

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

July 27, Sunday.—Eleventh Sunday after Pentecost.
 „ 28, Monday.—St. Victor I., Pope and Martyr;
 St. Innocent I., Pope and Confessor; and SS. Nazarius and Celsus, Martyrs.
 „ 29, Tuesday.—St. Felix II., Pope and Martyr.
 „ 30, Wednesday.—St. Martha, Virgin.
 „ 31, Thursday.—St. Ignatius Loyola, Confessor.
 August 1, Friday.—St. Peter's Chains.
 „ 2, Saturday.—St. Stephen I., Pope and Martyr.

St. Victor I., Pope and Martyr; St. Innocent I., Pope and Confessor; and SS. Nazarius and Celsus, Martyrs.

Of these saints, St. Victor, an African, was martyred in 202, during the reign of Septimus Severus. St. Innocent governed the Church from 402 to 417; Saints Nazarius and Celsus sealed their faith with their blood at Milan, under Nero.

St. Martha, Virgin.

St. Martha was the sister of Lazarus, whom Christ raised from the dead. The family resided at Bethany, near Jerusalem, where they received frequent visits from our Divine Lord. According to a French tradition, Lazarus became first Bishop of Marseilles, while the tombs of Martha and her sister Mary are still venerated in Provence.

St. Ignatius of Loyola, Confessor.

St. Ignatius was born at the castle of Loyola, in the north of Spain. He was at first a soldier, but, feeling himself called to a more perfect life, he began, at the age of 33, to study Latin, with the object of becoming a priest. He completed his studies at the University of Paris, where he gained the affectionate esteem of several young students, who were afterwards the first members of the religious Order which he founded, and which is known as the Society of Jesus. St. Ignatius was its first Superior, and held that office from 1541 to 1556.

GRAINS OF GOLD

THE GLEANING.

So many things there are to bear,
 So many ways to go,
 So swiftly where a blossom grew
 Falls soft the shrouding snow,
 I wonder not men question life,
 And ask what means it all—
 The tears, the dreams, the silence long
 Where dusks eternal fall.
 One gathers blossoms by the way,
 The others smile at him;
 But they with him sink down to rest
 When evening ways grow dim.
 This much we glean from all the years—
 No more we learn thereof,—
 The happiest of hearts are those
 Who walk in faith and love!

—Ave Maria.

It was Newman who defined vulgarity as 'the greatest of vices, because the compound of so many small ones'; and the same author somewhere remarks that to be a perfect gentleman is one of the greatest aids to being a perfect Christian.

As long as the vital bond of your friendship with God remains unbroken, the world, the flesh, and the devil will seek in vain to sway you from your moral steadfastness. It is only when you forget to converse with the Heart of Jesus that you run the risk of falling away from the first standing ground of your integrity.

'STAND FAST IN THE FAITH'

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

COMMUNION UNDER ONE KIND. II.

It must be freely admitted that in the days of the Apostles Communion was given under both kinds—St. Paul in 1 Cor. xi., 28, supposes this to be the case—and that this practice continued to be the general norm for public Communion in the churches of East and West down to the twelfth century. But—and this is the point we insist on very strongly—during all these centuries the Church never looked upon Communion under both kinds as a matter of principle, obligatory because of a Divine precept. The whole question was then, as it is now, one of discipline.

A change took place in the manner of administering Holy Communion in the twelfth and following centuries. Obvious reasons suggested and justified the change. If it was a sacred duty for the pastors of the Church to encourage and facilitate the frequent reception of the Holy Eucharist, it was no less a sacred obligation to safeguard the reverence due to the Majesty of our Lord in the Sacrament. 'Nor can it be doubted that the modern Catholic discipline best secures these ends. The danger of spilling the Precious Blood and of other forms of irreverence; the inconvenience and delay in administering the chalice to large numbers; the difficulty of reservation for Communion outside of Mass; the not unreasonable objections on hygienic and other grounds to promiscuous drinking from the same chalice, which of itself would act as a strong deterrent to frequent Communion in the case of a great many otherwise well-disposed people; these and similar "weighty and just reasons" are more than sufficient to justify the Church in forbidding it' (*Cath. Encycl.* iv., 175).

We are concerned to show that the Church has always, even during the centuries when she commonly gave Communion under both kinds, considered the question as a purely disciplinary one; a matter of ceremony, like the kind of bread consecrated, or the language used in the Mass. That the Church has never made a principle of Communion under both kinds will appear from the following consideration: from the earliest days there were many occasions when, notwithstanding the prevalent usage of receiving under both forms, the Church allowed the faithful to receive under one kind only. The Church considered this form of reception just as good as the other, and that quite apart from cases of necessity, for, as Bishop Hedley remarks, 'she could not have allowed it at all, as a sacramental reception, had she not held it to be the Sacrament. She has never allowed the Sacrament to be celebrated, for example, with any other liquid than wine, although in many circumstances wine has been practically impossible to procure.'

The conviction of the Church even during the early centuries 'that Communion in one kind was enough for the full and complete Sacrament as instituted by our Lord' appears in the following practices:—

(1) *The practice of home or private Communion* was a commonplace of Christian life, and a feature of the life of the solitaries in the desert. It took its rise, no doubt, in the troubled days of persecution, but it continued as a general practice in Alexandria and Egypt long after all danger had disappeared, and it remained in the East even as late as the eighth century. The point to be noted is that when the faithful thus took the Holy Sacrament to their homes in order to be able to receive when they could not be present at Mass, they took the species of Bread alone.

(2) *Communion of the sick* was given from the earliest days in cases of need, and from about the middle of the third century even in ordinary cases, under the species of Bread alone. His biographer tells us how St. Basil (fourth century) received Holy Communion several times in the day of his death, and under the species of Bread only. This was the case also with St. Ambrose, and as confirming our contention that

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the Church looked upon the whole matter as one of discipline, it may be mentioned that the sick, who could not consume the Host, which in those days was very large, were allowed to receive under the species of wine alone.

(3) *The Mass of the Presanctified.* 'In the Latin Church on Good Friday, and in the Greek Church on all fasting days, there is no Mass; that is, no consecration proper; but the Sacrament is received under the species of Bread alone. It is true that in the Latin Church at the present day, Communion not being given on Good Friday, the celebrant alone so receives; but in ancient times in the Latin Church, and down to this very day in the Greek Churches, the practice of communicating the people at the Mass of the Presanctified existed and exists, and the Communion was, and is, given with the species of Bread that had been consecrated at a previous Mass. As the Mass of the Presanctified was "ancient" as far back as the 14th century, we have a striking demonstration of the ancient Church thought of the validity of Communion under one kind.'

(4) *Communion of children.* In the early days of the Church children often communicated even before they came to the use of reason. Sometimes they received one kind only, bread or wine, sometimes both.

For the rest, our Lord's action at the Last Supper is still imitated at every Mass by one person at least, for the celebrant always receives under both kinds.

The Storyteller

ANNETTE

It was in a little French tea-room, off Fourth Avenue, where New York's fashionable shoppers are accustomed to linger over a cup of tea or chocolate, that I had first met Annette, a little French girl, with big black and very lustrous eyes. I had just been to the dressmaker's to have a fitting, and had dropped in for a moment's rest and refreshment. The very fact of being in the place was refreshing. With its little red lamps, its hanging baskets of wistaria, and its dainty pictures, it was for all the world like the little shops in Paris. I found Annette quite alone, and after taking my order, we fell to talking—I forget now just how—about herself, and before I had left we had become so friendly that I was always glad when I found myself in the neighborhood of the tea-room, in order that I might see and talk to Annette.

Some three years after our first meeting I was equally surprised and delighted on entering the establishment to find Annette, no longer the little French girl, but now a beautiful young woman, elegantly gowned, sitting at one of the little tables, under an exquisite Oriental lamp. It was the first time that I had seen her since the wedding—hers—and you cannot imagine how glad we were to have a little *tete-a-tete* in this quiet, I might say romantic, spot; for when my story is finished you will quite agree that the adjective 'romantic' is very aptly applied. After some conversation she related to me the following about herself and Billie, who, by the way, is my nephew:

I had been here about six or eight months as waitress when I first met Mr. Bartlett, and after that I saw him almost every day for as many months more. From the first moment I saw him I liked him. I shall never forget the way in which he was dressed on that day. He wore a light gray suit, a soft silk shirt, with a turn-down collar, and such a beautiful soft lavender tie, and right at the bottom were the initials 'W.B.' in monogram. I wondered who had worked them on so nicely for him. You may think it strange that I should note all these details, but you know I have always been fond of dress and nice things, and always admire them, and we have so very few men come in here wearing soft shirts and soft collars that I was particularly observant. He selected this table, the very table we are at now, under this Oriental lamp, and as long as

he had been coming in I have never seen him at another.

He never spoke, except to give his order, and then with what a beautiful accent! Sometimes he used French, and more often English, but he spoke both so beautifully that for a long time I wondered whether he was French or English. When he was finished I always brought him the matches, and he would light his cigar—and they were, like him, good; for though the gentlemen who came in always smoked good cigars, I never liked them; but Mr. Bartlett's I liked. Then he would slip a coin under the saucer for me and go out.

Several times I felt myself impelled to run to the window to see in which direction he had gone, but it did not seem proper for me to do it, so I curbed my curiosity.

After he was gone I always found myself thinking of him and wondering who he was, and try as I would, I could not put him out of my mind. Often I wished he would say something to me. I did not particularly care what—I just loved to hear his voice, it was so musical, so sweet, and if he would only look up at me through those large, brown eyes, I felt better for it the whole day. Thus things went on for some time.

One day he failed to come in. I cannot describe to you how I felt. Although we had not exchanged a single word other than giving of the order, I felt an indescribable longing to see him, if it were only to see him passing the street. I worried for him. Was he sick? Had he gone away never to return? These were some of the possibilities that occurred to me. That night I could not sleep. Mother noticed it and wondered. Ah, *ma mere*, this was the first and only thing that I had ever kept from you. But the idea was so foolish that I simply could not tell her—she would only laugh and scold.

Next day as the hands on the little gilt clock neared four, I went to the window, and just as I looked out, there I spied him coming towards the door. On his arm leaned a tall, beautifully gowned woman, about his own age, with a face so beautiful that although in my foolish conceit I considered her my rival, I could not but like her. Her skin was of that peculiar, soft tint bred only on the farm and in the convent, and in her carriage there was a something that was suggestive of the swan.

As they entered she turned to him and smiled, and he led her to his table. I would have given anything to have exchanged places with her at that moment.

After I had taken their order I stood over in the shadow and watched them. They were chatting like two children. I just loved her to make him smile, for every time that he smiled I caught a glimpse of two rows of the whitest teeth that I have ever seen. Suddenly she caught sight of the monogram at the bottom of his tie. She leaned over the table and took it between her fingers, so delicately, so daintily.

'Oh, Billie,' she exclaimed, 'how beautiful that is!' She lifted the end of the tie, and letting it fall between her long white fingers, she examined it critically.

'That is beautiful, Billie!' she exclaimed. That name 'Billie' rang through me. She pronounced it so sweetly, so languidly, lingering on the liquid 'l's. I would have loved to have disliked her for her familiarity, but could not.

While I busied myself about the table opposite, I noticed that they were watching me, and I felt that their conversation was about me; why, I could not say, I just felt it, sort of mental telepathy, no doubt.

I ran to the window after they went out, to see in what direction they had gone, and saw them enter the little church a few doors below on the other side of the street.

The following evening when he came in he appeared rather strange. Several times I thought he was about to speak to me, but each time I was disappointed. Finally when I brought him the matches for his cigar, he looked me full in the face.

'Might I ask your name?' he inquired.

'You might,' I replied.

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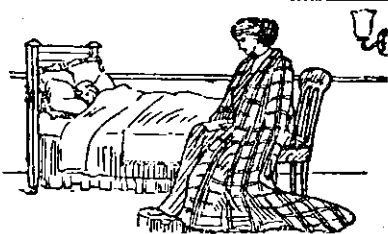
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'Will you tell me if I ask?' he smiled.

'Try,' I said.

He tried, and I told him.

'Mine is Bartlett,' he informed me.

'There was a moment's silence; he seemed to be preoccupied. Finally he said, and I think I detected a tinge of sadness in his tone:

'You remind me of someone, Miss Lang, and I could not resist the temptation to ask you your name.' This seemed to end the conversation.

That evening after we had closed up I stopped in at the little church, and there, to my surprise, he sat in the front pew looking up through those large, brown eyes at the statue of the Madonna.

For several months after this I did not see anything of him. Someone told me that he had gone on a business trip.

A short time after this my mother died, leaving me alone in the city. It was then that I received a letter from my uncle, my mother's brother, who lived in northern Canada, asking me to come and stay with him.

I thought the matter over and after making all preparations I left the city and joined him. He had three sons, all big, brawny fellows, who would remind one of the men pictured in the early Greek paintings. They were so different from the pampered men that I had been accustomed to that at first, I will confess, I was a trifle afraid of them, they seemed so big, so powerful; but we soon came to know each other and became very good friends.

They lived in the centre of a large lumber district, in which they had invested all the money that they had earned during the twenty years spent in the country, and had just sold the lumber on this tract to a large New York corporation for a fairly good price and with the understanding that they were to be employed in cutting and floating the lumber. There was no question as to when the money should be paid, as the corporation was a reliable one and had had a number of transactions with the neighbors of Dubawnt—this was my uncle's name—all of which had turned out satisfactorily. Then they had plenty of provisions, and not having any need of the money at the time, thought it would be more secure with the company than in their cabin.

Gradually winter drew on, and with it came a decrease in the provisions. Then for the first time they felt the need of money. Dubawnt asked the superintendent of the company's lumber camp for a portion of the money. He was put off from time to time, until finally their need became so great that he demanded it, and was unconcernedly told by the superintendent that they did not have the money on hand and that he would have to wait till they got good and ready to pay him. At this Dubawnt forbade the company's men to enter his premises for the purpose of cutting lumber, and also forbade them to float a single log over the dam next his house. At first they refused to take him seriously, and the next morning sent their men to cut the timber as usual. The first man had no sooner broken the bark, however, than he was shot dead. Then followed an affair with the sheriff, in which Dubawnt's youngest son was killed. From this on he was considered an outlaw, having sworn that the first man from that thieving lumber company that he set his eyes on would be a dead one. They had pushed him now—they had forced him to it. They had refused to give him money with which to buy food to live. Now it was too late for explanations—it was fight.

The superintendent had immediately sent word to the junior member of the firm, who had charge of the Canadian division, telling him of the action taken by Dubawnt and requesting him to enlist the services of the Canadian police, as their work was tied up because of the siege at the dam. On receiving this notice Mr. William Bartlett, junior member of the firm of the Cartwright and Bartlett Lumber Co., looked up the claim, and finding that the money was long since due, immediately set out for Canada with the intention of adjusting the claim as well as to attend to some other business he had in the vicinity.

Arriving at the station of Laterneau, he found the country in the throes of a terrible blizzard. He was the only passenger to leave the train at that station, and was advised by the station agent to wait till the storm had somewhat abated before starting out for the camp.

'How long will that be?' asked Bartlett.

'Don't know,' was the answer. 'Maybe a week, maybe two, maybe three. One can never tell in this here country by the start what the finish is going to be.'

'Can I get anybody around here to drive me out to the lumber camp?'

'No, sir; you could not get a man within three miles, and you could not get a man to drive you out there, anywhere. Not if he knows anything.'

Bartlett remained silent for a while, tapping the floor of the station thoughtfully with his booted foot. Finally he looked up at the agent.

'How far is the camp from here?' he asked.

'About five miles,' came the answer.

'Got a good horse and sleigh?'

'Yes, sir; but I would not let them out in this weather. They would be as good as gone.'

'Who carries the most freight over this railroad?' asked the young man.

'The Cartwright and Bartlett Lumber Company,' answered the agent somewhat puzzled, not seeing what relation that question had to the matter they were discussing.

'I'm Mr. Bartlett,' said the other with a smile, and watching the result of this information on the man before him. The station agent took the black pipe from between his teeth and looked at him for some moments. 'I guess yer can take the sleigh,' he finally said, 'but I would not venture out in any such weather if I wuz you.'

Bartlett insisted that it was necessary for him to get out to the camp at once, and at last the horse was hitched and he started out.

'Just keep in a straight line, and give the horse his head, and whatever you do, don't run against Dubawnt, for if you outlive the blizzard, you will never outlive him after one meeting.' This was the old man's parting word.

From here on I will continue the story as I have it from Annette, William, and eyewitnesses.

For about an hour he drove on, the wind and snow beating in his face. The horse was a good one, but the weather was bad. Bartlett thought he had never been so cold in his life, although this was not the first time that he had been out in a Canadian blizzard. Gradually the horse began to show signs of weakness. His head bent, his legs lagged. For another half hour he trudged along. The man in the sleigh could see nothing but dark, murky snow, could hear nothing but the whistling of the wind. Suddenly an overpowering fear took possession of him. Was the horse on the right road? He had surely covered five miles. It was getting so very cold. In spite of his heavy gloves, his fingers had long since become numb. The horse now began to limp, and after going a short distance further, fell exhausted. Bartlett jumped out of the sleigh and tried to tug him to his feet; but it was useless, worse than useless. The horse was done. He looked around him, but could see nothing, nothing but snow. He helloed, but there was no response. He thought of returning, and in fact had already started back, but discovered that his tracks were entirely covered with snow. There was only one thing to do—to stick to the horse. He might recover. It was a long chance, but it was his only chance, and he held to it as a drowning man clings to a plank in the middle of the ocean. He was beginning to feel weak now, very weak. He had eaten nothing since morning. He had walked up and down in the small space surrounding the sleigh in an effort to keep up the circulation, then, finally exhausted and half stupid with the cold, wrapped himself in the blankets, and throwing the foot-robe on the snow beside the warm, panting body of the horse, he waited. If he must die, he would die at least warm, he thought, in his stupid semi-consciousness. Every few minutes he set up a hello, each weaker than the last. Suddenly he became numb. A chill,

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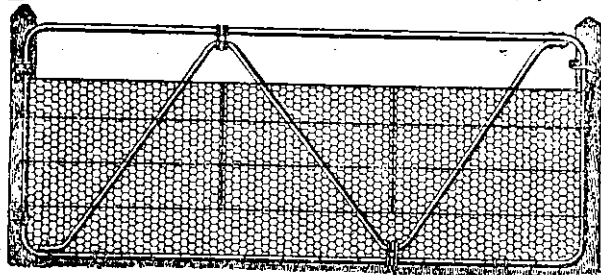
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icy hand seemed to grasp his heart, and with a little muttered prayer, he fell back against the body of his horse, as one dead. He was still, motionless—he could hear nothing, see nothing, for a long, long time. Then he felt a sense of being lifted and jostled. Gradually that chill, icy hand seemed to loosen its grip on his heart. He was feeling warmer now. His senses were returning. He wanted to sleep. Suddenly he came to himself, but the effort of opening his eyes seemed too much. He was not cold now, that was all; nothing else mattered. He heard, as in a distance, a man's voice saying: 'He'll come out all right, now, mais, he must have nourishment, and plenty of heat. I'm going to bed now. Bonne nuit, chérie.'

'Bonnie nuit,' came the answer in a sweet, musical voice, that seemed very near him. It startled him. He opened his eyes slowly and with great effort, and looked up into the face bent close to his. He could not distinguish it in the dim light cast by the shaded lamp in the corner; but that voice, he knew that, he had heard that before. He was too exhausted to try to think where. He closed his eyes wearily and permitted his head to fall back gently. The effort had been too much for him.

After what seemed to him to be a very long time he again felt his head raised, and then something warm, very warm, was pressed to his lips. He looked up suddenly and found himself sitting on a couch, supported in an upright position by a young girl, with very black lustrous eyes, who was endeavoring with one hand to hold him up and with the other to keep a bowl of hot broth to his lips. He looked up at her, into those big, black eyes.

'Miss Lang!' he exclaimed.

'Hush,' she whispered, 'don't let them hear you.' He straightened himself.

'Who?' he asked.

'My uncle Dubawnt,' she whispered, bending close to him. 'He has sworn to kill the first man from the lumber camp that he meets. I did not know you were the Mr. Bartlett of the lumber company till they brought you in. They think you are a traveller. Please don't let them know who you are, for they will surely kill you.'

'Dubawnt kill me!' he exclaimed. 'Why kill me? I have come up here to adjust that claim of his. Are things really as bad as that? How is it that you are here? You don't mean to tell me that Dubawnt is your uncle?'

These and a great many other questions followed in rapid succession. For fully an hour they sat there talking, each as surprised as the other at their unexpected and strange meeting. Their conversation was suddenly disturbed by the deep, solemn boom of the clock in the corner, which announced that it was midnight.

'You must sleep now,' she whispered. 'It is getting late.' She put her arm across his shoulders and helped him to a reclining posture.

'Miss Lang,' he whispered. 'Do you think I will be able to go out to the camp to-morrow?'

She smiled.

'It is to-morrow now; why it is nearly 1 o'clock.' He put out his hand to detain her.

'To-day, I mean,' he smiled, 'When it gets daylight.'

'It's snowing too hard,' she answered, 'you must not be caught in any more blizzards. I shudder when I think what might happen if uncle had not gone out when he heard your cries yesterday. At first he thought it was one of the men from the camp, or maybe the police were trying to get him out in order to arrest him, but though he is big as a giant, he cannot see anyone suffer, his heart is as big as himself—and bigger,' she added, giving the pillow a final pat. 'You just don't let him know who you are for a while and perhaps everything will turn out all right. Good night,' she said, then suddenly: 'Ah, I forgot that you speak French. Bonne nuit, monsieur, et bon sommeil.'

'Bonne nuit.' She was about to leave him. 'Miss Lang,' he called. She returned. He reached out and took her hand. He looked at her abstractedly for some

minutes, then he said: 'Quand vous priez ce soir, pensez a celle dont vous me rappelez.'

She looked down at him, and there might have been a gleam of pity in those eyes. 'Oui, monsieur.'

'Je vous remercie,' he said, pressing her hand, 'et priez pour moi.'

Next morning he awoke with a start, having been dreaming about blizzards, logs, giants, and a number of other things all in one. He was feeling much better, and thought that if the weather permitted he could make the camp without any trouble. However, he would have liked to adjust that matter with Dubawnt before leaving his house; if for no other reason, to put Miss Lang's mind at rest. He was wondering how this could be done when he was aroused by a heavy footfall, and a man, something over six feet and proportionately broad, entered the room. 'Bon matin, monsieur,' was his greeting in a loud voice. 'Comment vous portez-vous? Mais, I forget you do not speak French. How are you feeling?'

