are treated in the most up-to-date manner, as is the case with the goods of the Christchurch Meat Company, there is no reason why they should not practically control the local market to the exclusion of those of the best houses in Europe. It was a most comprehensive display which this company made—extract of meat, sheep tongues in glass jars and tins, and various kinds of preserved meats. It is pleasing to know that a local industry of such magnitude has met with the success which it fully deserves.

Those who have any experience of motor cars, and even those who have not, know the difficulty of starting them. The builders of the famous Cadillac cars, for which Messrs. Dexter and Crozier, of Christchurch, are the agents, have surmounted this difficulty, as the car can be started by merely pressing an electric button. This is a distinct improvement on the old method, but it is only one of the many attractive new features of the Cadillac car. The one exhibited at the Winter Show last week was that which won the 100-guinea cup in New Zealand Reliability Trials to Kaikoura, and was also the winner last week of a gold medal for a trial from Dunedin to Timaru and back. Although there were numerous makes of cars at the show, all catering for public favor, still none seemed to attract so much attention as the Cadillac, which was a source of interest day after day to visitors.

Two or three very useful articles for domestic purposes were shown by the D.I.C. These were the Improved Victory sewing machine, with several new features; a labor-saving washing machine, which cannot be other than a boon to the worried housewife, and a vacuum carpet cleaner, which is a decided improvement on, and much more effective than, the old style.

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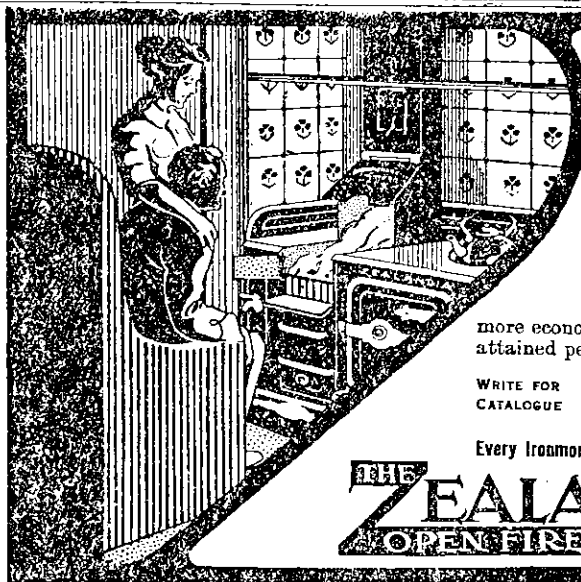
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Pick out one most suited to you. Buy her one of my **MAGNIFICENT ENGAGEMENT RINGS**—The sort that all girls like so much—pop it on her finger—and your future is settled! Why not to night? Can I supply a Ring Catalogue and size card.

Our Mail Order Service a boon to Country Residents.

F. W. TUCKER, 247 High Street, Christchurch.



Flawless Jap. Silks direct from Japan.

With wonderful commercial instinct the little Japanese is up to all sorts of methods to push his wares. Incidentally, with regard to White Silks the cunning little Jap. classifies them into three distinct grades. They are the *American Choice*, the *Australian Choice*, and the *English Choice*. The latter grades are the remains of the American Choice after Cousin Jonathan has had his pick. Fortunately, Hope Lewis dropped across a consignment of the American Choice Grade, with the result that a shipment has now landed of these beautiful high-grade Japanese Silks, which are free from any flaws. The values are exceptionally fine and the prices are wonderfully low.

PRICES—27in wide—2/-, 2/6, 2/11, 3/6.

Send for Samples.

HOPE LEWIS "The White House" TIMARU.

Messrs. G. and T. Young, Ltd., jewellers and silversmiths, of Dunedin, and also at Oamaru, Timaru, and Wellington, had, as usual on such occasions, a very valuable and comprehensive display of both gold and silver jewellery of the latest designs, that in gold being set with all the most fashionable gems, tourmalines, olivines, aquamarines, and cameos, while the silver jewellery contained some pretty examples of enamel work. As this old established firm possess unrivalled buying facilities in London, they are in a position to get new goods landed here by the time similar goods are on sale at Home, and thus customers are guaranteed to get the very latest designs at the earliest possible moment. Among the goods shown on the firm's stand were silver prize cups and bowls, and electro-plated kettles, jugs, cake baskets, cruets, etc., while a novelty in an electric clock which goes for three years was also shown.

Messrs. Briscoe and Co. had an exhibit of Marseilles roofing tiles, Wunderlich art metal ceilings, well-fire grates, fencing wire, copper work, etc. The Marseilles tiles and art metal ceilings were shown to advantage in the bungalow structure erected in the Brydone Hall. Our readers need not be told of the artistic effect produced by Marseilles tiles for roofing purposes, whilst art metal ceilings have come to be recognised as the right thing in every dwelling having any pretension to style.

The Milburn Lime and Cement Co. had an exhibit of their well known cement, and also many articles manufactured from it. The display showed to what perfection local manufactures have been brought, and to what varied uses cement can be put. As a local concern the company deserves the generous support which a discriminating public accords its manufactures.

The 'Champion' ranges, manufactured by Messrs. Brinsley and Co., are noted for the efficient manner in which they perform their work, and also for their

economy in the use of coal or wood. Then again the finish of these ranges is so superior, that one of them installed in a kitchen must be a matter of pride and pleasure to the mistress or maid who has to use it. They bake well, look well, are easily managed, and can be kept spick and span with a minimum of labor—a matter of considerable moment nowadays when domestic help is so difficult to obtain. The exhibit of ranges by this firm at the show received special attention, especially from the ladies, who are the best judges of household requisites. The exhibit included ranges suitable either for a cottage or a mansion; and all, whether large or small, were finished in that superior style for which this firm is noted.

That well-known firm, Messrs. Scoullar and Chisholm, Ltd., manufacturers of high-class furniture in artistic design, had an attractive display of bed-room and other furniture. This firm has a well-deserved reputation for the excellence of its manufactures, which are made by skilled workmen from well seasoned woods, and in designs in accordance with those which are in vogue in the Home countries at the present time.

An attractive display was that made by Messrs. Herbert, Haynes, and Co., who showed three rooms—dining-room, breakfast-room, and bed-room—furnished complete. The Queen Anne bed-room suite was in the new silver grey harewood style, and attracted much attention, and was greatly admired.

Let politicians disagree,
And pull each other's hair;
It makes no difference to me,
For little do I care.
But what I do care much about
You'll never guess, I'm sure
Unless your cold has been repaired
With Woods' Great Peppermint Cure.

THE PEOPLE'S PLACE

FOR VALUE

**Graham, Wilson
and Smellie**



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SEND US YOUR ORDER TO-DAY AND YOU WILL BE SERVED WELL.

A COMING ATTRACTION

On June 24 Graham, Wilson, and Smellie commence their ANNUAL WINTER STOCK-TAKING SALE, with every promise and indication of exceeding all previous years in volume of business. Have you ever been here at such a sale? If not, we trust FOR YOUR SAKE you will attend this time. SEND US YOUR ORDER if you cannot attend in person, but whatever you do, DON'T MISS THIS OPPORTUNITY.

Details of this Sale with prices will be found in the morning papers of June 24. Catalogue sent POST FREE to any address in the Dominion.

We give 1/- discount for every complete £ for cash.

DR. J. J. GRESHAM

MAIN STREET, GORE. . .

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BECOMING AUTUMN. MILLINERY

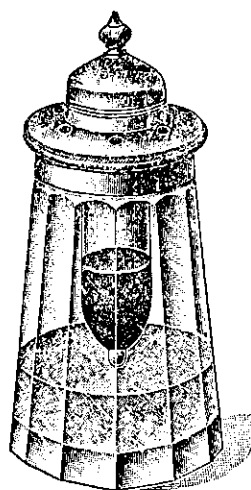
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HUNDREDS of New and Lovely Styles have just reached us from the English and Continental Markets. Country people who need Millinery, smart, yet useful, should write us for illustrations or describe their requirements.