Bartlett assured him that he felt very good, and also that he spoke French, and after a short conversation, that he had been in France but a short time before, and one thing led to another so that by the time breakfast was ready they were deeply engrossed in conversation. Bartlett's first impression of the man was that he was a man of deep sympathy. It was not till one of the sons made mention of the fact that they thought perhaps he had come from the camp that he had an opportunity to see the other side of Dubawnt's nature. His features immediately hardened, he grew excited, words could not come fast enough for him to express what he thought of them and their thievery.

Bartlett listened for some time to invectives poured on the head of the superintendent, and anyone who had anything to do with a corporation who would willingly and knowingly take from a man the property that represented all the savings of a lifetime, and then see the man practically starve, were it not for the fact that their neighbors took care that they were well provided for.

'But look here,' Bartlett broke in, assuring Miss Lang with a look that he would not prolong the conversation on that subject. 'Is it not possible that there is a misunderstanding somewhere? Probably the people in New York do not know of the case at all.'

Dubawnt interrupted. He seemed to be getting a trifle suspicious.

'Why, they say over there,' he indicated the direction of the camp, 'that they have sent down to New York to get their people to bring the Canadian police on me. But I tell you, sir,' he brought his fist down on the table. 'They get me dead, see, dead. The first one of them I sees dies. They have stolen my land, they have killed my son. The law does nothing to them. But me! I am an outlaw. My sons, they are outlaws; and sir, if they find you here talking to us, you too are an outlaw. Is it right? Is that what the law is for?'

Bartlett had his answer ready, but seeing the look of fear in the eyes that were fixed on him appealingly from the other side of the table, he let it die on his lips.

'Uncle,' asked the owner of those eyes, 'don't you think Mr. William would be safer at the camp?'

'I didn't know your name was William,' said Dubawnt.

'It is,' answered Bartlett.

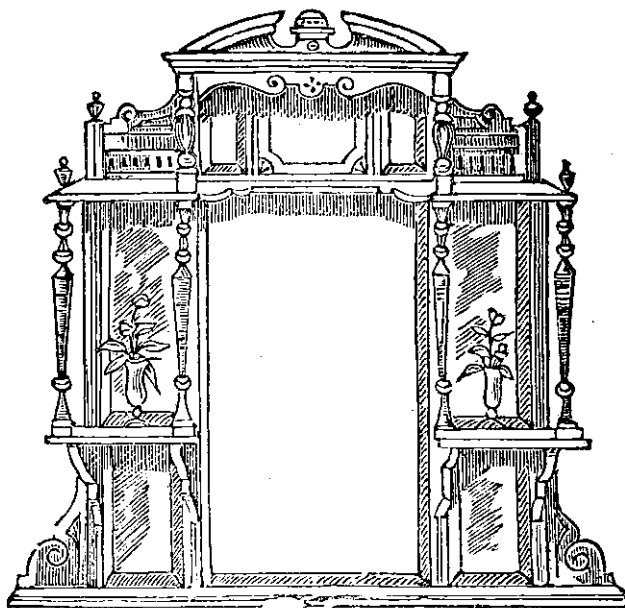
'Well, Mr. William, I do think you would be safer at the camp, though you would not be in such good, wholesome company. However, you'll have to stay here for the remainder of the day. The storm is too heavy now to venture out, and after all, I think you are as safe here; for if we cannot get out, neither can they get in.'

The greater part of the day was spent in talking, reading (for the average Northwestern lumberman is, as a rule, more educated than we are inclined to think), and in smoking bad tobacco. The subject of the lumber deal was injected every little while, and more than once Bartlett was about to explain to them who he was and what was his purpose in coming from New York, but the scowls and threats of the three giants

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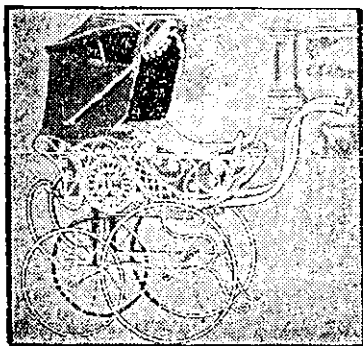
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made him realise that he would not stand a show with them, although something of an athlete, and he did not fancy for a moment having the threat of killing the first man from the lumber company that they should meet executed upon him. Another time he might have taken the chance, but now that he had met and grown to like Miss Lang somewhat differently than he loved his neighbor and differently than he liked even his friends, life held something for him which it had held before.

Finally, when the evening drew on, they all knelt about the statue of Madonna, as is the custom in all the Catholic homes of Canada, for the evening prayer. There were Dubawnt, his two sons, and Miss Lang, Bartlett having been forced to retire early in the afternoon. The prayers were said in French, Dubawnt leading. Their voices rang through the small house.

'Our Father, Who art in Heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we—' The men paused suddenly, their faces hard set. Miss Lang's voice, entirely feminine, but with an unmistakable determination, alone continued.

'As we forgive those who—'

'Annette,' interrupted the elder Dubawnt. She paused. 'Yes, uncle,' she said, a touch of inquiry in her tone.

'Annette, don't say that. Don't call down the curse of God upon us.'

'But, uncle, I do forgive those who trespass against us.'

'You forgive the murderers of my son! You forgive the thieves who have stolen my property, my land, who have left me penniless, made me an outlaw! You forgive them?'

There was a moment of deadly silence. Dubawnt, his face white with hate, was staring almost strangely at the girl.

'Do you forgive them?' he finally asked.

The girl's face and voice were full of sweetness. A sweetness born in heaven. 'Uncle,' she asked, with determination, 'do you remember how, when Christ was dying on the Cross, He raised His eyes to Heaven and prayed for His murderers: "Father, forgive them, for they know not what they do." He was God. He forgave His murderers. Should we not forgive our enemies also?' She paused. Dubawnt made no reply.

She looked up at him.

'Uncle, can you forgive them? "Unless you forgive every man his brother from his heart, you cannot enter the Kingdom of Heaven."'

'Annette,' said Dubawnt, 'leave the room.'

She rose and without reply withdrew from the room and went directly to her own.

Stolidly the three men repeated the prayer. After the words, 'Forgive us our trespasses,' they paused. They understood the words that followed too well to repeat them unless they forgave their enemies, and yet they had not the moral courage to forgive. Then they continued: 'and lead us not into temptation, but deliver us from evil. Amen.' It seemed to Annette, who could hear them from her room, that she had never before realised the full meaning of those words. The night passed slowly for her. She could not sleep. She thought of what would be Bartlett's fate should they discover his identity, and she felt sure that he would declare himself should they put the question directly to him. Hour after hour passed, each longer than the other. She thought of her uncle, her cousins, of their thirst for revenge, and finally, unable to bear it any longer, buried her face in the pillow and gave vent to the tears that were struggling to her eyes. For a long time she wept silently, then came the relief of sleep.

She was awakened in the morning by the big clock, which had just finished striking six, and, hastily dressing, she left her room and gently knocked at the door beyond which Bartlett lay.

'Do you wish anything?' she whispered.

'I would like a little water,' he answered.

Hastily filling the glass she brought it to him.

'The fever seems to be letting up a trifle now,' he said in answer to her inquiry as to how he felt.

She related to him the events of the preceding night, of how her uncle had renewed his threat, and reprimanded her.

Bartlett became very angry, and feeling that he was the cause of Dubawnt's anger, wanted to go to him at once and undeceive him in regard to the injustice of the lumber company, but she restrained him.

'Mr. Bartlett,' she pleaded, 'be patient. In a day or two you can go out to the camp, and then you can send uncle the money and explain how your superintendent had kept the matter from you, and I am sure he will understand. Suppose you should tell him and in an angry impulse he would kill you; think of what it would mean to me!' She buried her face in her hands.

'Come, come,' he said gently; 'I won't tell him.'

She heard her uncle moving about the living-room and stirring the fire. Then there were several moments of silence.

'Excuse me, Mr. Bartlett,' she said, and leaving him she went out to the other room, where she saw her uncle seated on the long bench before the fireplace, his head in his hands, looking intently at the burning logs. He did not realise that he was not alone till she came over and seated herself beside him.

He started and looked up at her, then putting his arm gently about her neck, and bending over kissed her gently on the cheek.

'Annette,' he said, 'I'm sorry I spoke to you that way last night. I forgive them, child. They have done me great injustice, but I forgive them. All night I was thinking of what you had said. I could not sleep. I forgive them entirely.'

'Oh, uncle, I'm so glad,' she said, and throwing her arms about his neck she kissed him.

She took his big hand between her dainty fingers, and looking up into his eyes, asked:

'Uncle, what ever made you say you would kill the first man from the lumber company that you met?'

He looked at her kindly. 'I was mad with grief, child,' he answered.

'Oh, you wicked uncle,' she said teasingly. 'Now, Bluebeard,' she asked, 'if Mr. Bartlett himself happened to be in this house right now, what would you do?'

For a moment he thought in silence. 'I don't know what I would do,' he answered slowly.

'But you would not kill him?'

'I would have killed him yesterday,' he answered earnestly, 'but to-day—no, I forgive them all.'

'Sure?' she asked with a smile.

'Sure,' came the answer, and it seemed almost solemn.

They were interrupted by Bartlett, who had entered the room at the moment. Dubawnt rose and advanced to meet him.

'Bon matin, Mr. William,' he said, 'and how do you feel this morning?'

'Not Mr. William, uncle,' interrupted Annette, 'Mr. William Bartlett.'

Dubawnt stopped short. His hand instinctively fell to his side as though some force had repulsed it. For fully a moment he stood there stolidly regarding the other. Then drawing himself to his full height, he extended his hand.

'Good morning, Mr. William Bartlett,' he said. 'I'm glad to know you.'

Bartlett took the proffered hand and for what seemed an age they stood face to face, each looking the other full in the eye. Together they relaxed their grasps and Dubawnt turned instinctively to Annette. She read the look of inquiry in his eye.

'Mr. Bartlett and I have known each other for some time. We first met in New York, but you understand that I would not introduce him to a Bluebeard,' she said, taking both their hands.

Bartlett drew the other man aside.

'Mr. Dubawnt,' he said, 'I'm more than sorry that our company should have given you so much trouble, and I assure you if I had known anything of the matter you should long since have had your money

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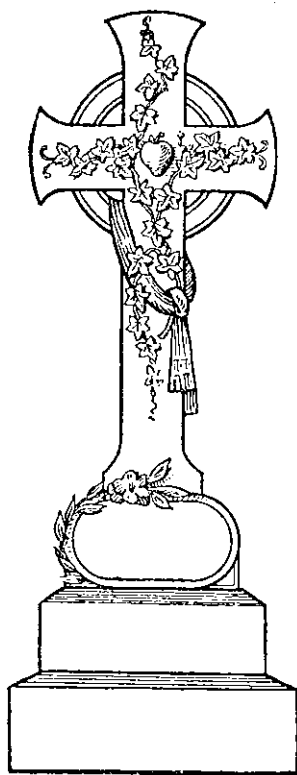
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with interest.' He said a great many other things and Dubawnt said some things, too, and when they sat down to breakfast he had in his pocket a cheque for the full amount due him with interest to date.

After breakfast Bartlett and Annette found themselves sitting on the bench before the big blazing fire. Somehow or other she found her dainty little hand resting confidently in his and she heard him say:

'Now, Miss Lang'—he seemed to emphasise the 'Miss'—'for some days you've been calling me "William." Don't you think it time that I should be permitted to call you "Annette"?' She didn't just know how she wanted to answer, but she smiled, blushed, and said:

'Yes.'

Well, the wedding took place in the 'little church a few doors below on the other side of the street,' and after the ceremony they went to France, for both she and Bartlett knew of so many nice places there that they were sure it was just the place for them to spend their honeymoon.

'Billie,' said Annette, after they had been sitting on the deck of the French liner for more than a half hour, looking out over the moonlit ocean, 'some evening next week, when we are walking beneath that romantic grape-arbor you were speaking of, won't you tell me all about that girl that came into the tea-room with you?'

For a moment he was puzzled, then suddenly recollecting: 'Why, yes,' he said, 'haven't I told you already? That is my sister, the sister of whom you reminded me, and she has taken the veil in the convent attached to that little church across the way.'

She pressed his hand, and together they continued looking out over the smooth surface of the ocean.—*Messenger of the Sacred Heart.*

THE STORY OF THE CATACOMBS

THE FIRST CHRISTIAN CITY

In connection with the Constantinian Centenary the Right Rev. Dr. Gunn, Bishop of Natchez, delivered a very interesting lecture, entitled 'Through the Catacombs to Constantine and Ourselves,' in the course of which he dealt with the origin and history of the Catacombs. After dealing with the struggles and sufferings of the early Christians, and the many persecutions to which they were subjected, Bishop Gunn went on to say:—It may help to impress the picture of Christian life more firmly in our minds if I tell you something of that great Christian city, which commenced to exist when Nero was building his golden palace, and rebuilding the Rome he himself had burned. The new Christian city lay outside Rome. It had streets, palaces, churches, and houses full of inhabitants; the streets were narrow, the palaces and temples were graves, its inhabitants were the dead. It had one thing peculiarly and exclusively its own: it lay entirely underground. Not a vestige of it could be seen from above. I refer to the first Christian city, to

The Roman Catacombs.

I would like to take you with me on a trip to visit one of these underground cities, and I will tell you the history of the Catacombs as we go along. We can visit only one. It may surprise you to know that there are forty of these grave cities around Rome. Don't ask me to show you everything, or to bring you everywhere. The galleries alone are longer than from Natchez to New York. If we walk out to see the Catacomb of Saint Calixtus, we pass the famous Roman Forum; we see the ruins of the Temple of the Vestal Virgins; we see the Arch of Titus, so religiously shunned by the Jews. We see the famous Coliseum, capable of holding 200,000 people. We pass under the Arch of Constantine, skirt along the Celian hill, where Pope Gregory saw the first English slaves that made him send an Augustine to convert England. We hurry out of the city, we see the spot where Peter and Paul parted on their way to martyrdom, pass the little Church Quo

Vadis; then get a view of the famous Appian Way. If we are reminiscent, we can almost see the Roman legionaries carrying back to Rome the spoils of conquered worlds. We can see captive kings and princes in chains, beside the triumphal chariots of their conquerors. We may read pagan inscriptions by the way full of grief for the dead, but without a word of hope, or a dream of reunion. Here St. Paul passed as he came to Rome; here passed victorious generals, with their legions returning from foreign service. Emperors and courtiers; representatives of every form of heathenism; Greeks and Asiatics, captive Celts and Britons entered the Eternal City. Here Julius and his legions came after the conquest of Gaul and England. Here came the victorious soldiers of Titus and Vespasian, who had razed Jerusalem and its Temple to the dust. But you will interrupt me and say: 'There are no homes along this noble avenue—there are only tombs.' That is true, the Romans buried their dead, not in a cemetery as we do, but along the roads radiating from the city. The rich had a monopoly of the Appian Way, and for thirty miles from the city, we see nothing but tombs, tombs, tombs.

The First Catacombs

were on the estates of wealthy Christian families. These took a deed to the property as a cemetery, enclosed it by marked stones, warranted and willed it to a Christian, and so put it fully under the protection of Roman law. It was by law exempt from police inspection. By law it afforded rights of sanctuary to all. At the end of the century a law was passed which permitted the poorer classes to secure for themselves burial places by forming associations for that purpose. These burial clubs, whether pagan or Christian, had, or pretended to have, a certain religious character. Their members might hold meetings and possess property, provided the ostensible motive of the association was to provide burial for their members. They could meet in the cemeteries, gather there for feast days, etc., and the law did not interfere with them. The Roman law itself was the screen behind which the Catacombs were made possible. The right of forming burial clubs, the habit of visiting the tombs, of eating and drinking and feasting there in solemn memory of the departed; all these facts and customs and principles, guaranteed by Roman law and practice as the privilege of every citizen, were of admirable convenience to the makers and frequenters of the Roman Catacombs. If a number of Christians were seen wending their way to this or to that cemetery, they would be to pagan eyes only the members of a burial club, or the relations, friends, or dependents of some great family, going out to the appointed place to celebrate the birthday or anniversary of some deceased benefactor. The Christians did not burn their dead as the pagans did, but they could not be molested, since custom only, not law, prescribed its use. The pagans might, and did, grumble, but the tact and prudence of the Christians, the external features used by both Christians and pagans alike, made a screen of such resemblance that

The Origin of the Catacombs

may be easily and readily explained. But let us now light a taper and take a look at the Catacombs from within. Perhaps our guide (because we can never go alone if we want to come back) may take us down a modern stairway, or through some accidental man-hole in the soil, and at a depth of fifteen or twenty feet we shall find ourselves in a dark, narrow gallery about three feet wide and seven or eight feet high, cut out of the living rock. Its walls are pierced with a number of horizontal shelves, one above the other, like the shelves in a book-case. Our guide will tell us that each shelf once contained a dead body, and had been shut up by long tiles and slabs of marble inscribed with the name of the family, or some Christian emblem. We may even see to-day the bones and ashes of the dead. We may see the palm branch carved on the marble slab, or the vial showing where the bloodstained sponge was put. Our gallery may lead us to a family vault, or to a chapel where two or three little chambers are made to open into one. The guides to the Catacombs know the history of nearly all the martyrs and con-

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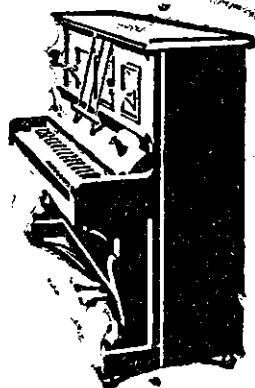
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fessors buried there; but there is always to be found loving and special mention made by them of a

Confraternity of Guardsmen,

restorers, and diggers, called sextons or fossores. Guides always speak of them with loving mention, and deservedly so. By night these sextons dug underground; with tremendous exertion they built corridors on corridors, and in the walls graves upon graves. In the face of the greatest difficulties and dangers they rescued the bodies of the martyrs from the hands of the executioners, or of the enraged people, bringing them into the safe keeping of these subterranean cemeteries. Then they washed and cleaned and embalmed the dead bodies, wrapped them in white linen and covered them with a marble slab. Whenever the sides of one corridor were filled with graves, a new corridor was excavated. The clay from the new gallery was packed into the old one. In that way we, by modern archaeological explorations, come to graves which have been untouched since the fossores walled them up and filled the galleries some seventeen or eighteen centuries ago. Our guide tells us of the construction of the chapel of the Catacombs, and first he tells us of its altar. The altar in the early Church was a slab of marble covering the remains of a martyr. When some noted Christian gave his life for the faith, when the fossores rescued the mangled remains, perhaps from the lions in the Coliseum, or the half-burned corpses in the gardens of Nero, they gathered up everything belonging to the dying here and carried all reverently and lovingly to the Catacombs. The body was placed within a 'loculus' and an alcove formed above the remains, called an 'arcosolium.' Here, then, was an arched vault, or as it was called, 'a table tomb,' and here alone it was allowed to say Mass in the Catacombs. Strange to say, but it is not strange, no priest is permitted to say Mass anywhere in the world without a table tomb, or as we call it, an altar stone containing a relic of a martyr. We can imagine the feelings of the early priests saying Mass over the remains of their departed brothers.

The Primitive Church

consisted of two small chambers, separated by a corridor; in the one near the altar were the men, in the other the women. The separating of the sexes was strictly enforced in the primitive Church. The guides again call our attention to the luminaria, or air and light holes, bored in the ceiling. We can understand the necessity of these when we remember that there are over two million graves in the Catacombs, and when we think of the many lamps and the crowds of people, we can understand the necessity of these air shafts. Frequently these air holes betrayed the Christians to the pagans, as in the case related by St. Gregory of Tours. Once the Prefect of the city waited until the chapels were filled with worshippers assisting at Mass, and poured down the ventilating shaft earth and stones, and buried the congregation alive. As the crude massacre was made during Mass, our late explorers found there the rough chalice, the remnants of the vestments that were used during the celebration itself.

Following the peace declared by Constantine, the Catacombs became a place of pilgrimage; immense crowds flocked there from the third to the sixth century. Many Popes, especially the great St. Damasus, in the fifth century, made extensive repairs. In the seventh and eighth centuries the Lombard invaders desecrated, plundered, and in part destroyed the Catacombs. This led to what is known as the period of translations, by which the relics of the Popes and the principal martyrs were removed for safety to the churches of Rome.

After 817 the Catacombs were abandoned and closed, and practically lost sight of until the sixteenth century. From 1632 to 1842 the Catacombs were travelled over in every direction by relic hunters and curiosity seekers, and especially by ignorant archaeologists, who did unspeakable harm by their reckless excavations, by their neglect to chronicle intelligently what they met. The Catacombs were in fact treated as a huge quarry; priceless inscriptions were taken away in cartloads, and

sawed into slabs to pave the Roman churches, or to adorn the walls of private houses. The corridors were broken down and clogged up; the shafts for light and air were choked from above with refuse; rich material treasures disappeared without leaving any trace. The frescoes were detached from their original site and perished in the transit to the upper air. Nearly every indignity was offered to these holy places in which St. Damasus feared to repose even in death. The celebrated Jesuit, Father Marchi, did much to stop the vandalism of the Catacombs, but Father Marchi's greatest work was the formation of the world's greatest archaeologist,

The Celebrated John Baptist De Rossi.

For fifty years De Rossi made the Catacombs his home. He excavated hundreds of miles of galleries; he gathered and preserved every inscription, pagan and Christian. He sifted the very sand of the corridors for information; and to-day the Church is enriched with thousands of inscriptions, whole or fragmentary, from the Catacombs, which I think, after the Books of Revelation, are amongst the most precious relics of the Church.

I shall never forget the evenings we spent in the Catacombs with this grand old man. He spoke to us in a little room, where once lay the bodies of all the martyred Popes for three centuries. He told us of the days of persecution, and pictured to us the joys and sorrows, the triumphs and failures of those days of faith. I have tried while bringing you through the Catacombs to tell you of

The Conflict Between Paganism and Christianity.

The sword of calumny and ridicule—all in turn and often together, tried to kill the mustard seed of Christianity, to extinguish the newly lit flambeau of the faith. In vain did paganism try to drown the Church in the blood of her children; in vain were armies sent to the four corners of the earth to exterminate the Christians; in vain did they chase the early believers from the surface of the earth, and compelled them to hide in the dark caverns of the Catacombs. All that could not prevent the blood of martyrs from becoming the seed of Christians. So rapid was the spread of Christianity that forty years after the death of St. Paul, one of the officers of the Emperor Trajan, writing to his royal master, declared that the religion of the Christians had gained already the cities, the islands, and the rural districts. One century later Tertullian exclaimed: 'We are but of yesterday, and already we fill your cities, your camps, your council halls, your palace, your senate and forum. We leave you only your temples. If we were to withdraw from you, the Empire would be but a desert. Paganism saw Christianity grow, and recognising and fearing the consequences, came

The Persecution of Diocletian,

the last, the severest in its terms and acts. In this it was like the dying throes of a monster, whose bitterness of spirit increases as his power wanes. In 303, just ten years before the Edict of Milan was issued, there appeared a series of imperial edicts, the very terms of which indicate the despairing and yet determined effort to root out every vestige of the Christian faith and Church. 'By these enactments all Christian assemblies were prohibited; all churches were to be demolished; all copies of the Scriptures to be burned; all Christians who held rank of office to be degraded; all of whatever rank to lose their citizenship, and be liable like slaves to be tortured. Christian slaves were to be incapable of receiving freedom. All bishops and clergy were to be thrown into prison and there compelled to sacrifice, and all Christians everywhere ordered publicly to worship the gods, under the usual penalty of torture and death' (Innes, *Church and State*).

In 311 a sudden and unexpected change of attitude to the Christians. Galerius, recognising that they could not be conquered nor exterminated, resolves to grant them toleration, and to put them on an equal footing with the Jews.

In 312, Constantine, having conquered Maxentius at the battle of the Milvian bridge, ascended the throne as

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You are too familiar with the history of this first Christian Emperor—who so justly deserves the title of great, for me to speak of him. He was a soldier of fearless courage, a general of extraordinary ability, and a statesman of the highest order. He was providentially called to bring the Church from the Catacombs to remove the fetters from the limbs of the Christians by granting them, not toleration merely, but for the first time in their existence, liberty and equality before the law.

In 313 Constantine and Lucullus, the Emperors of the East and West, the one a Christian and the other a pagan, met at Milan and issued the famous proclamation known as the Edict of Milan. By this edict was established the fullest toleration of all religions and freedom of worship, without hindrance from the State, and without preference by the State of one religion before another. Its terms are most broad and explicit. It gives 'both to the Christians and all others free power of following whatever religion each man may have preferred—the absolute power is to be denied to no one to give himself either to the worship of the Christian or to that religion which he thinks must be suited to himself—that each may have the free liberty of the worship which he prefers, for we desire that no religion may have its honor diminished by us.'

HOLLAND'S CENTENARY AND CATHOLIC PROGRESS

A hundred years is altogether too broad a span for measuring Catholic religious activity and Church progress within the limits of the present Kingdom of The Netherlands (says a writer in *America*). Up to within sixty years ago the Church, as regards her public life, had existed in a semi-comatose condition, the result of an inborn fear naturally begotten of a Protestant Absolutism during upwards of two centuries. Active persecution and forcible seizure of Church property as a general policy had ceased by the middle of the seventeenth century, for the simple reason that Catholics had then been stripped of about everything tangible. At the same period also the mind of the Dutch rulers and of the leading burghers was becoming more and more engrossed with the commercial possibilities of the East India trade and the enormous profits resulting therefrom. With public thought thus more or less diverted, Catholicism got to be tolerated on the score of its having seemingly fallen into 'innocuous desuetude,' and as long as its adherents did not openly assert themselves they were disdainfully let alone, at least by the civil magistrate. There was a momentary rift in the clouds during the French administration under King Louis Napoleon, the first decade of the nineteenth century, but the spell was too short for effecting any substantial or lasting betterment in existing conditions. The only noteworthy event in connection with Catholic Church matters that marked this temporary change in the ruling power was the re-transfer of their ancient Cathedral to the Catholics of 'sHertogenbosch for a heavy money consideration. However, under the same French rule the Catholics of a small rural community in the Leyden district had a portion of their former church building restored to themselves. This latter instance is quite

Unique in the Annals of the Country; most probably it could not be paralleled anywhere else and, therefore, well merits being chronicled. This particular community at the time referred to numbered some five hundred souls, only a score or so of whom were Protestants. Nevertheless, to the latter had been granted the exclusive ownership of the local pre-

Reformation Church. Thus the Catholic residents of the neighborhood perforce were obliged as best they could to attend to religious worship in other more or less distant localities of the district. This galling condition of affairs still obtained at the advent of the French King, when the more daring among them applied to the Government for a redress of this crying injustice. The result was that part of the church building under consideration reverted to the Catholics. A heavy dividing wall was constructed at the intersection of the chancel; the Catholics, as being the more numerous by far, were given the ownership of the nave and main entrance, while the intruders were left in possession of the former sanctuary.

For nigh three-quarters of a century the local Catholic body continued to worship in this wall-divided church building, where the sound of Catholic chant and Protestant psalmody could often be heard strangely intermingled. Having nearly trebled in numbers and prospered under subsequently improved conditions, the Catholic residents, in 1882, tore down their portion of the old church and erected on the spot a noble and imposing structure, whose Gothic spire and pinnacles may now be seen hopefully pointing on high. To the rear of the new building, a few feet only apart, is left standing an isolated curio, the truncated chancel of the old church that still keeps on telling the tale of times now happily gone by. Thus for upwards of two hundred years,

The Church in Holland

had been forced to live, as it were, a hidden life; Catholics during all this time were practically disfranchised and treated in every way as Samaritans by the dominant Protestant majority. Such was the status generally of Catholicism at the founding of the present kingdom a hundred years ago. Then gradually and at intervals faint glimpses of life became noticeable, until, in the early forties, a decided move forward was being made by the appearance of the first Catholic newspaper. But the Church's formal revival did not occur till 1853, when by a public Act of Pope Pius IX., the Dutch hierarchy was re-established, and incumbents were appointed to the sees left vacant since the latter part of the sixteenth century.

These sees are five in number—viz., Utrecht (archdiocese) founded by St. Willibrod, and up to the beginning of the sixteenth century the only bishopric in Holland; Haarlem, the most central see, embracing Holland proper, with its great cities Amsterdam, The Hague, Rotterdam, Leyden, Haarlem, etc.; Breda and 'sHertogenbosch, both in North Brabant, one of the two Catholic provinces of the Kingdom, and Ruhrmund, covering the entire Dutch portion of the Catholic Province Limburg. To the yeoman's work of the first occupants of the restored bishoprics the Church in Holland owes an enduring debt of gratitude.

All of them were men of great administrative ability and of saintly lives. Through their personal exertions and tactful management seminaries and separate theological colleges were opened at once in each of the five dioceses. These institutions have been enlarged in the course of time, and are supplying the home parishes with a numerous, well-trained clergy, to whose indefatigable labors and generous self-sacrifice under God is to be chiefly credited the remarkable transformation within the past sixty years of a typically Protestant land into a 'garden spot' of Holy Church.

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Hastings

(From our own correspondent.)

July 12.

The petition to both Houses of Parliament now in circulation is being largely signed by the congregation. I understand that the non-Catholics opposed to the movement, are circulating a petition of their own.

The Hastings branch of the Catholic Federation is rapidly increasing its membership. One member of the committee, Mr. J. J. Cassin, has enrolled over 300 members.

The half-yearly meeting of the H.A.C.B. Society was held in St. Patrick's Hall on Tuesday, July 8, when Bro. J. P. McCarthy, B.P., presided over a large attendance of members. The election of officers for the ensuing term resulted as follows:—President, Bro. T. Downing; vice-president, Bro. J. R. McCarthy (re-

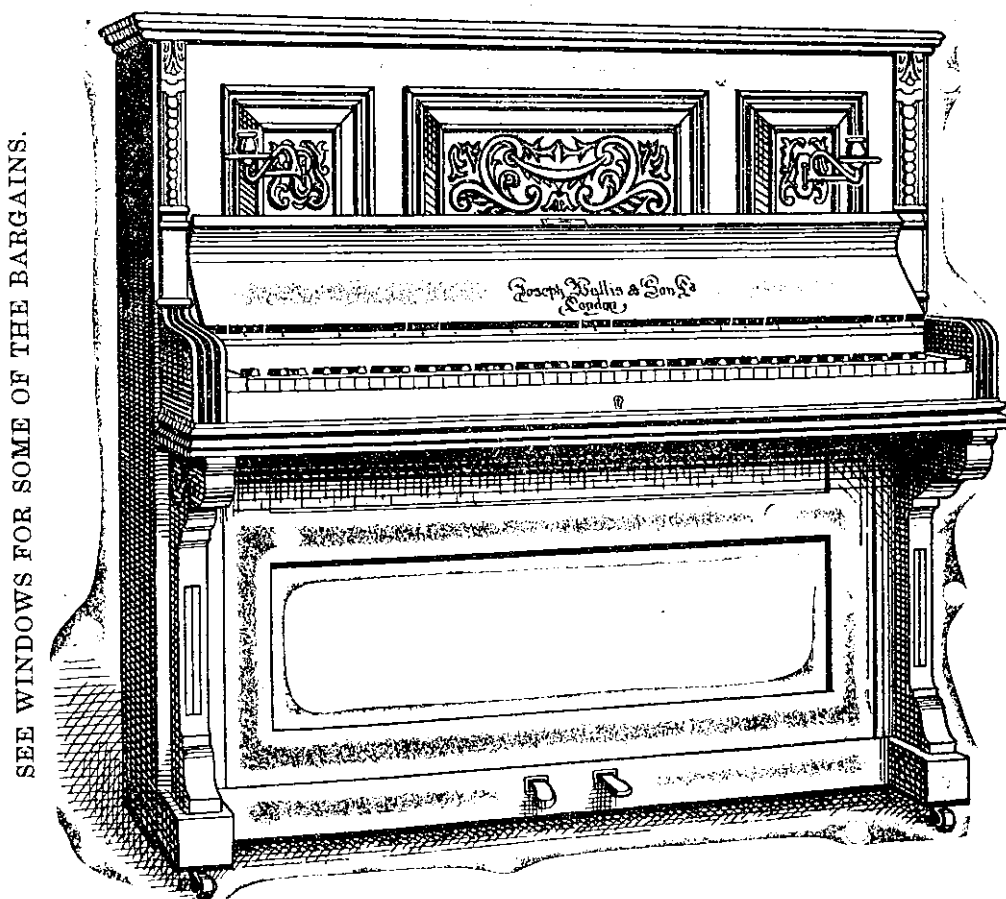
electd); secretary, Bro. G. O'Shea (re-elected); treasurer, Bro. J. Corkery; warden, Bro. T. Alridge; guardian, Bro. J. Moynihan; sick visitors, Bros. P. Maggin and T. T. O'Sullivan; trustees—Bros. T. Flynn, T. Downing, R. P. McCarthy (re-elected); auditors, Bros. P. J. Devine and T. Alridge (re-elected); delegates to United Friendly Societies Medical Association, Bros. G. O'Shea and T. Downing; four candidates were proposed, and three initiated.

It was a fearful shock to see
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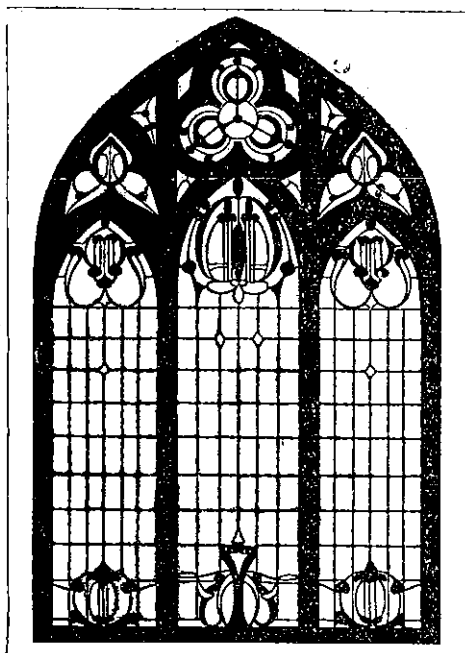
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Current Topics

A No-Popery Harangue

The twelfth of July functions in New Zealand now pass off so quietly that the great date comes and goes almost without the public being made aware of the existence of the well-known fraternity. Not that the effervescing Orangeman has ceased to effervesce; but he has found his level. The more influential and reputable dailies have learned to appraise him at his true value, and his 'celebrations' are now for the most part dismissed with the most inconspicuous and briefest possible par. The Orange organisation is ignored by an enlightened public opinion, in the first place, because of its intrinsic insignificance. It is ignored, in the second place, because its methods—those of noisy vituperation, coarse abuse, and underhand and unscrupulous attack—are recognised as being out of place in a reasonably civilised community. And it is ignored, in the third place, because its cause—that of fomenting religious strife and of keeping alive sectarian animosities which should have no place in this new land—is one which does not, and which never will, appeal to broad-minded New Zealanders.

*

Seeing that the respectable secular papers almost uniformly decline to give publication to the wild and inflammatory harangues of the Orange orators, it is certainly not for us to bother our heads about them, or to give them free advertisement, and an importance which does not really attach to them, by according them serious notice. For this reason we do not feel called upon to waste time and space on a detailed reply to the fierce no-Popery tirade delivered by the Rev. W. E. Gillam, vicar of St. Matthew's (Anglican) Church, Auckland, at the recent 'church parade' of the brethren in the northern city. The Anglican vicar's deliverance was an extraordinary hotch-potch—ranging from an ignorant denunciation of 'papal pretensions' and the bull *Unam Sanctam* down to a disquisition on the massacre of St. Bartholemew and the bogey of Home Rule. It was from first to last mere vitriol-throwing and tom-tom beating—a fair dead-level specimen of the vulgar and abusive tirades of the usual type of twelfth of July Orange 'oration.' The clergy of the Church of England as a rule are cultured gentlemen, who are not only willing but anxious to dwell in peace and amity with their fellow-citizens of other creeds; and we refuse to regard the Rev. W. E. Gillam as representing his fellow-clerics in this vituperative outburst. The paper which published his address did him, in fact, the greatest possible unkindness. It is the Rev. W. E. Gillam—and not the Catholic Church—who stands discredited and disgraced by such an ebullition.

The Poet Laureateship

Speculation had been busy for some time past as to Mr. Asquith's probable choice for the Laureateship; and considering the number of names that had been suggested in one or other of the English papers there is bound to be in some quarters a feeling of disappointment—not to say surprise—at Mr. Asquith's final decision. As we learn from the cables, Dr. Robert Bridges has been appointed to succeed Mr. Alfred Austin as Poet Laureate. Dr. Bridges is not very widely known as an author; but the laureateship, like kissing, goes by favour rather than by merit. Poet and Poet Laureate are often, if not usually, two widely different things. The late Laureate, for example, Mr. Alfred Austin, could only be called a poet by courtesy; and Dr. Bridges may be safely trusted to at least rise to the level set by his predecessor. England's crowned heads have had a sort of traditional regard for the small poets. Sir John Denham, for instance, who was a literary ancestor of Mr. Austin, was in high favor with Charles I. In one of the frays with the Roundheads, Withers—a Puritan officer who was the writer of an unconscionable amount of prosy doggerel—was taken prisoner by the Cavaliers.

He was condemned to die by the halter. But Sir John successfully besought the King to spare the wretched versifier's life, 'because'—as a quaint old history naively puts it—'so long as Withers lived, Denham could not be accounted the worst poet in England.'

*

Although no less than fourteen names had been mentioned as being 'in the running' for the Laureateship, there was something very closely approaching a consensus of opinion in favor of the predominant claims of the well-known Catholic poet, Mrs. Alice Meynell. The London *Tablet* has gathered together the utterances of a number of authorities on the point, from which we make a selection. Of past critics, it is pointed out that Rossetti knew Mrs. Meynell's sonnet 'Renouncement' by heart, and thought it one of the three finest ever written by women. Ruskin wrote, 'The last verse of that perfectly heavenly "Letter from a Girl to Her own Old Age," and the end of the sonnet, "To a Daisy," are the finest things I have yet seen or felt in modern verse.' Coventry Patmore described her as 'one of the very rarest products of nature and grace—a woman of genius,' and in a letter to the *Saturday Review* definitely claimed for her the succession to Tennyson. Of great names amongst the living we turn to that accomplished critic, Mr. Garvin, who a few weeks ago said in the *Pall Mall Gazette*, 'By her best, Mrs. Meynell is far the first of living poets,' and again, speaking of the banquet given in her honor by the Poetry Society, Mr. Garvin wrote: 'It is one of many signs recognising the real place in English letters held by the woman who has been by much our greatest poet since the death of George Meredith.' Strangely enough, Mrs. Meynell had also the support of the paper which most directly represents organised Labor. The *Daily Citizen*—the Labor daily,—after mentioning several names, said: 'There is one other name that at such a moment cannot be ignored—that of Mrs. Alice Meynell, who has enriched English verse more notably than perhaps any other member of her sex, living or dead. If it were thought well to confer the Laureateship on a woman-poet—and why not?—not only would the best traditions of the office lose nothing of their dignity, but a recompense would be given for the obstinate denial to woman of a vote.' Even the Nonconformist bodies, who are supposed to be very influential with the Government, gave their strong support to Mrs. Meynell's nomination. Sir Robertson Nicoll—himself a great literary critic and authority—wrote in the columns of the *British Weekly*:—'Who is to be the new Poet Laureate? Happily, we have poets among us well worthy of the distinction, but would it not be a graceful and righteous thing to put the wreath on the brows of a woman poet? I will not go so far as Mr. Garvin and say that Mrs. Meynell is the greatest of living poets, but I will say that she ranks with the very best, and I believe there will be no disposition to dispute her claim. It may be recalled that before Tennyson was made Poet Laureate the *Athenaeum*, much to its credit, suggested Mrs. Browning. Why not make Mrs. Meynell the Poet Laureate?'

*

It may be that the suffragette agitation has soured Mr. Asquith against women, or that he deemed that the butt of wine—which, together with £70, is the emolument attached to the office—might prove an embarrassment to a lady laureate. Whatever may have been his reason, the Prime Minister has lost an excellent opportunity to honor, and at least partly conciliate, a whole sex, and to give fitting public recognition where recognition was well deserved.

The Federation and Politics

At the important meeting of the Dominion Executive of the Catholic Federation called for July 27—which, by the way, may be, and we venture to hope will be deferred to a slightly later date—considerable discussion will doubtless be devoted to the question of the relation of the Federation to politics, or rather to the politicians. At the last annual meeting of the Australian Catholic Federation, held in Melbourne, a resolution was passed declaring that 'politicians'

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should be excluded from office and from the meetings of the Federation. The definition of 'politician,' for the purposes of the Australian resolution, extended only to members of Parliament. The object of the provision was, presumably, to prevent ambitious or self-seeking individuals from capturing the Federation and making use of it merely as a stepping-stone for their own advancement. If that be so, the resolution was obviously inadequate. For to shut out sitting members of Parliament, and at the same time to admit non-sitting candidates to membership and office, was practically offering a premium to the latter to use the Federation for the purpose objected to. The suggestion that New Zealand should follow the Australian precedent will doubtless be considered at the forthcoming meeting; but so far as we can see the feeling in the Dominion is strongly against the proposal. To exclude only sitting members of Parliament is, as we have said, an inadequate provision, and fails to attain the object aimed at. The only way to compass the desired end—so far as methods of regulating the membership are concerned—would be to place a ban upon all candidates, both political and municipal; and this would be to deprive the Federation of some of the very best material to be found within its ranks. For ourselves, we are satisfied that the Catholic laity are as quick as any other people would be to see when their organisation is being made use of, and we are confident that they will be found quite capable of dealing with self-seekers of the sort. In a word, the price to be paid for the deprivation involved in such a regulation as that suggested is out of all proportion to the gain that might be expected to accrue.

In regard to the general relation of the Federation to politics, the position is made perfectly clear in the existing constitution, which says: 'The Federation is not a political party organisation, and does not seek to influence the political views of its members, nor to touch politics except where politics touch religion. It stands for the Christian life of the nation: for the Christian education of youth; for the repression of intemperance; for the sanctity and indissolubility of Christian marriage; for the safeguarding of the Christian home, and of Catholic institutions; and for the suppression of indecent, objectionable, and anti-Catholic literature, pictures, films, theatricals, and advertisements.' Wherever politics touch any of these or kindred questions, the Federation is bound to make its influence felt. Outside of questions affecting religion, morality, or Catholic principles, participation in mere party politics is definitely excluded. For this position we have direct authority from the Holy See itself. In rules laid down long ago for Catholic Associations, the late Holy Father, Leo XIII., set forth our guiding principles in the following admirable words: 'We deem these Associations peculiarly fitted as auxiliary forces intended to support the interests of the Catholic religion; and We approve, therefore, their object and the energy they display; We ardently desire that they may increase in number and in zeal, and that from day to day their fruits may be more abundant. But since the object of such societies is the defence and encouragement of Catholic interests, and as it is the Bishops who, each in their proper diocese, have to watch over those interests, it naturally follows that they should be controlled by their Bishops, and should set great value on their authority and commands. In the next place, they should with equal care apply themselves to preserve union, first, because on the agreement of men's wills all the power and influence of any human society depends, and next, because in the societies of which we speak that mutual charity should especially be found, which necessarily accompanies good works, and is the characteristic mark of those whom Christian discipline has moulded. Now as it may easily happen that the members may differ in politics, they should recall to themselves the aim of all Catholic Associations, and thereby prevent party feeling from disturbing their cordial unity. In their discussions they ought to be so penetrated by the purpose for which they

meet as to seem of no party, remembering the words of the Apostle, "There is neither Jew nor Greek, there is neither bond nor free, for you are all one in Christ Jesus." Thus by the exclusion of party rivalries, all will be enlisted in the service of the one cause, the highest and noblest, about which no disagreement can exist among Catholics worthy of the name.'