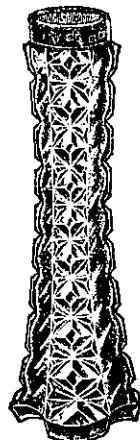
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Authoritative Drapers

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Tit Bits for 'Tablet' Readers.



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Solid Silver Mounted Vase, 1/8. each.

2/- in the £ Discount for Cash.



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GENTS.' MERCER.

Clerical Garments
a Speciality.

Thames St, OAMARU.

HAIRY HATS

Are the very latest in smart Headgear for men. Stylish, serviceable, and comfortable fitting. You will see the finest lot of these hats at HERB PRICE'S. They are unquestionably THE SMARTEST STYLES SEEN OUT. I have them in all the latest and best colors, including Greens, Mid-Greens, Gre., and Mole Color. Bows at back or side. Brims may be worn neglige or turned up all round. Send size and postal note when ordering by mail. Postage 6d extra. Price—8/6, 10/6, 12/6.

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Science Siftings

By 'VOLR.'

Lost Arts.

Current tradition credits the ancients with many 'lost arts.' It is still common to hear people say that means unknown to us must have been employed to erect the pyramids, that the Damascus blade is beyond the power of modern cutlers, and that the art of hardening copper died with some little brown Aztec. In point of fact (says the *New York Tribune*), larger stones than any found in the pyramids have been quarried in Maine, carried across the sea, and erected in buildings in England and France. If anyone cared to pay the cost, there are plenty of contractors who would build a replica of the largest pyramid, and would not take so very long about it. It is doubtful whether a 'Damascus blade' will stand as much as a good modern hand saw or the spring of a cheap clock. Copper can be hardened by modern methods to equal any specimen that has been left to us by the ancients. Many arts that are supposed to be lost are simply abandoned because there is no modern need of cultivating them, and others are not even abandoned, but employed every day and improved upon.

To Last Four More Centuries.

The ingenuity with which clever workmen restore damaged masterpieces of painting is shown by the means recently taken to rescue a famous Madonna by Botticelli. The Madonna was painted on a wooden panel at least four hundred years ago. Not long since the wood began to crack, and it was feared that the painting would be ruined; but a restorer was found who said that he could save it. His first step was to paste thin strips of tissue paper on the face of the picture, pressing the paper into the uneven surface of the paint. He added layer after layer, until a thick body of paper concealed the picture. Then the restorer turned the picture over and began to sandpaper the board away. After many months of careful work he had all the wood removed, and nothing but the paint adhered to the paper. Next he glued a piece of linen canvas very carefully to the paint, and slowly and patiently removed the paper bit by bit. The work took nearly a year; but when it was finished the painting was in a condition to last another four centuries.

The Possibilities of Aerial Fleets.

A remarkable feat was performed on April 17 by Mr. G. Hamel, the aviator, who flew from Dover to Cologne without a stop. This remarkable flight, which began at 12.40 p.m. from Dover Harbor, and ended in the famous German city at 4.58 p.m., was made in a Bleriot monoplane. We (*Universe*) are not enthusiastic over the prospect of adding to the horrors and destructiveness of warfare which this feat brings within the bounds of possibility, but until the nations seriously begin to consider the question of 'turning their swords into ploughshares, and their spears into pruning hooks,' we are unfortunately compelled to look to our weapons of offence and defence if we intend to hold what we possess. Mr. Hamel's flight across five frontiers and over the soil of four foreign nations proves that we are rapidly approaching the time when aerial fleets will render the battleship more or less obsolete. War will be 'in the air' in a very real sense. Of what use would land fortresses or warships be against the attack of hundreds of winged monsters dropping deadly explosives on to the helpless combatants below? Possibly, however, human ingenuity will devise means of counter attack; and so the deadly rivalry goes on, and will go on until we arrive at the realisation of the poet's dread, 'the Parliament of Man and the Federation of the World.'

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.

Intercolonial

From Mr. John Redmond, M.P., leader of the Irish Parliamentary Party, Rev. Father G. A. Robinson, of Camberwell, Victoria, the foundation stone of whose church in honor of Our Lady of Victories was blessed on Sunday, May 25, has received the following cable:—'Have heard with delight great success attending your noble work. Congratulate your distinguished Archbishop, yourself, and good Australian people.'

On account of the inclement weather, the ceremonies arranged for the celebration of Corpus Christi at Manly on Sunday, May 25, had to be abandoned. A procession was held, however, through the cloisters of St. Patrick's College. His Grace the Archbishop carried the Blessed Sacrament under the canopy, accompanied by the students of the college chanting appropriate hymns. Benediction of the Blessed Sacrament was afterwards given by the Archbishop, to which a large number of people who had journeyed to Manly hoping that the celebration would take place, were admitted.

The estate of the late Dr. John Joseph Donovan, of Sydney, has been valued for probate purposes at over £50,000. Among his charitable bequests were the following:—The Particular Council of Sydney for St. Vincent de Paul Society (for distribution in such proportions as the council might think expedient among the several conferences of the society in Sydney and suburbs for the relief of the poor), £300; the Home for Aged Poor, Randwick, £300; St. Vincent's Hospital, Sydney, £500; Lewisham Hospital, Sydney, £400; St. Joseph's Hospital, Auburn, and the Mater Misericordiae Hospital, North Sydney, £300 each; Sacred Heart Hospice, Darlinghurst road, £200; St. Anne's Orphanage, Liverpool, St. Michael's Orphanage, Baulkham Hills, St. Brigid's Orphanage, Ryde, St. Joseph's Orphanage (for girls), Lane Cove road, St. Joseph's Orphanage (for boys), Kincumber, the Good Samaritan Industrial School, Manly, St. Vincent's Industrial Home Westmead, St. Martha's Industrial Home, Waitara, the Foundling Home, Waitara, and St. Magdalene Refuge, Tempe, £200 each; Boys' Orphanage, Goulburn, Girls' Orphanage, North Goulburn, and the Institution for the Deaf and Dumb, Waratah, £100 each; St. Joseph's School for Poor Children, William street, Sydney, and St. John's School for Poor Children, Kent street, Sydney, £50 each.

The largest gathering which the beautiful Melbourne suburb, Camberwell, has ever known, assembled on Sunday afternoon, May 25, on the occasion of the laying of the foundation stone of the Church of Our Lady of Victories, the noble edifice which, thanks to the Rev. Father Robinson, is about to be erected. The attendance (says the *Age*) must have numbered well over 30,000. It was a glorious afternoon, and by 2 o'clock all manner of vehicles—motor cars, motor 'buses, landaus, waggonettes, and the rest—were making for the same destination. A special railway service was run, but it failed to cope very effectively with the rush, and at Flinders street station the supply of tickets gave out. Above the allotment on which the church is to be built long lines of flags were garlanded, and a space, quite inadequate for the purpose, was railed off for the accommodation of those participating in the procession. This is the church for which Father Robinson has invited the voluntary contribution of 50,000 stones, and the estimated cost is £25,000. Rev. Father Robinson read a cablegram from Cardinal Merry del Val, secretary to his Holiness the Pope, as follows:—'Holy Father learns with pleasure success attending great undertaking on auspicious occasion of laying foundation stone. Most lovingly imparts Apostolic Benediction to his Grace the Archbishop, his Grace the Coadjutor-Archbishop, your reverence, and all the faithful of Australia and New Zealand who co-operate in raising the beautiful church in honor of Our Lady of Victories.' His Grace the Archbishop of Melbourne, assisted by the Most Rev. Dr. Mannix, performed the ceremony and delivered an address.

C. M. Simpson

MONUMENTAL WORKS

COLINGWOOD STREET, NELSON.