The 'Literature' and 'Morals' Theory

'When is religion not religion?' is the query naturally suggested by the tortuous tactics of the Bible in State Schools League. And the answer would seem to be that religion is not religion whenever a League apologist chooses to say that it is not. In the early stages of the present agitation in New Zealand an official League pamphlet, written by the Rev. A. Don, in answering the question, 'Is the "general" instruction (provided by the New South Wales system) worth while?' was frank enough to declare: 'As for the "general religious instruction," *that given by the school teachers*, the writer will never ask the question again. With trained teachers, able to command absolute obedience, and having a clear vision of their high calling, there seems hardly any limit to the possibility for good.' Finding, however, that this candid admission as to the existence of a State-established, State-endowed, and State-taught creed has left the League open to very deadly and unanswerable attack, its apologists calmly turn round and now brazenly declare that the teachers do not give any religious instruction at all, but that the Bible lessons are taught merely as 'literature' or as 'morals.' The obvious absurdity of the pretence that a teacher who administers lessons which are set before the child as part of the inspired Word of God, and which embody such facts and doctrines as the Atonement, the Resurrection and Ascension of Christ, and the necessity of union with Him, is not teaching religion, has been more than once exposed both in these columns and in those of the daily press. Owing to considerations of space and to the exigencies of controversy, however, the work has had to be done more or less piecemeal and disjointedly. In the letter which appeared in the *Otago Daily Times* of Friday last, and which is reproduced on page 23 of this issue, Bishop Cleary has gathered up into a compact, comprehensive, and exceedingly handy form the crushing evidence available on this point; and we recommend readers to cut the matter out as furnishing a ready reply whenever the 'literature' or 'morals' theory has again to be combatted.

As amplifying and rounding off the treatment of this question of the nature of the 'religious teaching' given to the children under the League's scheme we quote the following extract in point from the lecture delivered by Bishop Cleary in Dunedin some weeks ago, and which may also with advantage be pigeon-holed. 'What,' asked the lecturer, 'is the type or character of this "religious teaching"?' The question is soon answered. (1) The Government manuals of "religious instruction" are taken mainly or altogether from a sectarian version of the Bible (the Authorised Version). (2) The Scripture lessons are explained or interpreted on the sectarian principle known as 'the right of private judgment'—a principle which is honestly and conscientiously rejected by Catholic and other taxpayers in this Dominion. The Government thus officially takes sides in a doctrinal dispute which has divided Western Christianity for over three hundred years. (3)

'Within one Book each seeks to read
The tenets of his private creed.'

If you are allowed to hack and mutilate the Holy Scriptures, and interpret them at your own sweet private will, you may (as we well know from history) evolve therefrom almost any type of religion or irreligion. Well, here are two sets of Government Scripture lessons, as used in the public schools of Queensland and New South Wales. Both have been hacked and

mutilated, on an obvious sectarian plan, for a sectarian use and purpose. In these manuals, for instance, the Government suppresses, for a sufficient manifest reason, practically the whole of the following great body of New Testament texts and incidents to which Catholics notoriously appeal in support of doctrines and practices of their faith: Matter relating to the constitution of the Church—its unity, authority, perpetuity, inferrancy; its relation to the written and unwritten Word of God; the Petrine texts; the Eucharistic doctrine, as set forth at length (and, to Catholics, so luminously) in John VI. and in I. Cor., XI.; the several texts relating to fasting and to the power of forgiving sins in the Church; the texts relating to the anointing of the sick with oil (James, V.); and the praise of the celibate state in I. Cor., VII. . . . But there is an even more deplorable story of the sectarian mutilation of the Bible for use in the public schools. The Queensland Government manuals of 'religious instruction' have been lauded by League leaders. Well, in these manuals the Government has flung aside the narrative of the Virgin Birth of Christ; it has practiced a gross deceit upon the hapless little ones in the public schools by giving to them an Ebionite Christ, not the Christ of the Gospels. Yet so ardent a Leaguer as Rev. Dr. Youngman stated in the *Wellington Evening Post* of February 12, 1913, that these manuals have 'met with the approval of the Protestant Churches'! God forgive the Protestant Churches that "approve" of this shocking mutilation of the life of the Saviour of the world! But that is not all. The Victorian Bible-in-schools League of 1900 flung aside the Virgin-Birth of Christ. The New Zealand Bible-in-schools organisation, in 1904, flung aside the Virgin-Birth of Christ from the manuals which they selected for use in the public schools of this Dominion. And Bishop Averill (now a vice-president of the League) indignantly described their textbook as 'an emasculated caricature of the Bible.' I mention these deplorable matters just to give you some idea of the amazing lengths to which the misnamed "Bible"-in-schools party—both in Australia and New Zealand—is prepared to go in mutilating and caricaturing the Bible, for sectarian purposes, at the cost of the public purse.'

Ashburton

(From our own correspondent.)

The weather in this district still continues spring-like, and in the opinion of many old residents it is the mildest winter experienced for many years.

At the invitation of the Ladies' Catholic Club a large number of friends and members assembled in the clubrooms on Thursday evening, July 10, the occasion being an 'At home.' Mr. W. J. Cunningham presided. Progressive euchre made up the first part of the entertainment, the prizes for the same being won by Mr. D. Fitzgerald and Miss N. Harman. At the conclusion of the euchre tournament musical items were given, and highly appreciated. To Mrs. D. McCormick (president), Miss Nellie Bradley (secretary), and the young ladies who assisted in handing round light refreshments every praise is due for the successful carrying through of what proved a most enjoyable entertainment.

Before a large attendance of members of the Catholic Young Men's Club and invited friends, on Tuesday evening last, the Very Rev. Dean O'Donnell delivered a lecture entitled 'The Church and Liberty.' The Dean's address was of forty minutes' duration, during which time he handled his subjects in his usual masterly manner, keeping his audience deeply interested throughout, and on concluding he was warmly applauded. Mr. M. J. Moriarty (chairman) briefly thanked Dean O'Donnell for his interesting lecture, and on his motion the vote of thanks was carried by acclamation.

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DEAN FITCHETT'S 'REPLY' TO BISHOP CLEARY

The following letter from his Lordship Bishop Cleary appeared in the *Otago Daily Times* of July 18:—

'Sir,—The Bible-in-Schools League officially demands "the system of religious instruction" in operation in New South Wales and certain other States of Australia. Under that system the Government sets up, in law and in fact, as a teacher of religion. Among Anglicans, Presbyterians, and other Reformed denominations, as well as outside them—and especially among the State teachers—there is a deep and widespread objection to the Government thus usurping, in part, sacred duties which the Almighty, in clear Scripture terms, imposes only on parents and the Church. Herein some Leaguers, and even some League publications, have two voices in clamorous variance with each other. Some of them try to disarm this dangerous objection by alleging that, under the "Australian" system demanded by the League, the Government (through the teachers) treats the Government Scripture lessons merely as "literature," utterly excluding any religious instruction or application. This is the position taken up by Dean Fitchett in his alleged "reply" to Bishop Cleary. What, in this connection, are the facts of the "Australian" system demanded by the League?

'1. On the question of fact, the learned Dean's most obvious reply would have been this: Accept the oft-published challenge and quote the texts of the laws of New South Wales, Queensland, etc., which declare that the Government Biblical lessons shall on no account be imparted as "religious instruction," but purely and solely as "literature." This has not been done, for the simplest of all reasons: there are no such laws to quote.

'2. It is Dean Fitchett's awkward duty to reconcile his "literature" statement—if he can—with the following facts of the "Australian" system, which were set forth summarily or in detail in the lecture to which he professed to "reply":—

'(a) Section 7 of the New South Wales Education Act expressly provides that Government officials (teachers) shall impart "general religious teaching" to the pupils as a Government subject in the Government schools. Section 20 of the West Australian Act (57 Vict., No. 16) contains the very same provision. Section 22a of the Queensland Act of 1910 requires the teacher to impart "religious instruction" as a Government subject in the Government schools. On October 6, 1910, Mr. Kidston, formerly Premier of Queensland (who placed this Act upon the Queensland Statute Book), declared in Parliament that the Government teacher "should give a lesson on a religious subject." A statement similar in import was made by the leader of the Queensland Legislative Council (Hon. Mr. Barlow, and ardent Leaguer) on November 10, 1910. Is all this treating the Government Scripture lessons purely as "literature," to the utter exclusion of all religious instruction or application?

'(b) The report of the Minister of Public Instruction of New South Wales for 1909 (p. 38) expressly states that "general religion" forms part of the course of instruction; that it is "a good foundation" for "further religious instruction," and that "to many children" the State school teacher is "the only guide" to "religious knowledge." No. 152 of the departmental regulations of Western Australia (p. 78) describes the State teacher's work as "general religious instruction" and "religious teaching." Another Western Australian regulation refers to schools where (on account of the non-attendance of the clergy) "all the religious teaching is left to the regular teacher"—that is, to the State school teacher. Is this treating the Government Scripture lessons merely as "literature," devoid of all religious instruction or application? And would it not be a degradation of the Sacred Text to treat it with no more religious respect than one would show to *Robinson Crusoe* or *Ali Baba and the Forty Thieves*.



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(c) Religion has been well described as a body of truths or doctrines relating to God, and, arising out of these, a collection of duties having God as their primary object. Religion may also be treated as a virtue—the virtue of justice to God—giving to God that worship, etc., which is His due. In my Dunedin lecture I showed that the Government Scripture manuals of New South Wales and Queensland have been “made as sectarian as they well can be” by being taken mainly from a sectarian version of the Bible, by being explained or interpreted on the sectarian principle of “private judgment,” and by the omission of large bodies of specified texts and incidents “to which Catholics notoriously appeal in support of doctrines and practices of their faith.” But, mutilated though they be for a sectarian purpose, they abound in religious doctrines, in religious incidents (such as miracles, the Crucifixion, Resurrection, Ascension, etc.), in statements of religious obligation grounded on religious doctrine (such as the Ten Commandments, etc.), and in praise, prayer, and worship in sectarian forms—including the Protestant version of the Lord’s Prayer, which teachers are bound to teach (W.A. Education Circular, January, 1913, p. 275). The object of the Government Scripture lessons of New South Wales is stated in the preface to be to fix moral and “religious instruction” on the hearts of the children. In dictionary phrase, he truly teaches who “guides” another in the acquisition of knowledge. A teacher would be truly teaching this mass of Government religious doctrine, incident, duty, and devotion, even if he listened in silence to the reading of an appointed lesson therein—just as he would be teaching the multiplication table even if he listened, without note or comment, to its appointed recitation. But as a matter of fact, the teacher is required so to explain the Government Scripture lessons that the children shall understand them as they would any other lesson. In the official League pamphlet *Opinions of Experts* (p. 2) the New South Wales Under-Secretary of Education cites approvingly the action of teachers who dwell “with judicious force and impressiveness” on “points of religion” and morals in the Government Biblical lessons. The Western Australian *Educational Circular* is “published under the authority of the Hon. Minister of Education.” In its January issue, 1913 (p. 314), the literary and historical value of the Bible, for “senior pupils,” is briefly mentioned; but the teacher is cautioned against treating it merely as literature, when he is told that “in all Scripture lessons there should be an atmosphere of quiet subdued reverence that the sacred nature of the subject demands,” and that “the children should feel that the Scripture lesson is different from other lessons in this respect.” The same Ministerial circular requires the Government teacher to impart, as a Government subject, a large body of specified religious doctrines relating to God (p. 314). Is all this treating the Government Scripture lessons purely as “literature,” quite devoid of religious instruction or reference?

(d). An official League pamphlet, *Opinions of Experts*, contains some 50 declarations by State Ministers, high-placed education officials, inspectors, and teachers that, under the “Australian” system demanded by the League, the Government (through the teachers) imparts “religious instruction,” “religious teaching,” “teaching of the general truths of Christianity,” and so on. I have before me, in several other official League publications, declarations similar in purport and effect. I will here merely refer to one of them, *Notes on the Australian System*, by the Rev. A. Don. It contains a series of sample Scripture lessons as given by State teachers in the author’s presence. It proves overwhelmingly that, in the actual operation of the system in New South Wales, formal religious instruction of the Sunday-school type is given by State teachers—including a curious medley of sectarian doctrine, a theological definition of prayer (p. 6), theological and dogmatic “proofs” of the divine mission of St. Paul (p. 13), the recitation of sectarian forms of prayer, the singing of sectarian hymns (pp. 12-13). In fact, we are enthusiastically told in this official

League pamphlet that a teacher did this work “in the manner of a first-class Bible-class teacher” (p. 14). Such, in its actual operation, is the “Australian” system as described in the League’s own official literature. It is obviously as “religious,” in a sectarian way, as it well can be. It now rests with the worthy Dean Fitchett either to reconcile these four bodies of facts with his “literature” statement, or to carry out his promise of abandoning a League which demands a system under which the Government sets up as a teacher of religion.—I am, etc.,

* HENRY W. CLEARY, D.D.,
Bishop of Auckland.

‘July 12.’

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 19.

The many friends of the Rev. Father Joseph Her-ring, S.M., of St. Mary’s, will regret to learn of his illness, which has been rather severe. I am glad, however, to report that though still confined to his bed, he is making a satisfactory recovery.

The annual social of the Brooklyn parishioners took place on last Wednesday evening at St. Peter’s School-room. There was an attendance of over 200, among whom were his Grace the Coadjutor-Archbishop, Very Rev. Dean Regnault, S.M., and Rev. Fathers Barra and Hurley. A very pleasant evening was spent. The proceeds of the social will be devoted to the St. Anthony’s Church debt extinction fund.

Mrs. L. T. Reichel left yesterday for America, where she rejoins her husband, who was called there some months ago in connection with his patent fire alarm. Mr. and Mrs. Reichel will be absent for some time, as Mr. Reichel has accepted the position of technical adviser to the syndicate which is acquiring the American rights of his patent. Mrs. Reichel will be greatly missed here, as she has taken a very keen interest in the work of the St. Vincent de Paul Society (Ladies’ Auxiliary), and was mainly instrumental in the formation of the Catholic Immigration Society, as a branch of the Catholic Federation.

The executive committee set up to make a presentation to the Coadjutor-Archbishop on the occasion of his consecration met last Tuesday under the presidency of Mr. Martin Kennedy, K.S.G. The ceremony will take place at the Sacred Heart Basilica on, probably, August 17, and the Town Hall has been pencilled for Monday, August 18, for the conversazione which is being arranged in honor of the occasion. Addresses will be presented by the clergy and laity, and one by the Hibernian Society. His Grace will be escorted to the Town Hall by a procession of the Catholic societies and military cadets and two bands, the Hibernian Society furnishing the guard of honor.

Under the auspices of the St. Joseph’s Catholic Federation Committee, Mr. B. Ellis (treasurer of the provisional Dominion Executive) gave a lecture on ‘Rome’ at St. Peter’s Schoolroom on last Thursday. Mr. J. J. L. Burke presided and introduced the lecturer to the large audience. His Grace the Coadjutor-Archbishop, Very Rev. Dean Regnault, S.M. (Provincial), and Rev. Father Barra were present. Mr. Ellis, whose lecture was illustrated by a fine collection of lantern slides, gave a graphic description of the scenes depicted on each slide, to the appreciation of the audience. At the conclusion of the lecture Mr. Ellis was accorded a very hearty vote of thanks by acclamation.

Meetings were held in each of the parishes after devotions last Sunday evening to hear the annual report and balance sheet of the Wellington Catholic Education Board, and to elect local committees for the ensuing year. The Thorndon parishioners were presided over by Rev. Father Hickson. The report and balance sheet were well received, and the board was

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congratulated on its financial result. Reference was made to the loss the parish will sustain by the departure of Mr. Callaghan, who has taken a prominent part in the work of the parish for several years, and has particularly interested himself in the formation of the Wellington Catholic Education Board. The meeting put on record a resolution expressing its appreciation of Mr. Callaghan's services, and wishing him every success in his new sphere of activity. The Te Aro meeting was presided over by his Grace the Coadjutor-Archbishop, and there was a good attendance of the parishioners. Newtown was presided over by the Ven. Archdeacon Devoy, who made an appeal to those present to take an active interest in the good work, and thereby make the present year more successful than the last.

The half-yearly meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening under the presidency of Bro. J. A. Sullivan, B.P. There was a good attendance of members. The election of officers resulted as follows:—President, Bro. J. A. Sullivan; vice-president, Bro. Jeremiah O'Brien; warden, Bro. Jas. Clarke; guardian, Bro. J. Higgins; treasurer and assistant secretary, Bro. J. J. L. Burke; sick visitors, Bros. P. O'Callaghan and M. Condon; auditors, Bros. Frank McDonald and H. McKeowen; delegate to the Friendly Societies' Dispensary, Bro. J. J. L. Burke; delegates to the H.A.C.B.S. Council—Bros. Burke, Hoskins, Callaghan, T. O'Brien, and McPhee. A motion congratulating Bro. J. W. Callaghan on his appointment as manager of the municipal tramways at Napier, according him a hearty vote of thanks for the great work he had done for Hibernianism, especially for St. Patrick's branch, and expressing keen regret for the loss of his valuable services to the Catholic community of Wellington, was unanimously carried. The report and balance sheet for the June quarter were presented by the secretary, and disclosed a very satisfactory state of affairs, both as regards membership and finance. The sick pay for the quarter totalled over £91, yet, notwithstanding this large sum, the sick and funeral fund disclosed a profit on the quarter's working. Amounts totalling £123 were passed for payment.

Petone

(From our own correspondent.)

July 19.

The Hibernian Society held a social on Friday evening, July 11, at which there was a large attendance.

Last Sunday night the choir gave a sacred concert in aid of the bazaar funds. The church was crowded to the doors. As this one was so successful, it has been decided to hold another shortly.

On Friday evening, July 18, the Children of Mary held a well-attended euchre party in aid of their stall. An entertainment is given every Friday night, and it is very encouraging to the committee to see the people attending so well.

Last Wednesday night the Druids entertained the members of the local H.A.B.C. Society at a euchre tournament. The Druids won by 18 games to 15. Songs were given by Rev. Father McMenamin, and Bros. McGill and McNeill. The election of officers of the branch took place at the last fortnightly meeting, and resulted as follows:—President, Bro. C. O'Shea; vice-president, Bro. F. McCarthy; treasurer, Bro. L. O'Keley; secretary, Bro. J. Linehan; warden, Bro. J. Roper; guardian, Bro. J. O'Donnell. Bro. McCarthy's motion to secede from the N.Z. District was defeated by one vote.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

July 21.

A successful social gathering was held in one of the city halls on last Wednesday by St. Patrick's branch of the H.A.C.B. Society in aid of the furnishing of a Hibernian stall at the carnival in November for the Cathedral debt extinction fund.

Good work is being done by the committee, and especially by the heads of stalls in connection with the carnival, which is to run a lengthy season during November in aid of the Cathedral debt extinction fund. The arrangement of the spectacular display has been entrusted to Signor Borzoui and the ample room provided by the Olympia Rink should enable the carnival to completely outclass any similar event yet promoted in the Dominion. The Very Rev. Chancellor Price, Adm., characterises this as the supreme effort in aid of the object, and he may with certainty rely upon his faithful people to leave nothing undone to help him to make it so.

On next Friday evening, in the Alexandra Hall, the Rev. Father Hoare, S.M., the popular assistant priest, at St. Mary's, Christchurch North, is to be entertained at a complimentary conversation by the parishioners to welcome him home after a round trip of the South Sea Islands and Australia. Rev. Father Hoare is well deserving of recognition, and the best the Catholics of this city can offer him. Since almost his ordination, a good few years ago, he has labored with the most commendable zeal in the spiritual and temporal intervals of a grateful people in a widely scattered district, and at the same time discharging the duties of chaplain to the military forces. For a young priest, Father Hoare's experiences have been in many respects unique and trying in the extreme. The assistant of two successive rectors of St. Mary's, both of whom he had attended in sickness, and both of whom passed away. On each occasion he assumed control of, and administered the parish temporarily to the satisfaction of his superiors and to the benefit of the people. Family bereavements, too, have intervened, but in the face of all Father Hoare has worked on with thoughts only for the noble duties of his sacred calling, and largely imbued with the apostolic spirit of the pioneer missionaries of his illustrious Order. The holiday,

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CHRISTCHURCH.

Father Hoare is now returning from, is, I believe, the first, at anyrate, of any duration, he has taken since his ordination, and the universal wish is that he is so rested and strengthened that for a great many years we will have the benefit of his services in the cause of religion.

DIocese of AUCKLAND

(By telegraph, from our own correspondent.)

July 21.

The diocesan council of the Catholic Federation met on last Saturday evening and Sunday afternoon at St. Benedict's Catholic Clubroom. The president (Mr. James Furlong) was in the chair, and the secretary (Mr. F. Temm) read the correspondence and financial statement. A large amount of business was transacted.

Allen Doone concluded a fortnight's season on Saturday night. The pupils of the Marist Brothers' School presented him with a fine walking stick, suitably inscribed. The Marist Brothers' Old Boys' senior Rugby team, on Saturday night, presented him with a fine travelling rug. He was an interested spectator at the Auckland v. Wellington Rugby match on Saturday afternoon, and before he left for Sydney this evening, the Auckland Rugby Union presented him with the ball used in the match, which bore a silver plate with suitable inscription. Yesterday he dined with his Lordship Bishop Cleary.

On Tuesday evening Rev. Father O'Doherty lectured to the Holy Family Confraternity on the H.A.C.B. Society. We are (said the rev. lecturer) at an important crisis in the history of the Catholic Church in New Zealand. We are a small percentage of the population, still we can make ourselves felt. We have many means at our disposal, but the greatest and grandest is that which joins us together in love for our faith and fatherland. We have, thank God, here in New Zealand a society of which every Catholic should feel justly proud. I refer, of course, to the Hibernian Society. This society has done much good in the past in furthering the cause of Catholicity, and it will be a powerful factor in the future. It will be the drilling school for those soldiers who must fight out to the bitter end the Catholic cause. For its members are practical Catholics, monthly communicants, and it is such men that are destined to fight successfully the battles of the Lord. An individual, no matter how good and well-meaning he may be, cannot of himself do much, but it is almost incredible what can be done when his efforts and will are united with those of many. Take, for instance, a little string of copper, it breaks at the first snap. Put two together, they are more difficult to break. Keep on adding till we get a rope an inch in diameter and it will hold sway over the tempests. Consequently if you wish to be of any service to your religion and your country enlist in the ranks of the H.A.C.B. Society. Cast aside your prejudice and your fears; throw in your lot with those good men and women; swell up the ranks of the society, and though you be small in numbers you shall be great in possibilities. After having spoken on the common and individual benefits derivable from the society, the rev. lecturer explained the aims, object, and formation of the society, and concluded by expressing a wish that his remarks would have their desired effect.