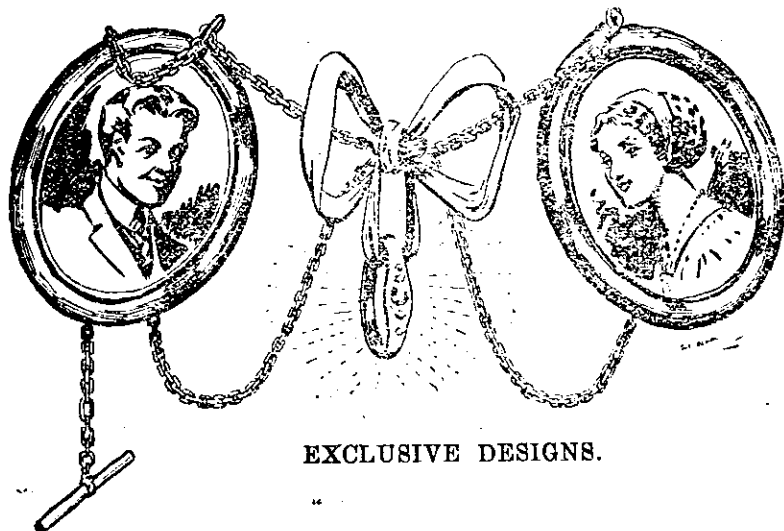
Cemetery work completed in any part of the district. (Established 1873.)

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Object— TO CLEAR STOCK OUT BEFORE NEW BUILDINGS ERECTED.

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WATCHMAKER & JEWELLER
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We make a Speciality of Novelties of the most Up-to-date Jewellers' Lines.

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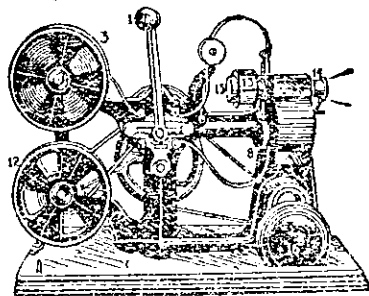


DIAGRAM OF PATHE'S HOME CINEMATOGRAPH.

No 1, Handle; No 3, Delivery Spool; No 12, Reeling Spool; No 8, The Gate of the Machine (the lamp-house is on the gate); Nos 13 and 15, Lamp-house; No 14, Lens; No 16, Magneto.

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Tower Chambers, Corner High and Lichfield Streets, Christchurch, and at Corner Moore and Cass Streets, Ashburton (Phone 189)
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The Pathescope is a scientifically perfect, yet extremely simple machine, light, compact, portable, and carrying all the manifold improvements and simplified adjustments of the larger theatre Projector, now making it possible to enjoy in one's own home, in the chosen company of one's own relatives and friends, the pleasures which the life-like reproduction of the world's most interesting and topical pictures can give.

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Good Accommodation for Travelling Public. Best Brands of Wines and Spirits kept.

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(Late Ranfurly, Central Otago).

A SUPERIOR GRUEL.

You can make a delicate, delicious, pure gruel from

ROBINSON'S PATENT GROATS in ten minutes that will please you more than you can imagine. Being easily digested—much more easily than gruel from ordinary meal—it's just the thing for invalids and infants.

The Church in the United States

According to the advance sheets of the 1913 edition of the *Official Catholic Directory*, there are 15,154,158 Catholics in the United States. This figure includes only the Catholics of the United States proper and does not embrace the people of our faith in the foreign possessions of this country.

The Catholic population for this year shows an increase of only 138,589 over the figures for 1912. This increase will not satisfy many; but, as a matter of information, the publishers state that the Catholic population figures are printed in the *Directory* just as they are furnished by the diocesan officials. Perhaps, in fairness, however, it ought to be mentioned that in thirty-five dioceses no changes were made in the population figures. In six cases where changes were made the revision was downward, one diocese reducing its population figure by 25,000, another by 12,000, while a third cut off 10,620. The three other reductions were only slight. It is impossible in all districts to take an annual census and in numerous dioceses the census is taken every five years. In two or three American dioceses the figures are changed only every ten years.

Adding the 7,131,989 Catholics in the Philippines, the million or more in Porto Rico, the 11,510 in Alaska, the 42,108 in the Hawaiian Islands, and the 900 on the Canal Zone, it will be found that there are 23,329,047 Catholics under the Stars and Stripes.

The *Directory* is full of interesting figures, and according to the 1913 issue a new Catholic church is built every day in the year. There were 373 new churches established during 1912, some of them, of course, being only mission churches. To be exact, there are 244 new churches with resident pastors and 129 new mission churches, that is, served by a neighboring pastor. All told there are 14,312 churches in the United States, 9501 having resident pastors.

According to the *Directory* there are 17,945 Catholic clergymen in the United States, 13,273 being secular clergy and 4672 being members of Religious Orders. In addition to the 17,945 priests, there are, also, hundreds of Fathers in distant lands; in fact, there is hardly a civilised or uncivilised land where United States clergy are not to be found.

In addition to the 17,945 clergymen engaged in the United States there are 6169 men and youths studying in 85 seminaries, located in various parts of the country. There are also 230 colleges and academies for boys and 684 academies for girls, where the higher education of Catholic youth is given serious attention. The number of academies for girls, is of course, larger than the number of colleges for men and boys, but the number of men and boy students is much larger than girl students.

One of the features of the *Directory* which will give food for thought is the table giving the statistics of the parochial schools. According to the figures which have been supplied by the Diocesan Chancery officials there are 5256 parishes which have parochial schools connected with the churches. In these 5256 schools 1,360,761 boys and girls are receiving their elementary education. Furthermore it must be borne in mind that in many rural districts, where parochial schools cannot be organised, due provision is made for the religious instruction of youth. With this in mind the fact that 1,360,761 children are attending the parochial schools will stand out more sharply.

It must also be remembered that there are 47,415 orphans in the orphan asylums, and adding together the number of pupils in parochial schools, in orphan asylums, detention schools, institutes, academies, high schools and colleges, it will be found that there are 1,593,316 young people under Catholic care in the United States.

The most important item in connection with the table of statistics, is, of course, the population item. The following are the States having the largest Catholic population:—New York, 2,790,629; Pennsylvania, 1,633,353; Illinois, 1,460,987; Massachusetts, 1,383,435; Ohio, 743,065; Louisiana, 584,000; Michigan, 568,505; Wisconsin, 558,476.

Magellan's Great Discovery

Fernando Magellan belonged to an ancient and noble family, and was born at Oporto, Portugal, about the year 1480. From boyhood he was noted for piety, bravery, and enterprise. He spent some years at the court of his native country, and afterwards served with distinction in the Portuguese army. In 1517 he turned his steps to Spain. Magellan's mind was now filled with a mighty enterprise. A passage around Southern America, Magellan reasoned, would be a much shorter highway for commerce than the usual route by the Cape of Good Hope.

Besides, if such a passage were discovered he could then sail around the world. This idea, it will be remembered, owed its origin to the genius of Columbus; but it remained for another great Catholic pioneer to carry it into execution. Magellan at once made his plans known to Cardinal Jimenez and King Charles V., and met with every encouragement. Accordingly a fleet of five vessels having been put at his disposal, the little squadron set sail from San Lucar in September, 1519. The crew numbered two hundred and fifty men, and included several priests. After a rough passage of about two months, Magellan reached what is now the Bay of Rio Janeiro.

Proceeding along the coast, keeping a careful watch for every bay and inlet, he entered the River de la Plata on January 1, 1520, but, after sailing up the river for some days, he concluded it was not the strait of which he was in search, and continued his course toward the south. He reached the port of St. Julian on March 3, where he resolved to winter. In this uncomfortable station he lost one of his squadron, and the Spaniards suffered much from the excessive rigor of the climate. The fleet left the Bay of St. Julian about the middle of October, and following the coast very closely, reached the Cape on the north-east of the Strait on October 21. After sailing for twenty days in this lonely, labyrinthine, but picturesque strait, to which he gave his own name, which is three hundred miles in length, and where one of his ships deserted him, Magellan beheld the boundless expanse of the Southern Ocean.