LECTURE BY BISHOP CLEARY

(From our own correspondent.)

July 12.

His Lordship Bishop Cleary delivered a lecture on the Bible-in-Schools question on Wednesday evening in the large Criterion Hall, Paeroa, the building being taxed to its utmost holding capacity. Those on the platform were the Ven. Archdeacon Hackett, Messrs. W. D. Nicholas, George Crosby, P. R. Parker, P. Treanor, Aitken, and Langford.

Mr. E. W. Porritt, who occupied the chair, in introducing his Lordship, said that Dr. Cleary while in Dunedin had the reputation of being a very able journalist and controversialist, and since his elevation

to the episcopate he had proved himself a leader in the Church. He (the chairman) had much pleasure in introducing Dr. Cleary.

His Lordship's lecture was on the lines of those delivered by him in other parts of New Zealand. He received a very attentive hearing, and was frequently and warmly applauded during the delivery of his lecture.

At the conclusion of his address his Lordship answered several questions.

On the motion of Mr. J. Nathan his Lordship received a very hearty vote of thanks for his very able address.

Bishop Cleary in reply thanked the audience for the attentive hearing which they had given him, and asked for a similar compliment to the chairman, which was carried.

On the following evening his Lordship addressed a crowded meeting in Montgomery's Hall, Karangahake, on the same subject. Mr. T. F. Mayn, who occupied the chair, briefly introduced Bishop Cleary. In reply to a number of questions, the Bishop said that he was always prepared to accept challenges, and answer any relevant question in a straightforward manner; he had never had but one opportunity of questioning any of the League members, and on that occasion an Anglican Archdeacon admitted that the League orator was tangled up. He was prepared to offer a hall in this or any other district to any League representative who would stand up to his questions for an hour, and he would be glad to answer League questions for two or three hours if required.

Oamaru

(From our own correspondent.)

July 21.

St. Mary's Dominican College re-opens to-morrow, and pupils of St. Thomas of Aquin's Boarding Academy are expected to be in residence to-day.

The following results of the theory examination of the Associated Board, held in Oamaru on June 7, have come to hand:—Isabella Farrant, 92 marks; Zita Venning, 83; Dolly Kelly, 82. These young ladies are all pupils of St. Mary's Dominican College.

The annual election of officers of the local branch of the H.A.C.B. Society took place last week, and resulted as follows:—President, Bro. L. Hannigan; vice-president, Bro. A. A. Falconer; warden, Bro. W. Hilliard; guardian, Bro. T. Corcoran; secretary, Bro. P. J. Duggan; treasurer, Bro. W. Veitch; past-president, Bro. M. F. Cooney; sick visitors—Bros. J. McMahon, P. Connor, and Jas. Maxwell. The office-bearers briefly returned thanks, after which the retiring president, Mr. M. F. Cooney, in an appropriate speech, made congratulatory reference to the progress of the branch during the past year, which had been the most successful since the society was started here. He hoped the same rate of progress would be maintained in the coming term, as there is still unlimited material in the district to work upon, and the aim must be to include as members every Catholic young man within a fifty mile radius, and as many of the older generation as possible.

At the half-past 8 o'clock Mass at the Basilica yesterday morning, Rev. Father Farthing announced that the Right Rev. Mgr. Mackay, V.G., had determined that the time had now arrived when the completion of St. Patrick's Basilica must be pushed on. A considerable amount of work was to be done, and it was the Monsignor's ambition and earnest wish to see completed the imposing edifice he had commenced many years ago. As an instance of how much his heart was in the work, Monsignor Mackay was prepared to donate £1000 at the laying of the first stone of the new work, and a further £1000 at its completion. Other liberal donations promised were announced by Father Farthing, including £100 from Mrs. Grant, £25 from Mr. and Mrs. Kelly, and £10 from his own purse. When finished, the Basilica will be one of the finest ecclesiastical structures in the Dominion, and it is to be hoped that the Monsignor's wish may soon be gratified.

CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The provisional Dominion Executive met last Wednesday evening, when a quantity of correspondence was dealt with. The formation of the Dunedin Diocesan Council now completes the organisation. The provisional Executive will now hand over the reins of office to the permanent Executive, which has been elected by the Diocesan Councils. The members of the permanent Executive are as follow:—Auckland—Messrs. J. J. Furlong, B. McLaughlin, and E. R. Casey; Wellington—Very Rev. Dean Holley, and Messrs. J. W. Callaghan and George Girling-Butcher; Christchurch—Very Rev. Father Price, D.C., Very Rev. Dean Hyland, and Mr. J. R. Hayward; Dunedin—Rev. Father Coffey and Messrs. C. A. Shiel and D. Poppelwell. This Executive will meet in Wellington on Sunday next, and will elect the officers necessary to carry on the work, and arrange for the thorough organisation of the Federation throughout the Dominion.

The provisional Executive will present its report and make its recommendations to the permanent Executive, and then go out of office. The following are the members of the provisional Executive:—Messrs. George Girling-Butcher (chairman), B. Ellis (treasurer), P. D. Hoskins (secretary), A. H. Casey, J. J. L. Burke, R. P. Flanagan, T. J. McCosker, M. O'Kane, and J. W. Callaghan. Of these gentlemen only two (Messrs. Girling-Butcher and Callaghan) will occupy seats on the permanent Executive.

HAMPDEN.

(From an occasional correspondent.)

On Sunday, after Mass in the Church of St. Mary Star of the Sea, Hampden, a branch of the Catholic Federation in connection with the Palmerston South parish was inaugurated after Rev. Father Lynch had outlined the objects and purposes of the Federation. The following were the officers appointed:—Vice-presidents, Mrs. M. Joyce and Mr. J. Dungey; secretary, Miss M. Gdanitz; treasurer, Miss C. Joyce.

OPHIR.

(From an occasional correspondent.)

After Mass on Sunday last the congregation of St. Peter's, Ophir, assembled in the church to establish a branch of the Catholic Federation. Rev. Father O'Dea, who presided, outlined the objects of the Federation, after which a parish committee was formed, consisting of the following:—Miss Flannery, Mesdames McDonald and Kinney, Messrs. J. Leamy, B. Flannery, T. Flannery, sen., T. Flannery, jun., A. Kinney, D. Kinney, T. Donnelly, J. Moran, J. Ryan, with Rev. Father O'Dea as president of the committee. Subsequently the parish committee elected Messrs. A. Kinney and T. Flannery, sen., vice-presidents, John Leamy treasurer, and Mrs. D. Kinney secretary.

TUAKAU.

(From our own correspondent.)

On Sunday, July 13, a meeting of Catholics in the parish of Tuakau was held for the purpose of forming a branch of the Catholic Federation. Mr. F. G. J. Temm, diocesan secretary of the Federation in Auckland, was present, and assisted in the establishing of the movement in this district.

The Rev. Father Tigar, O.P., presided, and explained the aims and objects of the Federation, and the reasons why all Catholics should join in this movement. Mr. Temm, in supplementing the remarks of Father Tigar, showed how Catholics in other parts of the world had benefited by reason of their organising and forming themselves into one strong federation, and pointed out that the time was now opportune for Catholics in this Dominion to assert themselves and stand

united shoulder to shoulder in the interests of Catholicity.

The following were then elected to form the parish committee:—President, Rev. Father Tigar, O.P.; vice-presidents, Messrs. J. J. Dromgool and M. Black; secretary, Mr. T. P. McGahan; treasurer, Mrs. B. G. Geraghty; delegates to diocesan council, Messrs. M. Black and H. McGuire; committee—Messrs. M. Foley, F. McGuire, T. Murray, G. O'Connor, M. B. Geraghty, W. DeGoff, and J. McGahan, jun.

Correspondence was received from the diocesan council, exhorting all Catholics in this district to energetically further the obtaining of signatures to Parliament to the petition now in circulation. It was decided to inaugurate a thorough canvass of the district in order to obtain members, and the committee intend to leave no stone unturned until every Catholic in the parish is enrolled.

OBITUARY

MRS. EUGENE CULLOTY, RAKAIA.

(From an occasional correspondent.)

Early on the morning of Wednesday, July 2, Mrs. Eugene Culloty, of Somerton, passed away. She came into Rakaia for medical advice the day before, and remained in the township. No danger was apprehended but about midnight complications arose, and before Mr. Culloty could be summoned she expired. Her death, so sudden and unexpected, caused a profound sensation, and deep sympathy is felt for the bereaved family. On Friday morning, after a Requiem Mass, the funeral took place. Rev. Dr. Kennedy spoke a few touching words of sympathy and encouragement to the sorrowing family. Mrs. Culloty was the daughter of Mr. J. Power, of Kaiapoi. She was only thirty-eight years of age, and leaves a young family of eight children—four boys and four girls.—R.I.P.

SISTER M. XAVIER BURNS, AUCKLAND.

I regret to record the death of Sister M. Xaxier Burns, who passed away at St. Mary's Convent, Ponsonby, on Tuesday, June 29, fortified by all the rites of the Church. The deceased, who was born in Ireland in 1842, entered St. Mary's Convent in 1869, where she made her vows in 1871. Sister M. Xavier spent the greater part of her life teaching in the different schools of the Order in the diocese of Auckland, and visiting the sick and the poor in the different districts in which she was placed. For some years she superintended the Convent at Devonport, but her health failing, she was obliged to retire from active duties, and, for some years her life was one of great suffering, borne patiently unto the end. Telegrams and letters of sympathy were received from friends and former pupils of the deceased, to whom she endeared herself by her bright and loving disposition. A Solemn Requiem Mass was celebrated by Rev. Father Golden, after which the burial took place. Among the relatives are Mrs. Carran, Northcote (sister of deceased), Miss Burns, Mr. Andrew Burns, and Mr. George Burns, Burnside; and Mr. Carran (nephew). The Rev. Father Carran was unavoidably absent.—R.I.P.

The Rev. Father J. J. Gilmartin, C.M., for some years attached to the teaching staff of St. Stanislaus' College, Bathurst, and who has been more recently engaged in mission work, is returning to Ireland.

On Tuesday, June 24, the silver jubilee of Very Rev. M. Byrne, parish priest of Wangaratta, was celebrated with much enthusiasm and rejoicing by the parishioners. At a banquet, his Lordship Bishop Reville, on behalf of the clergy, presented Father Byrne with 100 sovereigns and an address. At a conversation in Her Majesty's Theatre, the laity testified their warm affection and respect for their zealous parish priest. After an excellent concert, Dr. J. L. Henderson presented Father Byrne with a purse of 210 sovereigns.

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An Appeal from Our Lady of the Sacred Heart

'Selfish, lazy, useless, mischievous, mad!' Such are a few of the accusations hurled against religious Orders by those outside the Church; and yet, notwithstanding the ever-flowing stream of slander and misrepresentation let loose originally by the father of lies, the demand for them and their invaluable service to mankind is far in excess of the supply. Such a demand is now ringing through Australia for the daughters of Our Lady of the Sacred Heart, an Order founded in France half a century ago by a zealous priest, burning to associate our Lady with the ever-increasing devotion to the Sacred Heart. The priests of the Order, well-known as Missionaries of the Sacred Heart, have their Australasian headquarters at Randwick, Sydney, and in the neighboring suburb of Kensington stands the large and stately convent of Our Lady of the Sacred Heart, the mother-house where postulants are received and novices trained for the service of God and their neighbor. It is an open and an active Order, teaching the young, visiting the sick, laboring to promote God's interests in a pagan, pleasure-loving community, yet finding ample time for devotional exercises and loving converse with the Prisoner in the Tabernacle—their Divine Spouse. There are no lay Sisters in the Order; all the work is in common, and for those who show a special vocation there are the mission fields of New Guinea and the Gilbert Islands, where the devoted missionary Fathers are doing such excellent work. There are several convents of Our Lady of the Sacred Heart scattered throughout Australia and Tasmania, but not nearly enough for the needs of the population.

Notwithstanding the fact that numbers flock from all parts to the novitiate, the Mother-Provincial is in sore need of postulants to enable her to comply with the urgent requests of various bishops for new foundations in their respective dioceses. In a recent letter to a friend in New Zealand, she expressed a hope that

Our Lady of the Sacred Heart would draw young souls from these shores to enrol themselves in her service. A few have already heard the call, and cheerfully answered the summons, and have proved themselves such devoted servants of our Lord and His sweet Mother that their Superiors would gladly receive more New Zealanders into their particular section of God's great vineyard, where the harvest is so abundant and the laborers comparatively so few.

Anyone hearing the voice in her heart, and desirous of obtaining further particulars, had better write to Mother M. Hilda, O.L.S.H. Convent, Kensington, Sydney.

—Grateful Client of Our Lady of the Sacred Heart.

The results of the Commonwealth Public Service examination, which were announced on July 5, show that nineteen candidates from New South Wales have been successful in securing places. Of these eight, including first place, are credited to St. Patrick's College, Goulburn. The names of these brilliant students in order of merit are—Donald J. Duggan, 1st place in State; P. Morgan, 4th; L. B. Maguire, 6th; P. A. Kennedy, 7th, W. Sheahan, 9th; D. L. Nilon, 11th; J. Noone and A. J. —, 14th and 16th places respectively.

Elsewhere in this issue will be seen an illustration of the 'Ideal' baby car, the sole agents for which are Messrs. Wilson, Fraser, Ltd., Dee street, Invercargill. A few of the good points of the 'Ideal' are its lightness and strength, besides being simple to manipulate, and especially roomy. The car is draught proof, and the leathers used in its manufacture are guaranteed uncrackable. Mothers are cordially invited to inspect this grand car, its price being well within reach of all contemplating purchasing a baby car....

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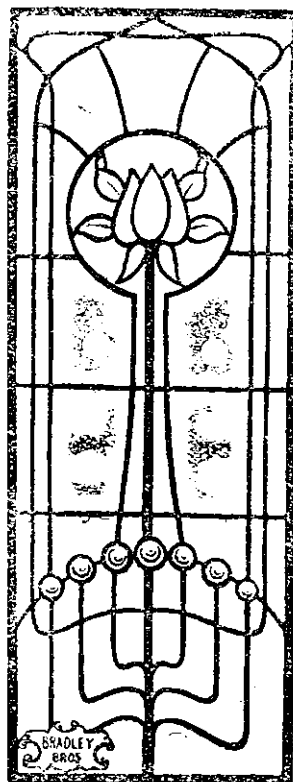
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Commercial

PRODUCE

Wellington, July 21.

The following cablegram has been received from the New Zealand High Commissioner, dated London, July 19:—

Mutton.—Market a shade weaker. Prices declined $\frac{1}{2}$ d for light-weight Canterbury and 1-16d for all grades North Island. Canterbury, 4 5-16d; do light-weight, 4 $\frac{3}{4}$ d; North Island, 4 3-16d.

Lamb.—Market weak; prices declined. Canterbury twos, 5 11-16d; heavy-weight, unchanged at 4 $\frac{3}{4}$ d; other than Canterbury, 5 $\frac{1}{4}$ d.

Beef.—Market firm; no change in prices. Chilled—Hinds 4 $\frac{1}{4}$ d, fores 3 $\frac{1}{4}$ d.

Butter.—Market dull and demand slow; no change in prices.

Cheese.—Market quiet for New Zealand, and trade slow for Canadian. New Zealand, white, 66s 6d; do colored, 65s 6d; Canadian, finest white and colored, 64s 6d.

Wheat.—Market quiet, quotations nominal. New Zealand long-berried, ex granary, per quarter of 496lb, 39s to 39s 6d. The value to-day of new crop for shipment is 35s to 35s 6d per quarter of 480lb, c.i.f.

Peas.—Market quiet, with poor demand on account of high prices.

Oats.—Market quiet but firm. New Zealand oats (Danish), ex granary, per quarter of 320lb, 21s 6d. The value to-day of A Gartons (new crop) is 23s.

Messrs. Donald Reid and Co., report:—

We held our weekly auction sale of grain and produce on Monday.

Oats.—There is practically no change to report. Prime Gartons and sparrowbills are in fair demand for export, but most of the lines in stores are firmly held at prices rather above buyers' limits. Medium and inferior lines are moving off for local use. Prime milling, 2s 2 $\frac{1}{2}$ d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 9d to 2s per bushel (sacks extra).

Wheat.—Local millers, although not buying keenly, are ready buyers of prime velvet ear. Tuscan has also had more attention at quotations during the past week. Fowl wheat is fairly plentiful, and only best quality is readily placed. Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 8d to 3s 10d; Tuscan, 3s 7d to 3s 8d; medium, 3s 6d to 3s 7d. Best whole fowl wheat, 3s 4d to 3s 5d; medium, 3s 1d to 3s 3d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market continues to be fully supplied, and in the absence of any export demand, prices have declined to some extent. Best table potatoes, £3 10s to £3 15s; choice, to £4; medium, £3 to £3 5s per ton (sacks included).

Chaff.—Consignments are not coming forward so freely, but stocks in store are fairly heavy. Prime oaten sheaf is in most favor and sells at £4 to £4 2s 6d. Choice black oat, to £4 5s. Medium to good, with moderate demand, £3 10s to £3 15s. Light and discolored is difficult to quit at £3 to £3 7s 6d per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, July 22, 1913, as follows:—

Oats.—There is very little demand and very few lines are offering. Medium and inferior lots are hard of sale. Quotations: Prime milling, 2s 2 $\frac{1}{2}$ d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 9d to 2s per bushel (sacks extra).

Wheat.—There is very little demand for velvet, but velvet ear and Tuscan are meeting with better inquiry. Good fowl wheat is readily sold. Quotations: Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 8d to 3s 10d; Tuscan, 3s 7d to 3s 8d; medium wheat, 3s 6d to 3s 7d; best whole fowl wheat, 3s 4d to 3s 5d; medium, 3s 1d to 3s 3d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—Consignments have eased slightly, but there is still a large quantity in store. Medium and inferior chaff is not inquired for. Prime oaten sheaf, to £4; medium to good, £3 12s 6d to £3 17s 6d; light and discolored, £2 10s to £3 per ton (sacks extra).

Potatoes.—There is very little demand and consignments are coming to hand freely. Prices have declined fully 5s per ton. Best table potatoes, £3 10 to £3 15s; medium, £3 to £3 5s per ton (sacks in).

WOOL

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

Rabbitskins.—We offered a very large catalogue at yesterday's sale. There was very keen competition and prices were fully up to the sales of a fortnight ago. Second winter bucks and does showed a substantial rise. Quotations: Extra prime winter does, to 41 $\frac{1}{2}$ d; prime winter does, 38d to 40 $\frac{1}{2}$ d; good, 35d to 37d; prime winter bucks, 26d to 28 $\frac{1}{2}$ d; good, 22d to 25d; second winter does, 25d to 27 $\frac{1}{2}$ d; second winter bucks, 19d to 21 $\frac{1}{2}$ d; incoming winters, 19 $\frac{1}{2}$ d to 21d; best autumns, 17 $\frac{1}{2}$ d to 18 $\frac{1}{2}$ d; early autumns, 16d to 17 $\frac{1}{2}$ d; springs, to 14 $\frac{1}{2}$ d; best summers, 12d to 13 $\frac{1}{2}$ d; prime racks, 13d to 13 $\frac{1}{2}$ d; light racks, to 12 $\frac{1}{2}$ d; small, to 8d; hawk torn, 12d to 16 $\frac{1}{2}$ d; silver greys, to 49d; best winter blacks, to 42 $\frac{1}{2}$ d; autumn blacks, 20d to 24d; fawns, 22d to 24 $\frac{1}{2}$ d; hare-skins, to 24d per lb. Catskins, 9d to 12d each. Horse-hair, to 19d per lb. Best opossum skins, to 9s 6d; good, 6s 6d to 8s 6d; inferior and small, 3s 6d to 5s each.

Sheepskins.—There was a good attendance of buyers at to-day's sale but bidding was very slack. Prices for good lines were fully up to late rates, but dead and inferior skins showed a considerable drop. Quotations: Prime halfbred, 8 $\frac{3}{4}$ d to 9d; good, 8 $\frac{1}{4}$ d to 8 $\frac{3}{4}$ d; best fine crossbred, 8 $\frac{1}{4}$ d to 8 $\frac{3}{4}$ d; best coarse crossbred, 8d to 8 $\frac{3}{4}$ d; medium, 7d to 7 $\frac{3}{4}$ d; best dead halfbred, 7d to 7 $\frac{1}{4}$ d; crossbred, 6d to 7d; medium, 4 $\frac{1}{2}$ d to 5 $\frac{1}{2}$ d; best pelts, to 6 $\frac{1}{2}$ d; medium to good, 4 $\frac{3}{4}$ d to 5 $\frac{3}{4}$ d; best merino, 7 $\frac{1}{4}$ d to 8 $\frac{3}{4}$ d; medium to good, 5 $\frac{1}{2}$ d to 6 $\frac{3}{4}$ d; lambskins, to 8 $\frac{3}{4}$ d.

Hides.—We held our fortnightly hide sale on Thursday the 17th inst., when we submitted a medium catalogue. Competition was not brisk and prices showed a considerable drop. Quotations: Extra stout heavy ox hides, 9d to 9 $\frac{1}{2}$ d; stout heavy, 8 $\frac{1}{4}$ d to 8 $\frac{3}{4}$ d; heavy, 7 $\frac{1}{4}$ d to 7 $\frac{3}{4}$ d; medium weight, 7d to 7 $\frac{1}{2}$ d; light-weight, 6 $\frac{3}{4}$ d to 7 $\frac{1}{4}$ d; stout heavy cow hides, 7 $\frac{1}{2}$ d to 8d; heavy do, 6 $\frac{3}{4}$ d to 7 $\frac{1}{4}$ d; medium, 7 $\frac{1}{4}$ d to 7 $\frac{3}{4}$ d; light, 7 $\frac{1}{4}$ d to 7 $\frac{3}{4}$ d; damaged and inferior ox and cow hides, 4 $\frac{1}{2}$ d to 6 $\frac{1}{2}$ d; bull and stag hides, 5 $\frac{1}{2}$ d to 6d; best calfskins, 10d to 10 $\frac{3}{4}$ d; medium, 9 $\frac{1}{4}$ d to 9 $\frac{3}{4}$ d; inferior, 3 $\frac{1}{2}$ d to 6 $\frac{1}{2}$ d per lb.

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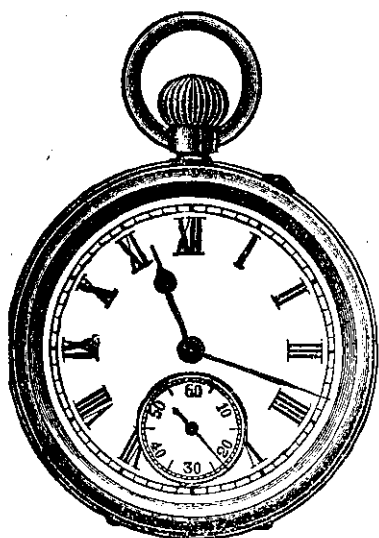


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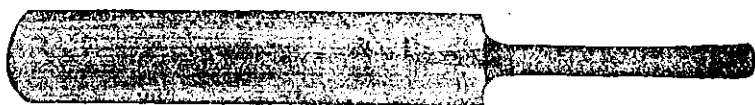
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ITEMS OF SPORT

GENERAL.

Ernest Barry (holder) beat Harry Pearce (Australia) in the race for the World's Sculling Championship, rowed on the Thames on Monday. The weather was fine, but there was a moderate head wind, causing rather rough water at the start at Putney. It became a leading wind along the stretch from Hammersmith bridge to Barnes bridge, where the water was comparatively smooth; but the scullers again encountered choppy water in the last stages to Mortlake. Both competitors were in first-rate condition. Barry won by two lengths. The crowd was considerably larger than that which viewed the Barry-Arnst race on the Thames.

FOOTBALL.

Mr. A. Fanning, of the Marist Brothers' Old Boys' team, played for Canterbury against the Maoris last Saturday week.

In Invercargill Star defeated Invercargill by 8 points to nil, and are thus practically certain of winning the championship.

On Saturday week (writes our Oamaru correspondent) St. Patrick's School beat South School by 9 points to nil on Takare Park.

The senior football matches in Christchurch on Saturday resulted as follow:—Old Boys (19 points) beat Marist Brothers (8 points); Linwood (13 points) beat Christchurch (6 points), Albion 10 points) beat Sydenham (nil); and Merivale (25 points) beat Canterbury College (3 points).

In the local public schools' football tourney (writes our Oamaru correspondent), the lead is now held by St. Patrick's School, and with justice they should win the banner. This is doubly creditable when it is considered that the lads have neither coach nor instructor at present, as have the other town schools.

The match Wellington B v. Hawke's Bay, played at Wellington on Saturday, proved a walkover for the home team, who simply did practically as they liked in the first spell and piled on 18 points to nil. In the second spell the visitors made a better stand, and while they were unable to score, they prevented Wellington from adding any more points.

In the primary schools' senior grade competition on Saturday week (writes our Christchurch correspondent), Marist Brothers defeated St. Albans by 43 points to nil. J. McCormack scored 10 tries, of which he converted 5, and E. Sloane scored a try from a splendid passing bout. To date the Marist boys have scored 211 points to nil in six matches.

The Ranfurly Shield match, Auckland v. Wellington, was played at Auckland on Saturday in very inclement weather. In the early part of the game Wellington had the best of it. At the end of the first spell Wellington had five points to its credit, whilst Auckland had not scored. In the second half, matters had improved for the home team, which concluded the game with 6 points to its credit against 5 by Wellington.

Last week (writes our Temuka correspondent) interest in the senior football match Temuka v. Celtic (Timaru) ran high, on account of the latter team having an unbeaten record for the season, and it was predicted that Temuka was the only team which had any possible chance of lowering their colors. This, however, they failed to do, and Celtic carried off the victory by 10 points to nil, a victory which now assures them of the championship.

The match Maoris v. Otago took place in Dunedin on Saturday in the presence of 6000 spectators. The conditions were perfect, the ground and weather being all that could be desired. Despite the favorable conditions the standard of football during the first spell was not high, and at half time neither side had scored. The second spell was more interesting, and after a time the Maoris scored, the home team following suit soon after. At the close of the game each side had 3 points to its credit.

In Association football in Dunedin on Saturday, Northern A beat Mornington A by 3 goals to 2; Roslyn-Wakari beat Northern B by 4 goals to nil; Ravensbourne beat Maori Hill by 4 goals to 2; Kaitangata beat High School Old Boys by 4 goals to 1, and Mornington B scored 5 goals against 2 by Christian Brothers. In the second grade, Christian Brothers defeated Northern by 2 goals to 1. E. Salmon and J. Walsh scored for the winners. In the third grade Mornington beat Christian Brothers by 5 goals to nil, and Christian Brothers A beat Ravensbourne by 4 goals to 1. McCaughan (2), A. Clements, and Wilson scored for the winners. In the fourth grade Southern beat Christian Brothers by 2 goals to 1.

In the presence of over 800 persons at Sydenham Park on last Wednesday (writes our Christchurch correspondent) the most interesting and practically the completing game in the primary schools' Rugby football competition was played between the Sydenham School and that of the Marist Brothers. Both teams held previously good records, the former 145 to 3, and the latter 211 to nil. The game was very close, the Marist score at half time being 5 to nil (a try by Khouri converted by McCormack). In the second spell the Marist backs played a fine open game, bringing the final score to 22 points to nil. McCormack (4), Khouri (2), Ritchie, Ellis, and Sloane scored tries, McCormack converting 2. Mr. W. Garton, M.A., of Elmwood School, refereed most efficiently. Through the round of matches the teachers of the primary schools have manifested a fine sporting spirit, whilst each school, though striving for supremacy, maintained the best of feelings throughout. This is the feature that makes the game worth while, and is in strong contrast to what unfortunately obtains elsewhere.

HARRIERS.

The St. Joseph's Harriers ran to Waitati from Pelichet Bay on last Saturday, as the guests of Mrs. McCleary. The pack, under Captain Butcher, left at 3 p.m., arriving at Waitati about 4.45. Throughout the whole journey the runners showed great fitness, W. Kennedy and W. Doudle showing good form. After the run the members sat down to an excellent meal, which was enjoyed by all. Afterwards a musical evening was spent.

The St. Joseph's Harriers, Dunedin, held their weekly run on Saturday, July 12, from the residence of the secretary, Girton Cottage, Dowling street. There was a fair attendance of members, and A. E. Ahern was in charge of the pack. Paper was dispensed with. The course was up through Littlebourne and Roslyn to the Golf Links, where a turn was made, via Maori Hill, on to the 'Drive,' home. After removing all traces of the run the members were entertained by Mrs. McKenzie, who left nothing undone to make the outing a success. Afterwards the harriers were joined by lady friends, and a musical evening was spent. During the evening Mr. Butcher thanked the host and hostess for their kindness and generosity.

Eltham

(From an occasional correspondent.)

July 19.

The half-yearly meeting of St. John's branch of the H.A.C.B. Society was held in St. Joseph's Schoolroom, Eltham, on July 8, Bro. J. P. Riordan (president) being in the chair. The election of officers resulted as follows:—President, Bro. T. Walsh; vice-president, Bro. W. Martin; secretary, Bro. N. Reardon; treasurer, Bro. J. P. Riordan; guardian, Bro. E. Kilbride; warden, Bro. J. L. Coleman; sick visitors, Bros. F. O'Keeffe and D. Mannix; auditors, Bros. J. Halpin and M. J. Whiteford. The newly-elected officers were duly installed by Bro. M. J. Whiteford, P.P. After the meeting concluded the members were entertained to supper at Bro. J. P. Riordan's tea rooms, where the usual toasts were honored, and the newly-elected officers briefly returned thanks.

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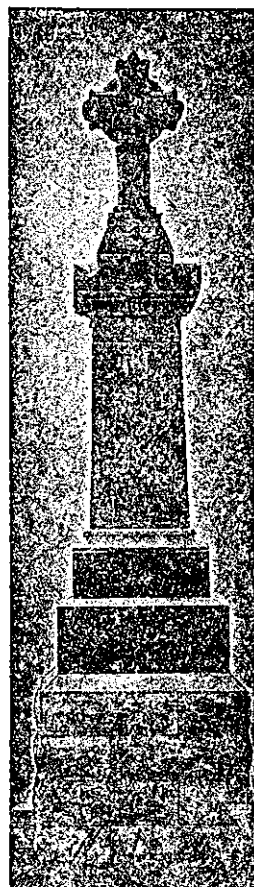
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DEATH

FAHEY.—At Kerry avenue, South Dunedin, on July 12, 1913, Michael Fahey, native of County Galway, Ireland, and late of St. Bathans; aged 77 years; deeply regretted.—R.I.P.

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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.

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THURSDAY, JULY 24, 1913.

THE GREY BY-ELECTION



SOME time ago we remarked in these columns that the Second Ballot Act was alright in theory and on paper, but that it was apt to work out in practice in a way that could hardly be anticipated, and in a manner that was directly contrary to the expectation and calculations of its framers. Theoretically, we wrote, when there are two Government candidates and one Opposition candidate at an election, and a second ballot has to be taken between the leading Government candidate and the Opposition candidate, it is assumed that the supporters of the Government candidate who has been eliminated will throw in their lot with the surviving Government candidate, and make his return certain. Practically, that is precisely what does not happen. Out of a feeling of annoyance and chagrin, or from other more or less reasonable motives, the supporters of the disappointed Government man promptly transfer their votes to the Opposition candidate, and secure his return. That is what happened, notoriously, at Tuapeka, at Dunedin North, and at Wellington North at the general election before last, and in several instances, also, at the last election. And that, although the position is not precisely parallel, is what is not at all unlikely to happen in the present by-election at Grey.

It seems to be generally considered that the Catholic voters are now the dominant factor in the election; and should they decide, as a protest against the tactics employed at the first ballot, to cast their votes against the Reform candidate, it cannot be said that they have not received strong provocation. Our Greymouth correspondent, in a wire received by us at this moment of writing, speaks not only of the 'unfair tactics' but also of the 'insults' to Catholics and the Catholic religion which were employed by Mr. Michel's supporters to arouse and inflame the spirit of bigotry amongst the Protestant voters. 'The sectarian issue,' he writes, 'which caused Mr. Hannan's defeat, is being widely discussed here, and the tactics adopted to bring about the Liberal candidate's rejection are being exposed daily.' What those tactics were may be sufficiently gathered from Mr. Hannan's statement to a reporter of the *Greymouth Evening Star*. On being questioned on the matter Mr. Hannan said he 'had informed Mr. Michel that he was so disgusted by the discreditable tactics and cruel slanders circulated and invented by Reform supporters that he intended to vote and work for Mr. Webb, whose party had fought cleanly and without recourse to such dastardly acts. Mr. Hannan hoped that his supporters, quite apart from the desirability of supporting a man in opposition to the Reform Government, would vote for Mr. Webb to show their

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resentment of the unfair tactics adopted—those not only relating to his personal character, but dragging in his religion as well.

★

That the religious question had been imported into the contest—with a view to prejudicing the Catholic candidate—is frankly admitted, not only by the Grey press, but by impartial outside witnesses. Thus the special correspondent at Greymouth of the *Wellington Evening Post* says: 'The sectarian issue has been discussed in every street group from every conceivable point of view. The *Grey Star*, which supported Mr. Hannan, says that the position is "almost mainly due" to the introduction of the wretched sectarian question.

... An impartial observer could not have failed to be impressed with the amount of sectarian bitterness existing. And the Greymouth correspondent of the *Otago Daily Times*, a Government paper, thus describes the present condition of affairs in the electorate—which condition is merely the outcome and after-math of what took place before the first ballot. 'The demon of bigotry holds unchallenged sway in the Grey electorate at the present time. Not only has it disputed (? divided) parties, but it has severed friendships of lifelong standing. It is everywhere discernible. It is talked of in the streets at every corner. It is heard in the shop and in the mine. Never before has religious feeling been raised to such a pitch in this district. Already the public is highly inflamed, and the speeches now being made in anticipation of the second ballot tend to intensify rather than diminish the deplorable outburst. It was at first thought that matters would cool down by Thursday, but the indications point to the reverse being the case. Every hour the bitterness is increasing, and sectarian division is becoming more and more painfully evident.'

★

Such a state of things stands for the utter degradation of politics; and the individuals or party primarily responsible deserve the execration of all decent citizens. Sooner or later such tactics are certain to recoil upon the candidate who employs them, or who fails to condemn them and to dissociate himself from them when they are being employed by his supporters. In the case of Mr. Michel, it looks as if Nemesis would overtake him very early. Moreover, the taint attaching to this election is morally certain to follow him into future contests; and the mistake made by his Grey supporters is likely to cost him dear. At the last two general elections he contested the Westland seat; and it is said that he received a not inconsiderable measure of support from the Catholic voters in that constituency. It remains to be seen how it will fare with him when he again submits himself as a candidate for their suffrages.

Notes

As Others See Us

Referring to the recent lamented deaths of Mr. J. F. Perrin and Mr. Ronald Stewart, the *Belfast Irish Weekly* remarks: 'Irish and Catholic journalism "down South" is a strong and vigorous force and factor in the public life of the Commonwealth, and of the Dominion of New Zealand. The weekly papers that come from Melbourne, Sydney, Perth, Brisbane, and other centres are creditable to the great communities amongst whom they are published; and the *New Zealand Tablet* is a journal of great literary merit.'

A Football Record

In the primary schools' senior grade competition at Christchurch on Saturday week, in which Marist Brothers defeated St. Albans by 43 points to nil, J. McCormack put up a remarkable record, scoring no less than 10 tries and converting 5 of them. Thus, out of the 43 points scored, this single player was alone responsible for 40 points. This is surely a record in the whole history of Rugby in the Dominion. And this

is the sort of material which the Schools' Union of Wellington are foolishly and fatuously trying to drive out of Rugby football!

Real White Man Pluck

There is truth and point in the following appeal from the *Straits Settlements Times* for more moral courage in dealing with the shady but socially 'respectable' characters of a community. 'Though we are but a voice crying in the wilderness,' says our contemporary, 'we would go on crying to our fellow white men to be strict and exact in their dealings, and, above all, to keep their characters a trifle more in harmony with the color of their skins. How many men are there in Singapore who have the pluck to look a shady person of good social position square in the eyes and say, "Sir, I don't wish to know you. You are not honest"? Just a little bit more of the real white man pluck and we should make those who have a tendency to crooked ways tremble at the ostracism which their practices would involve.'

A Scientist's Confession

'Even the most agnostic must admit the wonderful law and order that rules throughout the great scheme of Nature. So marvellous and complete is it that when I am informed that there is no personal God I answer to myself that of this great scheme I have but one experience, and that is that all the will, ruling power, intellect, soul, and spirit of which I have cognisance are personal.'

★

This was Professor Sims Woodhead's confession of faith as given the other day in an address on the origin of life before members of the (London) Victoria Institute. Replying to questions as to the possibility of a chemist producing life, he said that, even if it could be done, it would not alter the great question, which remained just as wonderful, just as difficult to understand, and just as startling as before. 'My experience leads me to think,' he added, 'that, however life came into the world, however life and matter came to be associated, there must be a great Cause, a great Ruler, a great Regulator.'

NOTICE TO SUBSCRIBERS

We shall esteem it a favor if Subscribers when forwarding changes of address will kindly send both OLD & NEW ADDRESSES, and in all communications give FULL POSTAL ADDRESS. As we have in nearly every town and district several subscribers of the same name, much assistance will be given us if the above request is carefully noted.

DIOCESE OF DUNEDIN

St. Dominic's College re-opened on Tuesday after the mid-winter holidays.

A social in aid of the liquidation of the debt on the Kaikorai Catholic Church will be given in the Wakari Hall on Friday evening. An excellent programme, consisting of a euchre tournament and musical items, has been arranged.

The members of St. Joseph's Men's Club held a smoke concert in St. Joseph's Hall on Monday evening. There was a fair attendance, and the programme was supplied by Messrs. Poppelwell, Fogarty, O'Connor, Yule, and Atwill. A debate is to be held next Monday, to which the members of the Ladies' Club have been invited.

The usual weekly meeting of St. Patrick's Men's Club was held in the presbytery, South Dunedin, on Monday evening, when the Rev. Father Delany presided over a fair attendance of members. Messrs. W. Bevis and Robinson were appointed delegates to represent the club on the Catholic Federation. A written

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competition was started between members of the club as to whether Napoleon or Wellington was the greater general. During the evening the Rev. Father Delany gave a most interesting and instructive lecture on 'Sir Thomas More.' Mr. Bevis, in moving a hearty vote of thanks to Rev. Father Delany, said he felt sure that all those present had learnt a great deal about one of the greatest men in the history of the Catholic Church.

ANSWERS TO CORRESPONDENTS

J.T.M., Milton.—Thanks for leaflet. We are in communication with Levin.

N.DE.P., Dunedin.—There is a small book entitled *The Roman Index of Forbidden Books*, by Francis S. Betten, S.J., published by B. Herder, St. Louis, Mo., U.S.A., in 1912, which explains all about the Index, and gives a list on pretty much the lines that you want. Write to Mr. O'Connor, Barbadoes street, Christchurch, Whitaker Bros., Wellington, or any other Catholic bookseller, and they will obtain it for you. If you have any difficulty in procuring it, write to us again. There is also a complete Index published by the same firm, price 9s; but you will probably find the smaller one quite sufficient. The price is not marked in our copy of the latter, but it would only be 1s or 2s.

J.D., Makahu.—(1) On January 1, 1901, the value of the real property taxed as belonging to Congregations in France was 463,715,146 francs (between £18,000,000 and £19,000,000). In this was included all the property devoted by the Religious to benevolent and educational purposes. There are no authoritative figures available for the value of State property, but the annual revenue of the country is £140,000,000, and the total wealth will be at least seven or eight times that amount. (2) No definite date can be assigned for the change. All that can be said with certainty is that it dates from the days of the Apostles. This we learn from Acts xx., 7: 'Upon the first day of the week, when the disciples came together to break bread'; and from 1 Cor. xvi., 2: 'Upon the first day of the week, let every one of you lay by him in store,' etc. As your argument was with a Protestant, we have quoted the Protestant version of the Scriptures.

THE HOME RULE BILL

REJECTED BY THE HOUSE OF LORDS.

The House of Lords rejected the Home Rule Bill by 302 to 64. Lord Morley said that the Government had been asked during the debate what it would do in the event of violent disorder in Belfast, but he declined to say what it would do in a purely hypothetical contingency.

In the course of the debate Lord Curzon said the Opposition wanted an election because it wanted to avert civil war.

Lord Morley, in winding up the debate, was repeatedly pressed by the Opposition to say whether the troops would be ordered to fire on loyalists. He refused to answer, but said he was confident that in the difficulty of a dangerous crisis the authorities would do all the public duty imposed on them for the maintenance of order. He contended that a referendum or a dissolution before the Bill was passed would be a far greater blow to Parliamentary authority than anything in the Parliament Act. He was sure that when the Irish Party had a Parliament of its own it would show the same statesmanlike spirit as it had shown hitherto and make it a success.

Lord Loreburn again appealed for a comprehensive settlement by consent, consultation, and goodwill. If the effort failed there would then be time for a general election.

Speaking at Birkenhead, Mr. John Dillon said that the majority in Ireland would not submit to insult and tyranny from a fraction of the Ulster people. They had won their victory by constitutional means, and they did not import arms, nor abuse the King, nor threaten to shoot soldiers.

At Ballymena, Sir E. Carson, K.C., M.P., was asked whether in the event of a general election favoring Home Rule Ulster would accept it. In reply he said he would enter into no bargain. He denied the right of any Parliament before or after twenty elections to deprive Ulstermen of the position they had inherited.

Timaru

(From our own correspondent.)

Very Rev. Dean Tubman was confined to his room by a severe indisposition for some time last week. He is now, however, practically convalescent.

A representative meeting was held in the Borough Council Chambers on Wednesday afternoon last to take steps to fittingly recognise Mrs. Mangos' help to musical culture in Timaru during the past twenty years. His Worship the Mayor presided. Mr. Nevill Smith, in a few appropriate words, stated the object of the gathering. It was unanimously decided to tender Mrs. Mangos a complimentary concert at an early date, and a strong and enthusiastic committee was formed to carry out the project.

On Wednesday night the Catholic Hall, Brown street, was filled to the doors to hear a debate between the Catholic Young Men's Club and the Timaru Debating Society. The question to be decided was—'Is the settlement of international disputes by arbitration practicable?' Very Rev. Dean Tubman opened the proceedings, and called upon Mr. M. J. Doyle, who led for the Catholic Club. He was ably supported by Messrs. J. M. Dunne and T. Quinn. Mr. Patterson led for the other society, his supporters being Messrs. Jones and Koller. The speakers were given attentive hearings, and after the leaders had replied, Mr. W. D. Campbell, M.A., who acted as judge, pronounced in favor of the Catholic Club, both as regards the subject of the debate and oratorical effect. This evening the Catholic Club will be entertained by the Temuka Catholic Club at Temuka.

Palmerston North

(From our own correspondent.)

July 20.

On Sunday last there was Exposition of the Blessed Sacrament from the 11 o'clock Mass until after the evening devotions.

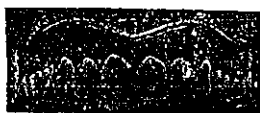
The members of the St. Vincent de Paul Society and Children of Mary Confraternity approached the Holy Table in a body at the 7.30 o'clock Mass to-day.

The quarterly meeting of the St. Vincent de Paul Society was held after the evening devotions to-day. There was a fair attendance, and the president (Bro. F. J. Oakley) addressed the members.

On last Monday, at the close of the usual business of the Catholic Federation, the gentlemen gave a return social to the ladies. The programme consisted of progressive euchre, at the close of which light refreshments were handed round.

The efforts of the collectors under the new card system, inaugurated for the purpose of assisting in the liquidation of the parish debt, have exceeded expectations, the sum of £55 being handed in. This is largely attributable to the ladies of the Federation assisting the men in collecting.

The proceeds of the sacred concert in the Opera House on Sunday night last by the Williamson Company, in aid of the widow and orphans of the late Mr. T. Gleeson, amounted to the respectable sum of £54 which, together with funds in hand from the social under the auspices of the H.A.C.B. Society and other donations, brings the fund to £80. At a meeting of the committee on last Tuesday, Messrs. W. Devine and M. J. Kennedy were appointed trustees with power to disburse the funds in the best way possible.



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THE EPIDEMIC IN THE NORTH

The only fresh development in connection with the prevailing Maori epidemic in the Auckland district was the location of six more Native cases at Mangere. Believing that place to have been the origin and stronghold of the outbreak the district health officers re-inspected it, the result being that the six patients referred to were found to be suffering from the complaint. All are members of the same family. They were removed to the isolation hospital at Point Chevalier.