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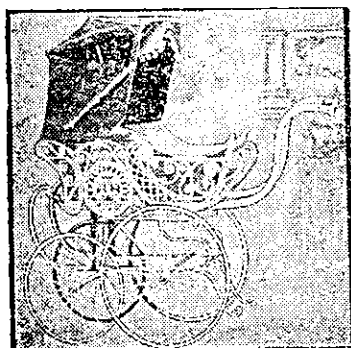
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A Very Special Quality in 56 in. Navy Serge at 2s. 6d. a Yard.



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This sort of thing pleases us immensely—shows we are in tip-top tailoring form, which of course means our securing many new customers.

How about you? Have we made you one of our smart suits? If not, allow us to tailor your next, and we'll guarantee you the maximum of satisfaction.

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Ladies Evening Shoes a Specialty.

SOLE AGENT for the Celebrated
WALK-OVER and CITIZEN Boots.

The Holy Father's Working Day

Popes of the twentieth century are expected to be hard at work all the time, if they would allay catastrophic surmises (says *Rome*). Kings, Prime Ministers, men of affairs, can afford every now and then to take a few weeks off duty without alarming anybody. If they are overworked, or convalescent, or in need of a change, their medical man says gravely: 'What your Majesty needs is a month's rest—go to the Riviera or to Cairo, and above all things, don't occupy yourself with business.' Dr. Marchiafava cannot say that to the Holy Father—all he can say and insist upon is: 'Take as much rest as you possibly can under the circumstances.'

It is only when Papal audiences are suspended that one realises how important a feature they form of the life of Rome. During the year 1912 the number of persons received in private and public audience by his Holiness was 49,597—in the first quarter of the year 11,581, in the second 20,116, in the third 9846, in the fourth 8054. These figures do not include the numerous pilgrimages, often numbering many hundreds of persons, and other collective audiences given in the Sala Clementina, the Sala Ducale, the Loggie. Nor do they include the official audiences of Tabella, as they are called, which take up much of the Pontiff's time. Every morning of the year the Pope confers for about an hour between 9 and 10 with the Cardinal Secretary, who lays before him the chief happenings of importance of the previous twenty-four hours. Every Friday Cardinal De Lai, Secretary of the Consistorial Congregation, consults the Pontiff on the more important affairs of his department—especially the nomination of bishops all over the world; every Saturday the Cardinal Vicar of Rome has a long interview connected with the business of the diocese; these audiences usually begin about sunset and sometimes last for two hours. Twice a month the Pope receives an account of the working of the congregations from the Cardinal Prefect of the Council, the Cardinal Prefect of the Rites, the Cardinal Datary, always accompanied by the Sub-Datary, the Cardinal Prefect of Propaganda; once a month he receives the Cardinal Chancellor of Holy Church, the Cardinal Prefect of the Segnatura Apostolica, the Cardinal Penitentiary, the Cardinal Prefect of the Congregation of Studies and the Cardinal Prefect of the Archives.

Nor is this all. Every morning the Pope grants a private audience to his Maestro di Camera, who acquaints him with the arrangements made for audiences, functions, etc.; every Thursday evening the Assessor of the Holy Office makes a special report on the work of that congregation; every Tuesday the Pontiff receives one of the two Secretaries of Propaganda for Ordinary Affairs and for Oriental Rites; twice a month he receives officially his Private Almoner, the Secretary of Briefs to Princes, the Secretary of Latin Letters; once a month he gives audiences to the President of the Noble Academy, the Promoter of the Faith, the Dean of the Rota, the Master of the Apostolic Palaces, the President of the School Commission for Rome, the Secretary of the Biblical Commission. Every Tuesday an audience is set apart for the Secretary of the Congregation for Extraordinary Ecclesiastical Affairs which has to treat of the politico-religious questions affecting the Holy See and the various civil governments; and every Friday an audience is granted to the Substitute for Ordinary Affairs of the Secretariate of State. Other important officials of the Roman Curia have speech with His Holiness at irregular intervals as occasion requires.

Finally Pius X. is normally engaged for two hours every morning, between 7 and 9, with his two secretaries, Mgr. Bressan and Mgr. Prescini, over his private correspondence. How important this last work has become is known to everybody who knows anything about the Vatican—indeed, the chronic grumblers, who are to be found in Rome as everywhere else, complain that the Segretariola has invaded the domain of congregations, tribunals, and offices, and that the Pope is constantly doing things which should be done through

the ordinary channels. But then there is another species of chronic grumbler who laments that the Pope does nothing, but has put everything into the hands of Cardinals De Lai, Merry del Val, and Vives y Tuto. Both kinds manage sometimes to get their ideas reflected in the newspapers, and both kinds agree that when the Pope suspends all his audiences and most of his work for a few weeks he must be very near death's door.

Father Nolan, Provincial of the Irish Jesuits, who presided in Dublin on Monday, April 20, at a lecture given there by Mgr. Benson on 'Lourdes,' dwelt on the extraordinary versatility of the lecturer. On Friday the Monsignor took part in a meeting of journalists in London. On Saturday he wrote a special report of the English Cup Final for a London paper, on Sunday he preached in London, and on Monday he was lecturing in Dublin on 'Lourdes.' Possibly enough, posterity may find that a new novel was blocked out in such intervals of leisure as the period comprised.

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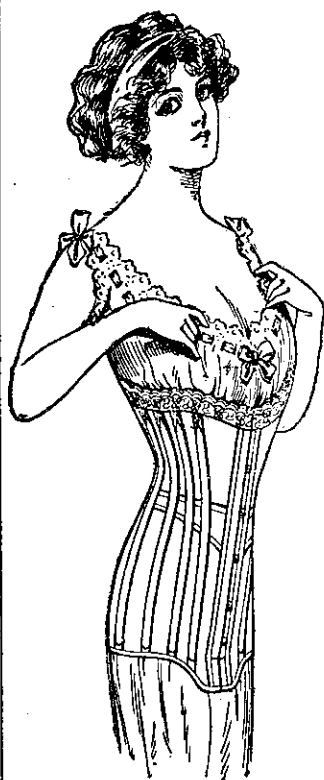


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The Catholic World

ENGLAND

A CRIMEAN HEROINE.

The death has occurred in London of Mother Mary Stanislaus, who was one of Florence Nightingale's principal assistants during the Crimean war. The deceased, who celebrated her diamond jubilee as a religious about four years ago, was born in England ninety years ago, when George IV. was king, and Leo XII. sat on the throne of Peter. Well-nigh seventy years ago she made her choice. In the heyday of her youth she gave herself to God for a life of unselfish labor, in poverty, obedience, and, for all she knew, obscurity. She would have had no thoughts beyond a life of lowly simplicity in work performed for God, when, on August 21, 1846, she entered the humble convent which the Sisters of Mercy had founded in Bermondsey. In October, 1854, five Sisters of the community at Bermondsey, at the call of the British War Office, volunteered for the Crimea, the deceased being among the number. What these, with other valiant women led by Florence Nightingale, did for humanity and for the British Army has often been told. With altogether inadequate resources, with improvised appliances, such as only love could produce, under the splendid skill of the surgeons and physicians, they nursed their patients back to health, and offered them to their country, as trophies of their sacrifice and devotion. The war finished, but its vast and awful consequences remained. Malignant fever and dysentery ravaged the camps, and the hospitals were crowded. The gentle Sisters never deserted them, and Mother Mary Stanislaus was one of the last to leave the fateful Crimea.

FRANCE

HUMILIATING THE CHURCH.