The following official bulletin was issued by Dr. Valintine (Chief Health Officer) on Tuesday evening:—

Six Natives from one house at Mangere were admitted to the Auckland Infectious Diseases Hospital to-day. There are now 46 cases isolated. Of this number nine are Europeans. There are 15 pronounced cases isolated in other parts of the Auckland province. A small isolation hospital under the superintendence of Dr. Gunn, has been established at Tarawera. Dr. Baker reports a suspected case at Tangiteroria, on the Northern Wairoa River, and another case—a European—has been reported at Huntly. Two deaths are reported from Maungatautau, both Natives. This is the third death reported from this district. The Wellington and Pahiatua cases are progressing favorably.

In replying to a question regarding the alleged shortage of lymph, Dr. Valintine (Chief Health Officer) stated:—

'I cannot understand why the supply should not suffice in any district. It is certainly not the fault of the department. The demands made on it are not altogether reasonable. It is not possible for the public vaccinators to have carried out so many vaccinations in the time as could have been done with the amount of lymph we have distributed. The officers of the department have been working night and day to cope with the demand, and it is hoped that within the next week or ten days enough lymph will be issued to satisfy all requests. In the meantime we must reserve a large stock for the infected districts. During the last nine days the department has sent out over 150,000 doses, in addition to the large quantities which have been held in stock in various places in the Dominion. This week we hope to distribute another 100,000 inoculations, so you see the department has not been wasting much time.'

OBITUARY

MR. JOHN CAGNEY, OAMARU.

(From our own correspondent.)

It is my sad duty to chronicle another loss to the Catholic community of Oamaru, in the person of Mr. John Cagney, who passed peacefully away, fortified by the rites of the Church, at his residence, Thames street, on Sunday at the age of 74. His death, following so closely on the late Sergeant O'Grady's, is a sad coincidence, both gentlemen being closely associated in Catholic affairs in the parish. They were the only two of the older parishioners who took a practical interest in the Young Men's Club, each filling the office of president in turn. Mr. Cagney was an ideal chairman, and, being a typical Irish humorist, never failed to smooth over any friction that might arise in debate. Of him it can truly be said that he made hosts of friends by his kindly and genial disposition, but never an enemy. The deceased gentleman was born in County Limerick, Ireland, and as a young man migrated to America, where he spent some time before returning to his native land. But the roaming spirit was in him, and he turned to the Southern Hemisphere. After a short sojourn in Australia, he came to New Zealand, making Oamaru his home. Here he was for some years in the employ of the Hon. M. Holmes, at Awamoa, but about forty years ago he bought from Mr. D. Toohey a fancy goods business. This he extended and amplified as years went by, and continued

to conduct until quite recently, when he sold it to his son and retired from business. Mr. Cagney, concurrently with his town business, also engaged in farming, having acquired about 700 acres at Hildershorpe, about twenty years ago. He was a director of the North Otago Dairy Factory Company, whose factory was at Pukeuri, and for some time occupied the position of chairman of directors. Mr. Cagney was a man of energy, who took an active interest in public affairs, and never an election to Parliament took place for a great many years without his taking a keenly active share in determining the result. He was also a live citizen in connection with local affairs, and in December, 1895, he was elected unopposed as one of the Borough Councillors for Thames Ward, filling the vacancy occasioned by the election of the late Mr. Henry Aitken as Mayor. At succeeding elections Mr. Cagney received renewals of the confidence of the ratepayers, and held a seat at the council table until April, 1903, when he retired voluntarily. Mr. Cagney was for many years a Justice of the Peace, and could always be relied upon for duty in that capacity. He also took an interest in athletic sports, and was always found in attendance at the gatherings of both the Caledonian Society and the Hibernian Society. Mr. Cagney was married early in 1875 to Miss Hannah O'Brien, and leaves a widow and four sons and three daughters to mourn their loss. A Requiem Mass was celebrated at the Basilica this (Tuesday) morning, and the funeral left the church at 2 o'clock, followed by a large and representative gathering of citizens and residents of the surrounding districts, who had come to pay their last mark of respect to their friend of nearly half a century.—R.I.P.

Interprovincial

As showing the mildness of the season, a resident of Bideford informed a *Wairarapa Times* reporter that peach trees in that district were in full bloom.

Mr. Francois Narbey, one of the earliest settlers of Banks Peninsula, died on Sunday. Mr. Narbey came from France in 1849, and was 84 years of age.

The oil industry in Taranaki is very active just now. The derrick and appliances at the Phoenix bore, in the vicinity of the refinery, are completed, and drilling operations are to be prosecuted forthwith.

The *Christchurch Press* states that the owners of various auctioneering yards where poultry sales are conducted on Saturdays consider that the Saturday early closing has done them a lot of good. They find that nearly double the number of buyers attend the sales, and the added competition has had a decidedly hardening effect upon the market. 'Saturday half-holiday is all right,' remarked the auctioneer, 'we find it suits us down to the ground, and livens up business wonderfully.'

Mr. C. S. Brangin, the Agricultural Department's inspector stationed at Ashburton, has just returned from a visit to the back country (says the *Lyttelton Times*). Mr. Brangin states that the back country is wonderfully free from snow for this time of the year. The Cameron and Arrowsmith glaciers are but lightly covered, feed is fairly plentiful, and all classes of stock are doing well.

THIS WEEK'S ISSUE

The Grey by-election—disgraceful tactics. Page 33.
Dean Fitchett's 'reply' and Bishop's Cleary's rejoinder—are the Bible lessons merely 'literature'? Pages 23, 22.

Letters to the Editor. Page 45.

The Federation and Politics—the rules laid down by the Holy See. Page 21.

An Appeal from Our Lady of the Sacred Heart—by a grateful client. Page 28.

Holland's centenary and Catholic progress—a 'garden spot' of Holy Church. Page 17.

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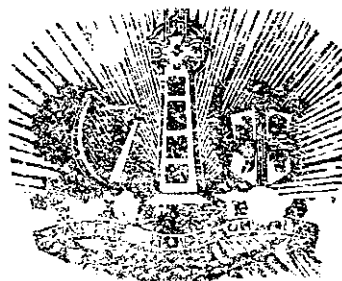
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Irish News

GENERAL.

In many parts of Ireland, and in other lands as well, the death of Very Rev. Father O'Flynn, O.P., Black Abbey, Kilkenny, was keenly regretted. Father O'Flynn was born in Tralee, County Kerry, and was educated at the French College, Blackrock.

It was announced in Dublin on May 31 that the Irish Attorney-General, Mr. T. F. Moloney, K.C., had been appointed to the judgeship rendered vacant by the death of Mr. Justice Wright. In the usual course Sergeant Moriarty, K.C., will succeed to the Attorney-Generalship.

It is stated that a company has been formed to deal with insurance matters from the point of view of Catholic interests, and the prospectus is to be issued at once. The capital is placed at £1,000,000, and though it is to be mainly an English company, Ireland is expected to be the chief field of its operations.

On June 2 in the Atlantic, on board the White Star liner Adriatic, Father D. B. O'Sullivan, of Savanna, Georgia, chaplain of the United States Army, died on board. The remains were landed at Queens-town. Deceased was on his way to his home in Cahirciveen, for the benefit of his health.

The Most Rev. Dr. Browne, in his triennial visitation address to the parishioners of Mallow, referred to the intention to rebuild the second section of the church at a cost of about £7000, a portion of which, £2668, had been received as a bequest by the late Mr. John Ryan, while there had been collections amounting to £1171.

The wife of District Inspector Hana, a well-known North of Ireland Constabulary officer, has just received intelligence that an estate of £400,000 left by her brother, Mr. Hugh Rankin Lyle, Assistant Secretary of the Mississippi Valley Trust Company, has been left her and her sister, Mrs. Margaret Lyle, formerly of Belfast and now of St. Louis.

Very deep regret was felt all over Mayo at the sad intelligence wired from Gibraltar of the death on the ocean of Mr. T. J. Flynn, V.S., of Claremorris. Mr. Flynn, who was a native of Ballyhannis, and one of the most popular and respected gentlemen in Mayo, acted as Inspector under the Department of Agriculture and the County Council, but left about ten days prior to his death for Australia to fill an appointment which he had secured there.

The late Mr. J. Murta, Surrey (formerly of Granard, County Longford), left estate valued at £5562. Amongst his bequests were—£50 to J. De Lacy Smith, Dublin; £20 shares in the Bank of Australasia to the parish priest of Granard for the poor; the funds of his marriage settlement, subject to his wife's interest, to the Hospice for the Dying, Dublin; the Home for Fallen Women, Dublin, the Eccles street (Dublin) Orphanage, and the Dublin St. Vincent de Paul Society; and the residue of his estate to the Little Sisters of the Assumption, London, the Sisters of Mercy, London, and the Catholic Truth Society.

PRAISE FOR THE JESUITS.

In proposing a vote of thanks to the Rev. Father Tomkin, S.J., rector of Clongowes College, Dublin, at the annual meeting of Clongowes Union, on June 1, the Lord Chief Baron said it was not so much to the individuality of the rector he wished to direct the vote of thanks as to the Jesuits in general, whom Father Tompkin represented. Many of them had heard hard words spoken of the Jesuits, and there were many people whom the students might meet in after life who would think it a delight to say everything in reference to the Jesuits that was hard and untrue. But the society, through good and evil report, had continued to carry the flag of religion into that which was most important for the preservation of religion, namely, the science of education. During the centuries they had

always been progressive in the cause of education, a prominent feature of which was religious education.

THE TEMPERANCE MOVEMENT.

The Right Rev. Dr. McKenna, Bishop of Clogher, who presided on Sunday, June 1, over a temperance demonstration of enormous proportions, held in Monaghan, said he thought the dimensions of the gathering must be sufficient proof to all of the hold the temperance cause had taken on the Catholics of the diocese. The temperance movement had been a magnificent success in Monaghan, for the priests and people had worked with zeal and energy in promoting it, and there was not a parish from Monaghan to Bundoran, or from Clogher to Carrickmacross, in which there was not a splendid temperance society. The Rev. James J. McNamee, B.D., C.C., said the temperance movement was going to bring peace, happiness, and prosperity to the homes of the people. The Lord Mayor of Dublin denied that the people of Ireland were worse from the point of view of intemperance than the people of other countries. In the Ireland of the future he hoped the people would be absolutely sober from end to end of the land, and that they would look with contempt upon the man who indulged in excess. Rev. Father Aloysius, O.S.F.C., said that since the days of Father Mathew never were the determination and enthusiasm of the workers in the temperance movement so great as they were now, and no demonstration could be more hopeful and inspiring than the one they had just witnessed. Very Rev. Canon Keown, P.P., V.G., Enniskillen, referred to the great change that had taken place in the condition of the country in recent years. Formerly they had two gaols in that diocese; now they had none. There were evidences on all sides of the advance the temperance cause was making. Mr. P. J. O'Neill, chairman of the Dublin County Council, said the demonstration was a healthy sign for the future of Ireland; the movement was progressing and would continue to progress. Mr. Lardner, M.P., said the demonstration was an answer to the slander that they were one of the most drunken races in the world. There was a great deal more drink consumed in Great Britain than in Ireland in proportion to the population.

THE HOME RULE FUND.

The Home Rule Fund for 1913 (says the Irish Press Agency) has now reached the total (May 31) of £8725, and from the reports published in the Irish newspapers it appears that all over the country meetings are being held and collections organised, and that there is a determination on the part of the people to make the total this year the highest yet reached. The Unionist campaign in England, as mapped out, is more thorough and extended than any yet attempted, and it will be necessary for the Irish Party to incur a very heavy expenditure to meet it. That the Irish people will do their duty by the party there can be no doubt. In the letter enclosing his subscription to the fund, the Bishop of Killala sums up the situation in weighty and eloquent words. His Lordship says:— 'We are now near the final and grandest goal of all—self-government; but we have not yet touched it; and the nearer we approach it the more violent and unscrupulous our enemies, or some of them, become. It, therefore, behoves our people to rally just now closer than ever around the historic little party, that has led them successfully to so many victories, and see that they have at their command all the men and money needed to win for Ireland the last and crowning victory of a native Parliament.'

INCITEMENTS TO DISLOYALTY.

The indifference of the people of Cork to the threats uttered there by Mr. Lyttelton, M.P., in presence of a coterie of fellow-Unionists, is a proof that the vast majority of Home Rulers in Ireland deem the disloyal talk worthy merely of contempt (remarks the *Catholic Times*). It is nevertheless pernicious. Is Mr. Lyttelton to be allowed to indulge in

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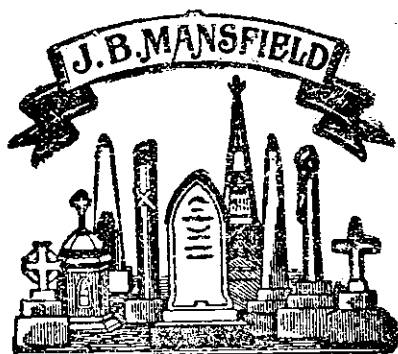
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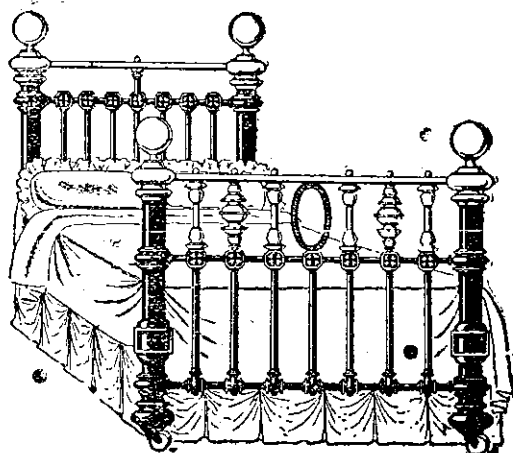
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treason with impunity, to incite Unionists in the army and the navy to play the part of traitors to the King by defying and resisting the laws? If the doctrine of anarchy is to be tolerated it may be taken for granted that the Unionists will not have a monopoly of it. 'Perhaps,' said Mr. Lyttelton, 'no one could strike a more tremendous blow against the very foundations of society than to compel the military forces of the Crown into such a position that there was grave doubt as to whether the officers and men would obey the orders given to them in the event of civil war taking place.' What about the Irish Catholics and Nationalists in the army? If it is lawful for the Unionist officers and men to revolt it is also lawful for them. And the Labor men in the army when there is a quarrel with Capitalists? Are they, too, to have the right of breaking the law and turning their arms against the forces obedient to the orders of his Majesty? This trick of playing with treason is an extremely dangerous one for Unionists.

FIGHTING HOME RULE BY TALK.

The *Daily Chronicle's* Parliamentary representative writes:—'In referring to Ulster bluff, the real truth of the matter is that all is not going smoothly within the ranks of the Ulster "loyalists." The wiser heads know the absurdity of this talk about armed rebellion, especially those who have big businesses which would speedily be ruined if anything like civil war did really break out. Their plan is now—as it was in 1893—to fight Home Rule as long as possible by talk about 1688 and the Battle of the Boyne, and then when the game is up to fall back upon the demand for the exclusion of the four counties from the Bill. But the men who put this plan forward—among them was the Right Hon. Thomas Sinclair, and they included some of the best known Unionists in Ulster—have been over-riden by the firebrands, who are convinced that the British electorate can be frightened by the methods adopted by the Chinese army in the forties. The electorate refuses to be frightened, and the bluffers are now being taken to task by the tacticians, who recognise that the game is up.'

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People We Hear About

Colonel Patrick Aloysius Kenna, V.C., one of the bravest Irishmen in the Army, won the jumping contest for officers at the Military Tournament in London on May 31. The King and Queen witnessed the competition, the King himself being donor of the prize cup.

Catholic candidates (says the *Southern Cross*) headed the Senate poll in three States—viz., Senator O'Loughlin (Labor) in South Australia, Senator Russell (Labor) in Victoria, and Senator Keating (Liberal) in Tasmania. Catholic candidates were second on the poll in Queensland and Western Australia.

The death of Lord Ashbourne and the succession to the title of his son, the Hon. William Gibson, brings another peerage to the Catholic Church in the United Kingdom. It also furnishes the House of Lords with another Nationalist peer. Already Lord Emly and Lord Macdonell are members of the Upper House, but neither of them is quite the vigorous and comprehensive Nationalist that the new Lord Ashbourne can claim to be.

The death of The O'Clery calls attention to the fact that there are quite a number of gentlemen who use the peculiar form of designation which denotes the headship of an ancient Irish sept (says the *Catholic Herald*). There is The O'Kelly, The O'Donoghue of the Glens, The O'Donovan, The O'Grady, The O'Gorman, The O'Conor Don, and The MacGillicuddy of the Reeks. Scotland has, of course, a similar survival in The Mackintosh, The MacLaine of Lochbuie, and other jealously preserved instances.

The late Lord Llandaff wrote his will on a sheet of foolscap, and, though he was admittedly an accomplished lawyer, he failed to observe the formality of having an alteration attested by witnesses. As a result, an affidavit of due execution of the will was necessary before the will could be admitted to probate. The estate has been sworn at £106,991. In his will Lord Llandaff desired that his niece, Winifred Berthe de la Chere, should go through all his MSS., burning unread all those marked 'To be burnt unread' and all locked MSS. books.

Coventry Patmore once confessed that Mrs. Meynell, sister of the painter of the 'Roll Call,' had falsified the assertion of his that no female writer of our time has attained to true distinction. Not only has she attained to true distinction, but in a review in the *Pall Mall Gazette*, Mr. J. L. Garvin, a man of great literary ability, though his political views are of the chameleon order, expresses the conviction that 'By her best, Mrs. Meynell is far the first of living poets.' 'She is,' he says, 'classic by acceptance of law in thought and form, yet as unexpected in the many movements of her mind as if, like the questing romantics of the new paganism, she pursued freedom for its own sake.'

The list of honors conferred by the King on the occasion of his birthday contained no new peerages. There were three additions to the Privy Council, seven baronetcies, and twenty-six knighthoods. The new knights include Sir A. J. Horne, an ex-president of the Royal College of Physicians, Ireland. The new knight was educated at Clongowes Wood College, a well-known Jesuit institution. Major-General Luke O'Connor, who was made a K.C.B., is the only living Victoria Cross-man who has risen from the rank of private to that of General Officer. Sir Gerald Strickland, K.C.M.G., Governor of New South Wales, has been made a G.C.M.G.; Mr. Michael Francis O'Dwyer, C.S.I., a Knight Commander of the Star of India; Sir Lomer Gouin, Premier of the Province of Quebec, a K.C.M.G.; and Count de Salis, his Majesty's Minister to Montenegro, a K.C.M.G.

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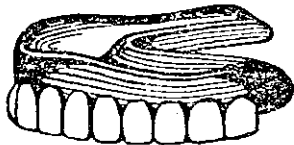
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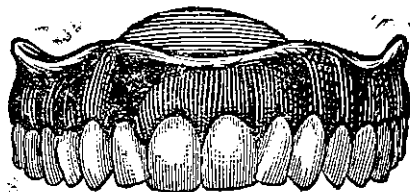
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AN EXILE'S HOPES

Och! Health to thee, my Ireland,
The home of shamrocks green.
Och! Luck to thee, dear Ireland,
The sweetest land I've seen.
Hibernia for ever!
Thy lads, their colleens fair!
God bless them all and keep them
From ev'ry wrong and care!

Sure! Soft the sun god smilin',
Lifts up thy purple mist,
And all thy drowsy streamlets
By his warm beams are kiss'd.
Hibernia for ever!
Thy hills, thy mountains high!
God guard that I may see them
Once more before I die.

Faith! Rather than the angels
Would I my Kathleen hear
Sing passin' of a mornin'
With voice so low, so clear.
Hibernia for ever!
Red cloaks and colleens true!
My darlin', smile! for Patrick
Will come sailin' soon to you!

Whist! Down the night shades fallin',
The banshee's wailin's rise;
Whist! Whom is he foretelling'
Before the morning dies?
Hibernia for ever!
Thy fairies one and all,
May they live on for ever,
But, banshee, seldom call!

Ah! Think, if I returnin'
In hopes that I should wed;
Ah! Found, your honor banshee,
My colleen lyin' dead!
Hibernia could never
Relieve my cruel pain,
So, banshee, whist! now, won't ye,
Till I come home again?

ANGELA HASTINGS.

Dunedin.

Wanganui

(From our own correspondent.)

July 12.

On Thursday evening a progressive euchre party was held in the school, in aid of the funds of St. Joseph's conference of the St. Vincent de Paul Society. There was a fair attendance.

I am pleased to note a marked increase in the number of subscribers to the *Tablet* in this district. This is due in a great measure to the advocacy of this excellent Catholic journal by the clergy.

Our choir has had an addition of several new voices lately, and a great improvement is expected in the near future.

Owing to numerous requests the Marist Brothers have decided to repeat 'Tarcissius.' It will be held in the Opera House early in September.

The half-yearly meeting of the Hibernian Society was held last Tuesday evening in St. Joseph's Hall, when nearly every member was present. Warden Bro. J. Cronin, who has now recovered from his recent illness, was present at the meeting. The election of officers resulted as follows:—President, Bro. A. J. Fitzgerald; vice-president, Bro. C. O'Leary; secretary, Bro. W. R. Setter (re-elected); treasurer, Bro. W. McTubbs (re-elected); warden, Bro. D. McAfee; guardian, Bro. A. B. McNaughton; sick visitors, Bros. J. W. E. Miles and E. J. McLachlan (both re-elected); delegates to the Friendly Societies' Council—Bros. W. R. Setter, A. J. Fitzgerald, and W. McTubbs; delegate to the Friendly Societies' Dispensary, Bro. A. J. Fitzgerald; delegates to the parish committee of the

Catholic Federation, Bros. A. McWilliam, P.P., and W. R. Setter. After the meeting the members adjourned to Muller's Tea Rooms, where a smoke concert was arranged in honor of the newly-elected officers. Several representatives of other friendly societies were present. Various toasts were duly honored. Items were contributed by Messrs. A. McWilliam, G. Walton, F. J. Shanly, F. McLean, C. O'Leary, C. Morgan, and Mr. W. Kenny officiated at the piano. A pleasant evening was concluded by the singing of 'Auld lang syne.'