The arrangements for the celebration of the raising of the siege of Orleans by the Blessed Joan of Arc have aroused friction between the Bishop of Orleans, Mgr. Touchet, and the Radical Mayor of Orleans M. Rabier, as the result of which the religious ceremonies and processions which have been held annually for 448 years with only two breaks, will not be held this year. The Mayor insisted that the clergy and the religious portion of the procession should follow that of the Prefect, the Mayor, and the local authorities at a distance of about 200 yards. Mgr. Touchet has refused to agree to this arrangement, which he considers humiliating to the Church and to the clergy, and hence he will not take part in the celebration.

GERMANY

THE ANTI-JESUIT LAW.

A question put in the Reichstag brought the official reply that the vote of that House on the anti-Jesuit law is still under the consideration of the Bundesrat. The Catholic papers are careful to note that nothing was said as to the likelihood of the rejection of the Reichstag's resolution, and from this fact they augur that a change in the form of concessions to the Catholics may be made. In some journals it has been hinted (remarks the *Catholic Times*) that the Centre Party have made their support of the Government's military plans conditional on the promise that liberty shall be granted to the Jesuits for the discharge of their priestly duties. The existence of such a bargain is denied by the Catholic leaders and the Catholic press. Dr. Hitze, one of the deputies of the Centre in the Reichstag, addressing a meeting recently, said that many of the supporters of the Centre amongst the electorate would have the party pursue a more energetic policy and summarised their wishes in the words, 'First the Jesuits, then the soldiers.' But the members of the Centre felt that that would be a short-sighted policy, and, what was worse,

one wanting in patriotism. In their attitude towards military proposals they were guided not by the desires of the Chancellor, but by their own views as to the requirements of the nation. In the present instance their views happen to coincide with the Chancellor's and he must certainly be conscious that their support is exceedingly valuable, nay, indispensable.

ROME

RECEPTION OF PILGRIMS.

The greatest disappointment experienced by Pius X. since his latest illness began has been due to his inability to receive personally the thousands of foreigners who came to Rome for the celebration of the centenary of the Peace of the Church but have had to return without the consolation of seeing the Pope (writes a Rome correspondent under date April 20). French, Tyrolean, Austrians, Poles, Germans, and Italians from every part of the peninsula, to the number of about five thousand, have had this experience. Their regret has been alleviated by the receptions given by Cardinal Merry del Val, who addresses the pilgrims, imparts to them the Papal Blessing, and accords to the ecclesiastical visitors all the spiritual favors which the Holy Father is accustomed to grant on such occasions. His Eminence fails not to distribute to them leaflets containing a report of the address with which Pius X. inaugurated the jubilee celebrations when receiving the Lombard pilgrimage two weeks ago, an address that is in reality a stern vindication of the rights of the Catholic Church and a bold arraignment of the various governments that show so much indulgence and tolerance to all except members of the Church of Christ. Though far inferior in numbers to other foreign pilgrimages that have arrived, the group sent to Rome to represent the Belgian journalists is one of the most important bodies received by the Papal Secretary of State. At the head of the group of eighty, whom the Cardinal awaited in his own apartments on Thursday, the 17th inst., were the Bishop of Namur and Commendatore Leone Maillie, editor of the *Courrier de Bruxelles* and secretary of the Association of the Journalists of Belgium, to both of whom the Pontiff seems indebted for proofs of deep devotion to the Apostolic See. At the end of the audience, during which his Eminence presented three of the journalists with gold medals sent them by Pius X., Commendatore Maillie made the annual offering which the Belgian journalists collect as Peter's Pence, and which amounts this year to about 120,000 francs.

SCOTLAND

WHAT THE CHURCH DID FOR ABERDEEN.

In the course of a lecture delivered in Marischal College, Aberdeen, on April 19, Mr. Kellar Johnstone said that much good work had been done by the Catholic Church in the city. The University and the schools and the literary life begun and fostered within them, were everlasting monuments, that at this hour Aberdeen was richer and better and greater for the work that was done four hundred years ago by the Catholic Church. It was not commerce, it was not wealth that had conferred world-wide fame on Aberdeen. It was education, the highest and best, the most ancient, most enriching and ennobling work carried on within her bounds.

SPAIN

NEW PAPAL NUNCIO.

Mgr. Ragonesi, the new Papal Nuncio at Madrid, presented his credentials to the Spanish Sovereign on April 3. The Nuncio spoke of the esteem and affection which the Holy Father entertains for the Spanish nation, and said he hoped that his efforts as Nuncio would strengthen the good relations between the Holy See and Spain. King Alfonso, in reply, expressed his filial love for the Holy Father and assured the Nuncio that his mission would receive his help and that of his Ministers.

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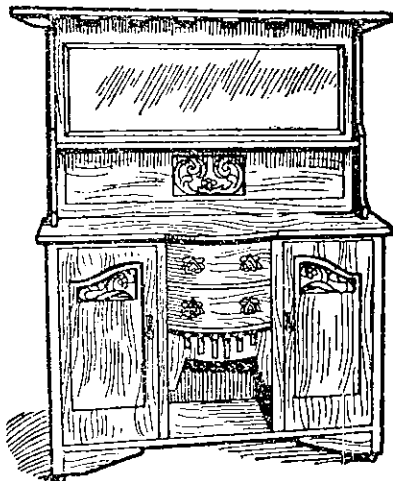
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Terms can be arranged.

Irish Manufactures

To readers of modern Irish history—covering a century and a-half back—the story of Irish manufactures is familiar—how the most important of them were deliberately destroyed by British law, and conditions made such that revival of them seemed practically impossible. Nevertheless, in spite of adverse circumstances, Ireland has succeeded in acquiring and maintaining a position of excellence in not a few fields of manufacturing industry. Noting the fact the St. Patrick's Day 'Irish Number' of the London *Times* observes that:

'The world is, perhaps, so little accustomed to think of Ireland as a manufacturing country (as, indeed, it is essentially an agricultural one) that few people probably have ever considered the peculiarly high reputation which Irish made goods have won for themselves in a variety of lines,' and the writer goes on to enumerate 'Irish ships, Irish linen, Irish embroidery, Irish lace, Irish tweeds, Irish knitted gloves and coats, all as familiar to the public outside Ireland as are the names of Irish racers and Irish bacon.'

As illustrating the superiority of Irish manufacture, in competition in the 'open market,' the *Times* article says that: 'One of the most striking things in Irish industries is the fact that a small carpet company with a share capital of no more than £5000, whose headquarters are at Naas (Kildare), makes the sumptuous rugs (the orders being secured in competition with the world) for such hotels as the Carlton and Ritz in London, for other palatial hotels and great private houses in America, and for such steamships as the Titanic and Britannic. These rugs are Irish designed, Irish dyed, Irish made, and Irish finished.'

In statistics showing the extent of Ireland's export of manufactured goods, the writer gives the figures for 1911, which reach the total of (in round numbers) £27,000,000.

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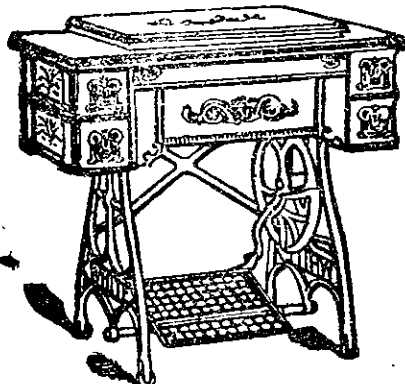
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As the Season is
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REPAIRS to Lawn-Mowers. Bicycles, Sewing
Machines, Mangles, Wringers, Etc.

W. MELVILLE

56 GEORGE STREET, DUNEDIN

Domestic

BY MAUREEN.

Salmon Au Gratin.

One tin salmon, 4oz brown breadcrumbs, 2oz dry cheese, one tablespoonful vinegar, grated nutmeg, ½oz butter, salt, and cayenne. Grease a pie-dish thickly, cover bottom with breadcrumbs, sprinkle over a little grated cheese and vinegar, then a layer of salmon, and continue till all the ingredients are used up, having cheese and breadcrumbs for top layer. Put small pieces of butter here and there over the top. Bake in a moderately hot oven from 15 to 20 minutes.

Jumbles.

Take ½lb butter, 10oz flour, ½lb castor sugar, 2oz finest rice flour, essence of lemon, and two well-beaten eggs. Cream the butter and add to it gradually the flours, sugar, flavouring, and moisten with the egg to a stiff paste. Dredge the paste-board with flour and sugar, and take pieces of the paste about the size of a large walnut and roll each piece out with the hands into a long strip. Twist it round into a knot, or curl round into the form of a snail's shell. Butter a flat baking tin, sprinkle with sugar, and bake the jumbles in a brisk oven for ten minutes.

A Light Sponge Cake.

A sponge cake is one of the most difficult of cakes to make successfully. This recipe was one which was always used by a well-known chef, and is sure to give satisfaction. Take the weight of five eggs in castor sugar and the weight of three in flour, the grated rind of one orange, five eggs, and two tablespoonfuls of boiling water. Put the sugar in a basin and pour the boiling water over it; break in the five eggs, and beat for ten minutes. When quite light and frothy, stir in the flour and grated orange peel, and bake in a quick oven. Special attention should be paid to the cake tin, which must be well larded inside, and a dust of sifted flour and castor sugar sprinkled over. This gives the cake the light crispness on the outside.

Nut Cake.

Ingredients—6oz shelled walnuts, 4oz flour, yolks of eight eggs, 6oz fine sugar, half a teaspoonful vanilla essence, 3oz stale cake crumbs, and a tablespoonful of water. Pound the walnuts in a mortar with the water till quite creamy, beat into it one egg and the sugar, and add the yolks of the other seven eggs one by one. Beat well, and put in the other ingredients. Whisk the whites of the eggs to a stiff froth and add then lightly to the mixture. Bake in a tin lined with buttered paper, and when the cake is quite cool cut in half, roundways, and put on the icing, made as follows: Pound 3oz walnuts, add them to the whisked whites of three eggs, and 2oz of castor sugar. Place the cake together again, and ice with water icing, or simply decorate with the halves of walnuts.

Household Hints.

Baked apples are good cored, and filled with nuts, cinnamon, and sugar.

To make the crust of bread a golden brown, wet the top with milk before it is put in the oven.

Jam that has become hard and sugary can be made almost as good as new by placing it in the oven until the sugar melts, then taking it out and leaving it to cool.

Use for Old Velveteen.

Velveteen which has served its purpose as a dress or blouse should be preserved and made into polishing cloths. In this connection velveteen is almost as good as a chamois leather, and can not only be used for obtaining a fine polish on satin-wood and mahogany furniture, but as a means of brightening silver and plated goods. When soiled the velveteen may be successfully cleaned by washing it in a soapy lather.

Maureen

When Camping

You will be wise to have with you a bottle of SYMINGTON'S COFFEE ESSENCE. The preparation of a delightfully palatable and invigorating cup of Coffee when you use SYMINGTON'S is simplicity itself.

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THE BEST I EVER USED

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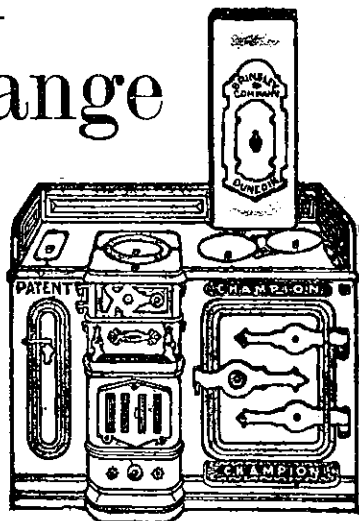
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The First of our New Season's Tweeds, Cloths, &c., are opened, and we will be pleased to show them to you.

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THE WHIRR OF WHIZZING WHEELS.

We Have the WHEEL which best befits mankind of both sexes and all ages; the rich, the poor, and the fellow in between.

The NEW HUDSON MOTOR CYCLE is something to crow about, with its Triple-speed Gear and Free Engine, and all that tends to lighten life's journey.

OUR DEFIANCE BICYCLE at £12 10s is the best that ever donned a pair of tyres, for the man who desires style as well as utility; and we have Machines down to £7, for the man who needs a Bicycle to hack around in all weathers, under all conditions, and on all roads.

MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S 410-CARTS, which we sell at the Maker's Prices.

J. MCGORKINDALE & CO. - Popular Cycle Works - Main Street, CORE.

On the Land

GENERAL.

The moment any cow shows trouble of the udder she should be isolated, lest the disease prove contagious. Were this made the invariable rule in every cow-shed, udder trouble would be far less common and far less virulent.

It is officially estimated that the total production of potatoes in the United Kingdom is nearly 2,244,000 tons, which represents, on an area of 463,000 acres, a yield of 4.85 tons per acre, the lowest since the returns of produce were first collected in 1884.

Experiments have shown that something like 80 per cent. of the pollination of hardy orchard fruits is done by the hive bee, 15 per cent. by the various humble bees, and the remainder by miscellaneous insects. Gooseberries, currants, and raspberries, though freely self-fertile, set better fruit when visited by bees.

France almost alone among Continental countries possesses sufficiently large herds, at least of horned cattle, not only for its own needs, but even for export, without cattle farming thereby suffering. Foreign purchasers have thronged the French markets, above all in 1910, and this has contributed to some degree to raise the price of meat also in France.

As 'boy is said to be father to the man,' so seed is the parent of the crop, and all the fertilising in the world will not produce a satisfactory crop if the seed is not pure and good. Yet many farmers year after year sow bushels of seed without taking the trouble to find out whether the seed is pure and of good germinating powers.

In the Auckland Province several dairy factories will commence operations next season, and the number of suppliers has been increased by the establishment of new dairy farms in recently-settled districts, and in older districts, where large holdings have been subdivided. The most notable development of the dairy industry in the Auckland Province has been in the Northern Peninsula, where many new herds are being established.

The Auckland Province comes second in the list as an exporter of dairy produce, and last season the production increased in both butter and cheese, the export comprising 176,700 cwt of butter valued at £990,663, and 13,871 cwt of cheese, valued at £39,660, a total of £1,030,323. To the increase of £308,382, butter contributed £330,481, and cheese £791. The £1,000,000 mark has never previously been exceeded by the dairy products exported from the Auckland Province, and the anticipations a year ago of a record season have been fully realised.

The attendance at Addington last week was good, and well up to the average of recent sales. A rather unusual occurrence in the form of a mild strike took place during the fat lamb sale. The exporters who were operating took exception to the presence of a buyer who they apparently thought was operating on behalf of one of the local agency firms, and they all vacated the pens until this buyer ceased bidding. Things were at a deadlock for a little time, until the buyer at last withdrew, as he did not wish to spoil the sale, which would have happened if he had continued, and business then went on in a normal manner. The range of prices was: Tees made to 31s 3d, average weights 16s to 19s, light and unfinished 14s to 15s 6d, extra prime wethers to 36s, prime 20s 6d to 26s 6d, others 17s to 20s; ewes: prime 18s to 23s, medium 15s to 17s 6d, aged and light 11s to 14s 6d; merino wethers 17s 6d, merino ewes 10s. Steers made £7 17s 6d to £11 10s, extra to £15; heifers £5 17s 6d to £9 12s 6d; and cows £5 15s to £10 10s. Fat calves made 8s to 70s for ordinary sorts, extra realising to £5. Pigs: Choppers £3 10s to £7, heavy baconers 67s 6d to 75s, and lighter sorts 55s to 65s, or equal to 5½d per lb. Heavy porkers brought 45s to 50s, and lighter 40s to 44s, equivalent to 6d per lb. Best sorts brought 34s to 39s 6d, and smaller pigs 22s to 30s. Weaners brought 9s to 14s.

BACTERIA AND ROTATIONS.

Everyone connected with farming knows that it is necessary to have a rotation of crops—that no crop should succeed one of the same sort in any year—but that there should always be a change round the fields. This has, of course, a very great effect, and it is reckoned that this effect enables one crop to get fertility out of the soil that was not required by another, and that it fits in with the scheme of farming in many other respects. It is now stated that there is evidence of the fact that this rotation of crops has beneficial effects on the bacteria of the soil as well. We know that nitrogen, phosphoric acid, and potash are the particular ingredients of the soil needed from a fertilising point of view, and we also know that the ability of a crop to take these up by its roots depends pretty much on the previous preparation in the soil caused by the action of microbes.

It is found now in connection with this that the changing of crops has probably a corresponding influence on the activity of the microbes in the soil, and thus, while one lot, as it were, are stimulated into activity, another lot gets a rest, so to speak. The microbe of all sorts have the power to a certain extent to develop secretions which practically in time poison themselves, and consequently a change in the stimulation of their own action has a corresponding beneficial effect on their own life processes. The changing of crops, so to speak, acts as a purifier of the soil, and has a good effect in this respect as well as in others.

POTATO PLANTING: SINGLE EYE SETS.

Many growers to-day plant or propagate by single-eye sets, and it is within the reach of every grower, as neither frame nor greenhouse is required. The tuber may be divided into as many portions as it possesses eyes, and if only large potatoes, such as are suitable for exhibition purposes, are wanted, it will be well to examine each prominent eye closely for side eyes, picking these out when present. This practice (says a Home paper) results in a few good sized tubers being produced, instead of a large number of small inferior tubers.

During the potato boom several years ago, when the fancy prices were being given, every possible way of producing tubers was resorted to; not only did growers and raisers propagate from single-eye sets, but when the plant showed any growth at all, then the growers commenced taking cuttings and striking them in heat, and in a short time accumulated a quantity of rubbishy seed really, but the public were in such a rush then to buy anything as long as it was a potato.

In cutting seed to single eyes the sets begin to shrink and deteriorate very soon, and, therefore should be planted as cut. Some growers put the portions in a mixture of flowers of sulphur and slaked lime to guard against infection by fungus spores. Planting may be done either in 4in deep trenches or in stations taken out about 18in apart, that being a good distance to allow between the rows. The rows should be about 2ft apart, but strong growing varieties may require about 3ft. Place the sets with the eye upwards and cover with the soil displaced in making the stations or trenches. Weeds should be kept down by hoeing or hand. When about 6in high the plants should be earthed up in the usual way, and the planting of single-eye sets should be done at the same dates as practised with whole tubers. Many growers contend that single-eye sets do not give such heavy crops as uncut tubers, but there is no doubt that for furnishing good-sized, shapely potatoes for table or exhibition the system has its advantages.

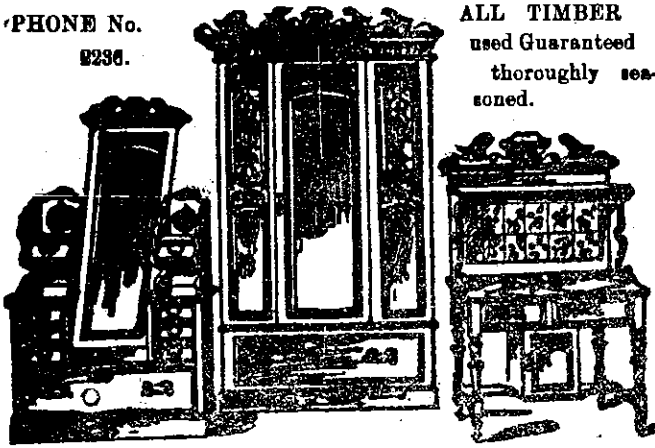
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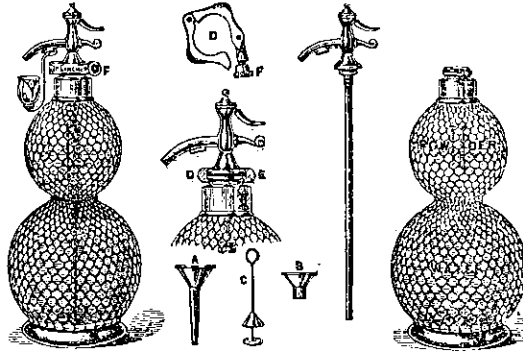
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The Family Circle

UPSIDEDOWNY LAND

Suppose the sky were colored green
And all the grass were blue,
And all the rivers ran uphill!
How lucky it's not true!

If cows and horses flew about
And perched on every tree,
And elephants with curly tails
Swam in a bright red sea!

If little fish upon their tails
Went walking down the street,
And boys and girls went off to school
On tiny hands and feet!

If teachers gave us no long sums
Or lessons all the day,
And there was never any work
But only fun and play!

THE WIDOW'S FAITH

When, in 1812, the army of Napoleon I. was compelled to retreat from Moscow, its march was marked by terrible sufferings from hunger and cold, and the hearts of the men were very bitter within them.

It happened that on the roadside in the line of retreat there stood a small cottage inhabited by a poor widow with her young son and daughter. All three were much alarmed when it became known to them that the enemy were not many miles away, and that daily and hourly they were drawing nearer.

But nevertheless this poor woman believed that the great God of heaven had it in His power to save those who trusted in Him, however desperate their position might seem to be. As the danger drew nearer and nearer, the poor mother drew her boy and girl into her arms and prayed, 'Oh, Lord!' she cried aloud, 'be a wall unto us, even as the waters of the Red Sea were a wall unto Thy people on their right hand and on their left.' She constantly repeated this prayer; but her children, though sharing in her danger, did not share in her faith.

'What do you mean, mother,' they said, 'by a prayer such as that? It seems absurd! How can God be a wall to us?'

'I cannot tell you how, my children,' the widow replied, 'but I know it is true! He was a wall to His people in the olden time, and He can be so still; Oh, my children, I mean to trust in Him and to pray to Him continually!—and so she did.

One evening the intense frost which had prevailed seemed to moderate; heavy clouds darkened the sky, and snow began to fall. Thick and fast did it descend all that night and the next day, during which the widow heard no sound but the snapping of twigs and branches in the forest as they gave way under the weight of the snow. Again night fell, and again the little family, after the usual prayer, retired to rest. But during that night they could not sleep; over and above the snapping of snow-laden branches they seemed to hear a heavy tramping sound—heavy, yet dull and muffled. What could it be? Tramp, tramp, the whole night long, till as the faint light of morning began to struggle through the gray clouds the tramping sound seemed to die away in the distance.

The widow rose and opened her door; but what was this? The doorway was blocked with snow, she could see nothing. The snow had drifted up and up, till it had covered the humble dwelling to the very roof. Protected by this wall of snow she and her children had slept peacefully all night, while on the other side of the snowy defence fierce men had marched past with hatred in their hearts, ready to kill them if they had known of the cottage. Ere that wall of snow had melted away all danger was over, and the enemy had passed.

NOT SYNONYMOUS

Additions to the store of legal anecdotes we already possess are always interesting, provided they possess the proper quality. At the annual dinner of the City of London Solicitors' Company, Mr. Justice Sargent told a story about a Scottish counsel's reply to an ill-mannered judge, which is well worthy of repetition. This Caledonian advocate was arguing in the House of Lords a case which involved riparian and manorial rights, but he offended the fastidious ear of one of the Law Lords by repeatedly speaking of 'watter rights.'

'With how many "t's" do you spell water, Mr. —?' the Law Lord inquired after some time.

'I spell "watter" with but one "t," my lord, but "manners" with two "n's," was the advocate's prompt and proper reply.

The best thing in the way of an answer given by counsel to a judge was Curran's famous reply to Fitzgibbon, Earl of Clare, when that worthy was Lord Chancellor of Ireland. The great Irish advocate was delivering a speech of great eloquence and power, when he was suddenly interrupted by the Chancellor in the following strain.

'Mr. Curran, in your speech you seem to draw a fanciful distinction between the words "also" and "likewise," words which to me have always appeared synonymous.'

Curran quick as lightning, told his old enemy and persecutor that the words were not synonymous by any means. 'I will give you an illustration,' he said; 'the great and good Lord Lifford for many years presided in this court, which he adorned. You "also" preside, but not "likewise."'

THE DOG AND THE WOLF

A lean, hungry wolf one night met a dog, who looked well fed and happy.

'Tell me,' said the wolf, 'how is it you look so sleek and well, while I, who run into much more danger than you, am almost starving?'

'You can live as well as I do, if you do the same work.'

'What do you do?' asked the wolf.

'I guard the house at night and drive away thieves.'

'That would just suit me,' replied the wolf. 'I should like to exchange my rough life for plenty of food and a good home. But what is that mark around your neck?'

'Oh,' said the dog, 'that is the mark of the rope my master ties me up with in the day. I am only let loose during the night.'

'Thank you,' said the wolf. 'You may keep your happiness. I would rather be poor and free than rich and be a slave.'

MAD AS A MARCH HARE

Why is a March hare madder than any other kind of hare, and what is a 'March hare,' anyway? Is it different from an April or May rabbit? These are questions nobody can answer, for there is no such thing as a March hare. The expression should read 'mad as a marsh hare,' and in that form it possesses some sense, for hares that live in marshes are usually very wild and ungovernable; and hence when anyone is unduly excited he is as mad as a marsh hare. Nevertheless, folks prefer to call it a March hare, and so it will remain.

HUMOR OF ARTEMUS

We can forgive Artemus Ward anything, says the *Spectator*, for the freedom, for the self-surrender of the laugh he arouses. The world has not known many writers who could make her laugh out loud, and when she finds that golden gift she can ill afford to criticise. And, indeed, the humour of Artemus defies analysis. Why do we laugh when he quotes:

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.
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'PHONE 1807.

'2 soles with but a single thawt,
2 harts which beet as 1,'

or when he talks of 'whirling in the messy darnce,' or asks rhetorically 'shall we sell our birthrite for a mess of potash.'

THEN HE GAVE IT UP

'What are your husband's political convictions?' asked a canvasser of the wife of a working-man voter recently.

'My husband ain't never been convicted,' said the woman, with dignity.

'No, no; of course not! What I want to know is, what are his politics?'

'I don't know as he's got any.'

The leanings of a man's daily newspaper often give a clue to his opinions, and the canvasser determined to put this to the test.

'What paper does he take?' he asked.

'*Weekly Joker*, of course, regular as Mayday,' was the reply.

IN DOUBT

'I get some funny compliments sometimes,' said a music teacher laughingly.

'The other day I told the mother of one of my violin pupils that he was improving in his violin playing.

"Is that so?" said she, in a gratified tone; "we didn't know whether he was improving or whether we were getting used to it!"'

NOT 'WANT' BUT 'WISH'

'I desire to insert this small advertisement in your paper to-morrow morning,' she said.

'This,' said the advertising clerk, looking it over, 'will go among the "wants."'

'Have you no "wish" column?'

'No, mum.'

'Then, sir,' said the young lady, haughtily, 'you need not insert it. I simply wish a situation as lady help, that is all. It is not a case of want.'

WITH GOOD REASON

He was a healthy-looking man to be begging, and the gentleman eyed him suspiciously.

'I can't give you any money,' he said, sternly. 'A stout, able-bodied fellow like you ought to be earning a living.'

'But I haven't any work, sir.'

'That's your own fault, I'll venture to say. You lack energy. You didn't throw yourself into your work when you did have it.'

'I wouldn't like to have done! Nor would you, sir.'

'Oh, I wouldn't, eh? Why not?'

'Because I was a gravedigger.'

ALL IN A LINE

'He's my ideal and I'm his idol,' said the girl.

'And your love affair?'

'Is an idyl.'

'And your fiancé?'

'Papa says he is idle.'

FULL ALREADY

A motoring gentleman smashed through a fence at right angles into a farmyard, and then went crashing into the pig-stye. In the yard was a man sawing wood who had a great dislike of motoring. He watched the scene with cool irritation, and then cried out:

'Hi, hi, ye blind fool. Come out of that! Don't ye see the pig-stye is full already?'

FAMILY FUN

TRICKS AND ILLUSIONS.

(Special to the *N.Z. Tablet* by MAHATMA.)

A Chemical Trick.—Obtain from your chemist a shilling's worth of phenol-phthalien, dissolved in methylated spirits. Take a tumbler of water and drop a very small quantity of the solution into it. Two or three drops will be quite sufficient. It will not affect the color of the water. A second tumbler is rinsed out with strong washing soda, or potash. Ammonia would do, but it gives the trick away by its smell. You are now ready to perform. Take the tumbler of 'water' and pour its contents into the second tumbler. As fast as the water flows into the empty tumbler it will become changed to a delicate claret or darker port-wine color according to the strength of the solution used. The result is immediate, striking, and most realistic. The 'wine' can be turned back again to water by pouring into a third tumbler which has previously been rinsed out with an acid, which must, of course, be sufficiently strong to neutralise the alkali used. The results obtained from this experiment are well worth the small expense required to bring them about.

The Villain's Hand-shake.—This is another trick performed with the same solution as the above experiment. Pour a little of the solution on a friend's hand, telling him to rub it in well. The performer does the same with an alkaline solution. The hands appear quite clean and unstained so far, but when the two shake hands with a good grip both are covered with a vivid red, as if the pressure had been great enough to force blood from the hands. The stain is quite harmless and easily washes off, particularly so if a little vinegar is used.

The Magnetized Knife.—This is a very old effect, but worked in a new and decidedly better way. A knife is placed on the performer's left hand. The hand is turned over quickly but the knife does not fall. In the old method the left wrist was grasped by the right hand, the little finger of which kept the knife from falling. In the improved method a second knife must be placed up the left sleeve. When the first knife is in position across the hand this second knife is dropped down over it, thus keeping it in position. If your sleeve is not a small one it will be necessary to grasp the handle of the second knife with the left hand, but as it is placed so much further up the arm the effect is much better than in the old version.

To Pass Yourself Through a Playing Card.—It appears ridiculous when you tell your audience that you can pass your body through a playing card, but such a feat is quite simple to perform if you follow these instructions. Take a playing card and a sharp knife. Carefully cut the card down the middle leaving about a sixteenth of an inch uncut at each end. Having done this fold the card along the slit, take a pair of scissors and cut the doubled card alternately from the edges to within a sixteenth of an inch of the middle, and then from the middle to the same distance from the edges. When this is done the card is opened out into a zigzag band which will be quite wide enough to pass your body through.

Electricity on the Spot.—It is said that great electricians are born not made, but you may some evening produce the potent power for the amusement of your friends in the following simple manner:—Take a glass tube—a gas chimney will serve the purpose admirably. Take also a piece of tinfoil—such as chocolates are often wrapped up in. You require also a silk handkerchief and a brush—one that fits into the glass. All these things must be quite dry. Warm the glass by the fire so that all possible moisture may evaporate, and place round the middle on the outside of the glass a strip of tinfoil, half an inch wide. Secure this with stamp edging. Now from the bottom of the glass to within an inch of the circular tinfoil gum another strip of straight tinfoil. Cover the brush with the handkerchief as if you were going to clean the glass, and insert it. Now turn it round vigorously, and at every revolution a spark of electricity will flash in the space between the two pieces of tinfoil. To see these sparks to advantage the gas should be turned low.

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