ST. MARY'S CATHOLIC MEN'S CLUB, HOKITIKA

(From the club correspondent.)

July 17.

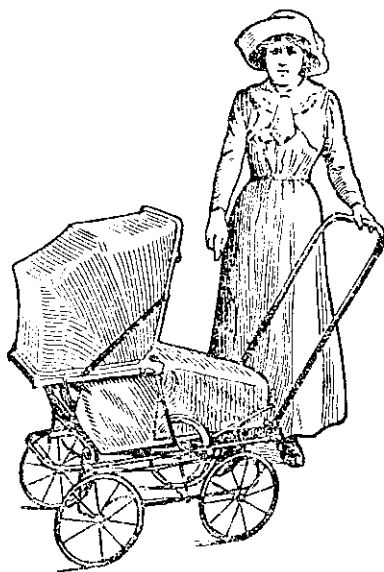
On Tuesday evening last the third of the medal speech compositions was held, when impromptu debates occupied the evening. The Rev. Father Clancy acted as judge, and gave as the subject, 'Is war justifiable?' After an interesting evening, during which many excellent speeches were given, Father Clancy made the following awards:—(1) Mr. G. Wormington (A.), 110 points; Mr. J. Downey (N.), 116—total, 226. (2) Mr. N. Warren (A.), 105; Mr. J. Hanrahan (N.), 95—total, 200. (3) Mr. R. Whitley (A.), 85; Mr. A. Hines (N.), 110—total 195.

A hearty vote of thanks to the Rev. Father Clancy was carried by acclamation, after which visitors and competitors sat down to a dainty supper provided by the committee.

In this issue Messrs. Beath and Co., Ltd., of Christchurch, announce their great annual sale. Special provision is made for those living at a distance to benefit by the sale bargains through the firm's mail-order service, which is already used by a large number of our readers. As any goods which are not satisfactory may be returned, buyers take no risk; and no doubt many will take advantage of this opportunity....

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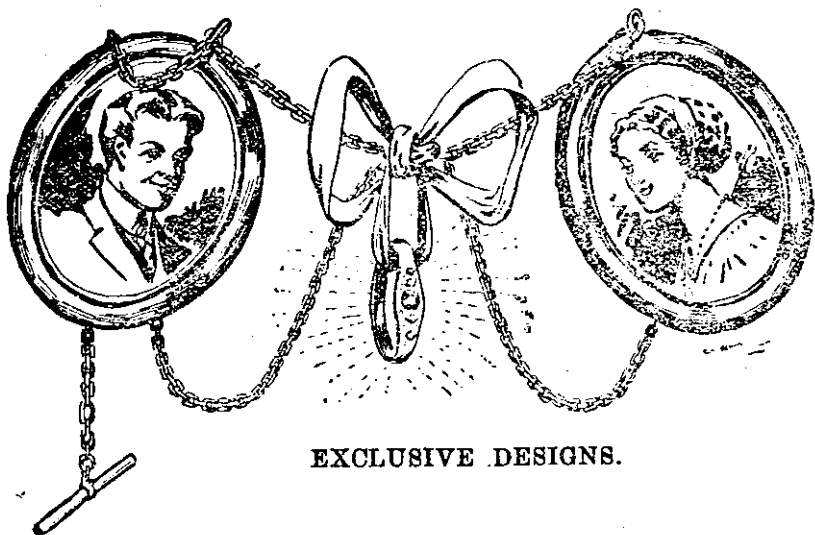
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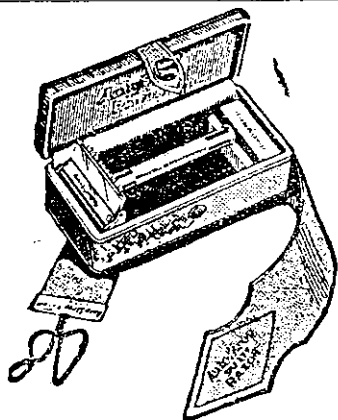
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CORRESPONDENCE

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

A NEW ZEALAND CATHOLIC BENEFIT SOCIETY.

TO THE EDITOR.

SIR,—On picking up your issue of July 3, I was highly amused with the letter written by your correspondent, Francis de Silva, in urging Dean Darby's formation of a New Zealand Catholic Benefit Society. Now, I happen to be (although a German) a member of the H.A.C.B. Society, and a past-president of branch No. 95, Wellington. I cannot see any reason for people of other nationalities, and New Zealanders in particular, objecting to the name Hibernian, for to me the name Hibernian is so closely connected with religion that I find it difficult to see that anyone should want to separate them.

My object in mentioning the office I held is to show thereby, that, no matter to what nationality a man may belong, he can attain to any office in the H.A.C.B. Society.—I am, etc.,

O. KROHN.

Parade, Island Bay, July 12.

TO THE EDITOR.

SIR,—The sudden silence of the opposition to a New Zealand Catholic Benefit Society is remarkable, to me it denotes weakness. It would appear that the opposition find this mode of action the safest way out of a difficult question. Whatever replies have been written on their side have been dictated by a very narrow spirit, and some even were of very questionable taste. The opposition have tried to hide the real issue by denoting those in sympathy with a New Zealand Catholic Benefit Society as *anti-Irish*, and suggesting that at heart the move was *anti-Irish*. This has been done for a purpose, forsooth to throw dust in the eyes of those who would otherwise see through the lines, and having seen, would be generous enough, to speak the truth. It has certainly made it more difficult for the genuine Irishman to pick his steps, but in a little time the way will be clear. In all such discussion as the present one, it is necessary to distinguish between the *opportunist* and the *thinker*. The one seeks what is popular and proclaims it in a raucous voice; the other seeks what is bed-rock principle, and like the rock is often silent but more often solid. The one keeps his eyes fixed on the ascendancy party, the other is content to strive for truth, remembering that 'the truth will make you free.' The one fears a New Zealand Catholic Benefit Society might injure the H.A.C.B. Society, therefore let it drop. He seems to forget that the H.A.C.B. Society in New Zealand is already in a moribund condition, but prefers this state, vainly clinging to the ascendancy idea, content to die rather of slow starvation, than, like a generous and wise man, to hearken to the wants of the time, to listen to the call of the tens of thousands of our Catholic youth for a society that gives place to the ideals of their own country. Surely, there is here a rare chance for a great Irishman to rise above the dead level of his countrymen in New Zealand, to show he can grasp a great opportunity calling for a great man, and whilst he proclaims he has a heart that bleeds for the wrongs of his own native land, that great heart beats in sympathy with the aspirations of his adopted country. How comes it that the opposition is so blinded, as to see such a magnificent opportunity before them, to help the children of their adopted country—a country that has been so lavish to them who came to seek their fortunes,—yet as an opposition determined to oppress and reject the ideals of the native-born of this same country? In truth they say to us: We have feasted on your bread and drunk your wine and have waxed fat on the fulness thereof, but we are Irishmen and want Irish ideals to be first in your country, but as to the ideals of the native-born we wish them to go unnoticed. Of those who have adopted our country is

there then no mind sufficiently great to rise above this sordid state of things, sufficiently strong to brush to one side the evangel of the *Little Irelanders*, and sufficiently generous to throw in their lot with the native-born and help not to throw down but to lift up; not to obscure, but to elucidate those ideals of the native-born, when already so many good fruits have ripened on those ideals, and when the greatest statesman New Zealand has had, having left his own land and lived the greater part of his life in our land, and filled with admiration for his adopted country, filled also with gratitude to her for her past goodness to him, and when on his last visit to Australia, which country though separated from us by the broad ocean, yet could appreciate the greatness of our statesman, invited him to settle in their land, to which invitation he happily and feelingly replied, 'He was going back to God's Own Country.'—I am, etc.,

JOSEPH CROKE DARBY,
Dean of Waikato.

The Deanery, St. Mary's, Hamilton,
July 13, 1913.

THE CONCERT PLATFORM.

TO THE EDITOR.

SIR,—Rightly or wrongly, I have always held the opinion, and shall continue to do so all my life, that the beauty of a song consists, not only in the melody, but also in the story it tells, consequently I have always wondered what species of conceit, or what species of idiocy, causes our colonial singers, when singing to a colonial audience, to do so in a foreign language, presumably Italian, but as much like the genuine article as the barking of a fox terrier after an unhappy cat.

I have not altered my mind in the least as to the necessity of the story being told in the song, but I have now come to the conclusion, that it is neither conceit nor idiocy that actuates our colonial performers in their choice of a language—it is cuteness. The ordinary 'wood and water Joey' type of a musician can detect faulty enunciation when a song is sung in the mother tongue, and so as not to give him a chance of finding fault, our young people make vocal sounds of which neither they nor their audience have the least idea of the meaning.

It often occurs to me what would the residents of the shores of the Mediterranean say, if they heard the murderous pronunciation of their language; but our singers when performing there, would be most careful to use only the Anglo-Saxon, which would be just as intelligible to our continental friends as the colonial 'Ilytalian' is to us.—I am, etc.,

A. C. NOTTINGHAM.

Halswell, July 16.

Lower Hutt

(From an occasional correspondent.)

The half-yearly meeting of SS. Peter and Paul's branch of the Hibernian Society was held on July 9, when there was a record attendance. The question of forming a new district was discussed. Bros. J. W. Callaghan and J. Bourke addressed the meeting on the question. On it being put to the meeting only two votes were recorded against the motion in favor of forming a new district. The election of officers resulted as follows:—President, Bro. W. Gleeson; vice-president, Bro. J. W. Ryan; treasurer, Bro. D. Hickey; secretary, Bro. C. J. O'Brien; warden, Bro. A. Conroy; guardian, Bro. P. Evans.

Let politicians rave and rant,
And say there's no such thing as cant;
I don't believe it, sir—do you?
They're all a money-hunting crew.
But what I do believe for sure
Is that Woods' Great Peppermint Cure
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From Mrs. C——, CHRISTCHURCH:—

For a considerable time my health was most indifferent. I was frequently seized with giddiness and internal pains resulting no doubt from serious affection of the kidneys and liver. I suffered much from persistent indigestion, headaches, etc. I was recommended to take your Indigestion, Liver, and Kidney Cure. This I did, with the result that all pains were quickly dispelled and there has been no symptoms re-occurring.

From Mr. ———, LINWOOD, CHRISTCHURCH:—

Some time ago I suffered from liver and kidney complaint. I had a severe pain in my back, and frequently pains in the head and under the shoulder blades. I awoke in the morning, as a rule, as tired as when I retired at night. My appetite failed, and I frequently felt giddy and had fits of nervousness. I had tried many of the medicines advertised with no good results. I was persuaded to give Wallace's Indigestion, Liver, and Kidney Cure a trial, and am now sincerely glad I did. I obtained relief from the first few doses, and after continuing it for a few days was completely cured. I may say that I have had no signs of any of the trouble since.

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WEDDING BELLS

SPELMAN—KERRIGAN.

On June 26, St Columba's Church, Ashhurst, was the scene of a more than usually pretty wedding, which created considerable interest throughout the Manawatu district. The bride was Miss Elizabeth Kathleen Kerrigan, fourth daughter of Mr. P. Kerrigan, of 'Fair View,' one of the oldest and most respected settlers in the neighborhood, and the bridegroom, Mr. Bernard Spelman, of Awahou, second son of Mrs. B. Spelman, a well-known resident of Foxton. The church was beautifully decorated with festoons of flowers and foliage, a large floral wedding-bell occupying a prominent place. The ceremony was performed by Rev. Father McManus, assisted by Rev. Father Doolaghty, and was fully choral. The bride was given away by her father, and was attended by her cousins (Misses Agnes and Eileen Murphy) as bridesmaids. She wore a lovely gown of white silk riselda, with the usual veil and wreath of orange blossoms, and carried a charming shower bouquet. The bridesmaids wore very pretty frocks of cream silk voile, and large black hats trimmed with swan's-down, and carried shower bouquets. The bridegroom was attended by his brother, Mr. W. Spelman, of Wellington, as best man, and Mr. P. Kerrigan, jun., as groomsman. After the ceremony, the guests, to the number of more than eighty, were entertained at breakfast at the bride's home, and the usual toasts were honored. The numerous presents were duly admired, especially a silver teapot, the gift of the choir, of which the bride had been a valued member and sometime organist. The choir was also responsible for the decoration of the church. The bridegroom presented the bride with a diamond and ruby ring, and the

bridesmaids with gold crosses and chains. The bride's present to the bridegroom was a set of ebony brushes. The presents included several cheques. Shortly after the wedding breakfast the happy couple motored to Palmerston, en route to Wellington, where the honeymoon was spent. The bride wore a travelling costume of navy blue, with natier velvet hat. In the evening a large number of guests were entertained at the residence of Mr. Kerrigan.

URIC ACID TROUBLES FLY BEFORE THE
MAGIC OF RHEUMO.

'Tis always painful to watch the sufferings of those who are afflicted by Rheumatism, Gout, Lumbago, or Sciatica. Torture day and night—a trouble to themselves and those around them, no rest or peace—the story is the same in almost every case. But there is a brighter side oftentimes—for many tell of how they recovered their health and strength through RHEUMO, the world-famed cure for Uric Acid troubles. Here is a case in point. Mr. George Colledge, of Wellington, writes:—'A few weeks ago I was attacked with Rheumatic Gout; my feet were much swollen and I had to keep to my bed. Hearing of your cure for Gout I sent for a bottle of RHEUMO, and after taking a few doses the effect was magical, the severe pain left, and the swelling disappeared. I was soon on my feet again and able to go to work.' Here is but an isolated instance of RHEUMO'S wonderful curative qualities, yet there are still those who buy useless quack nostrums because they are a little cheaper than RHEUMO. Don't be misled, RHEUMO is the one and only genuine cure for rheumatic troubles.

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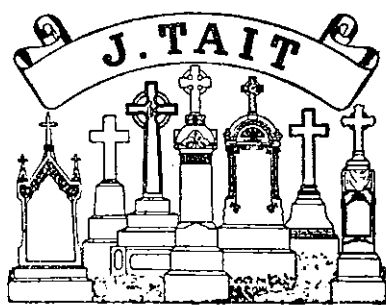
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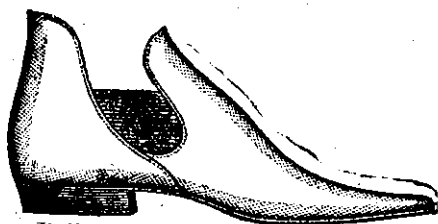
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"It gives me great pleasure to recommend Bonnington's Irish Moss for coughs, colds or any lung complaints, having used it in my family for 20 years."

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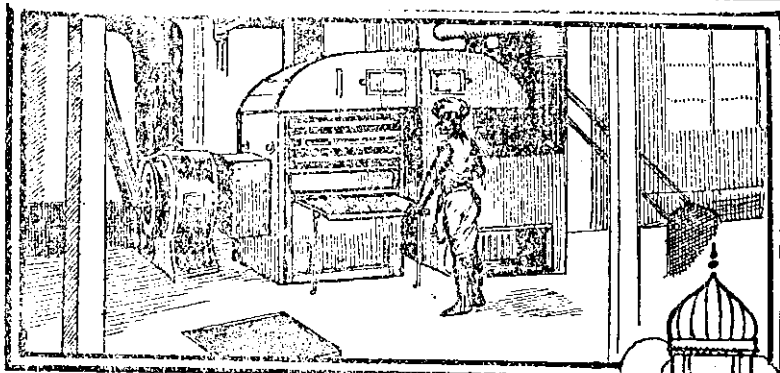
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THE STORY OF AMBER TIPS. Drying the Tea with Hot Air.

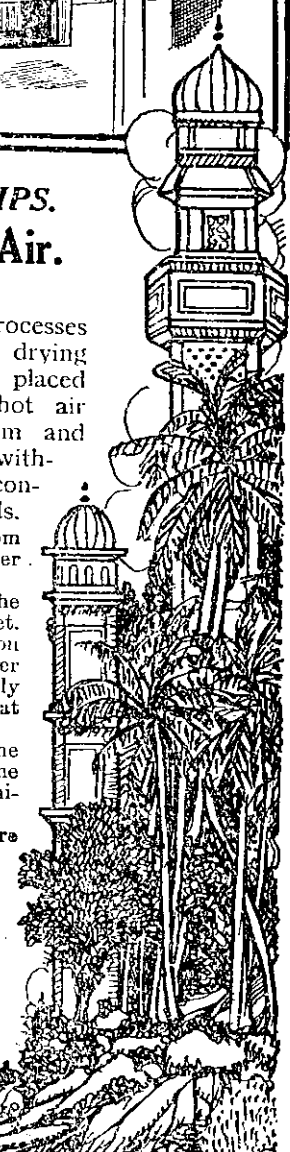
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After the tea leaf is rolled, other processes follow and finally the tea goes to the drying machine. There it is piled on drawers placed one above another. A current of hot air is passed over it until each leaf is firm and crisp. Thus all moisture is removed, but without driving off the essential oil and other constituents upon which flavour mainly depends. The Amber Tips experts select the finest tea from the finest estates that's why it excels all other teas—even higher priced brands. Amber Tips Tea is unique in quality. It is the most economical tea too—more cups from a packet. The 2/- per lb. Amber Tips represents perfection in tea—it is without an equal. The 1/10 Amber Tips is a fine full flavoured tea—wonderfully economical. The 1/8 quality cannot be equalled at the price.

So great is the success of Amber Tips that some unprincipled firms imitate its package and name as closely as possible. Of course they cannot imitate its flavour and quality. Reject imitations, specify Amber Tips and secure the best value and the best tea.

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WALLPAPERS

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Diseases of Metals.

Metals suffer from contagious diseases analogous to those of living beings. Among these diseases one of the most striking is that called 'tin pest.' Sometimes a block, a plate of metal or tin attacked by this disease crumbles and falls into dust, and sometimes warty protuberances appear on the surface of the metal. Various other metals suffer from a disease that manifests itself by a spontaneous recrystallisation. The most remarkable cases occur with lead and hard-drawn brass. These diseases are not due, as has been thought, simply to moisture. Temperature plays a part in producing them. The most extraordinary fact, perhaps, is that the 'tin pest' is capable of spreading by contagion.

Manufacture of Automobiles.

Few people believe that a single factory in Detroit produces 200,000 automobiles a year, or more than half of the entire output of the country. The *American Machinist* in a series of articles proves that the achievement of this concern as a wholesale producer of automobiles amounts to one complete car every forty seconds by the clock! Against this production, which necessitates the handling of 1,000,000 lbs. of material per day, the total output of locomotives in the United States is only 15 per day, or 4513 annually. The Ford industry, with the single exception of the United States Steel Company, is the largest in this country (says *America*). The plant covers 65 acres and employs 15,000 men, the daily payroll being between £6000 and £7000. Over a million and a-quarter pieces a week or on an average of five tons a day of small parts are shipped to this factory.

Eight Thousand Miles in Fifteen Seconds.

On June 3 her Majesty Queen Mary sat in her boudoir at Buckingham Palace, with Princess Mary by her side, and her private secretary (Mr. E. W. Wallington) in attendance, and by pressing a button electrically opened at Weston, Ontario, in the neighborhood of Quebec, a hospital for consumptive children, which she had graciously consented should bear her name. A pre-arranged signal conveyed the intelligence that she had done so, and the whole operation from the instant of informing her Majesty that the time had arrived to press the button to the realisation that the opening had been accomplished, occupied only 30 seconds. The actual time of the two journeys of communication, forward and return, was fifteen seconds, and as it is estimated that the distance is four thousand miles from London, allowing for indirect routes and deviations in the line of cable, the signal sent to Ontario was received and acknowledged over some 8000 miles in a quarter of a minute.

Animal Rip Van Winkles.

It is a well-known fact that birds and many animals migrate before winter to milder climates to keep themselves warm. The bat, tortoise, dormouse, and other animals could migrate easily if they had a mind to, but they have another way of getting the same result. These animals are veritable Rip Van Winkles, and are counted among the best winter sleepers. So deep is the lethargy of a dormouse that if this little creature is awakened suddenly and put near a fire his pulse beats so slowly that he is lifeless in a few minutes. While asleep he is kept alive by the surplus food he has eaten in the autumn, and which is stored up in his body as fat. Frogs and toads are even sounder sleepers and approach nearer to a lifeless condition in sleep than any other animal life except certain fish. For in them the heart beating stops and breathing in the ordinary way is impossible. During this time the breathing is carried on through the pores of the skin. These strange samples of torpor are also caused by lack of food during the bitter cold. For in countries where excessive heat and drought prevail there are numerous instances of torpor that are quite as profound as that exhibited by the winter sleepers.

Intercolonial

On Saturday last, June 14, his Lordship Bishop Gibney celebrated the golden jubilee of his ordination (says the *W.A. Record*). By the express command of the venerable jubilarian the event was kept very quiet. A number of friends who were aware of the jubilee visited 'Lourdes,' Vincent street, Highgate, to offer their congratulations, and a large number of messages arrived from former college companions and other well-wishers who were unable to be personally present. It is fifty years ago since Bishop Gibney was ordained at the great foreign missionary College of All Hallows, Dublin, for the diocese of Perth, which then comprised the whole of West Australia—or the Swan River Settlement, as the colony was at the time styled. After a half-century of devoted missionary and pioneering work, his Lordship now enjoys a well-deserved respite from the worries and anxieties of the world.

When the South Australian Corps of Veterans waited on the Archbishop at Glen Osmond on May 1, and presented him with an address of congratulation on the celebration of his silver episcopal jubilee, his Grace promised that he would, as he had kindly done on previous occasions, entertain them at luncheon at an early date. This promise was fulfilled on Saturday afternoon, June 21 (says the *Southern Cross*), at the Aurora Hotel. The day chosen was a most appropriate one, as it was the 100th anniversary of the battle of Vittoria, won by the Duke of Wellington in the Peninsula War. The luncheon was given to celebrate the 48th birthday of his Majesty the King, as well as the centenary of Vittoria.

Rev. Father Carr, who, with Rev. Father O'Meehan, has been for some time in Australia collecting funds for the new Cathedral, Galway, informed the representative of a Brisbane paper that he was delighted with the result of his appeal, both in Victoria and in Queensland. His expectations had been more than realised. Before leaving Ireland on his mission to Australia he heard nothing but praise of the generosity of the Australian people. As a result of his appeal, the Bishop of Galway will have the satisfaction of receiving a gift of £7000 towards the great work he has undertaken in the erection of the new Cathedral. Father Carr said that he and Father O'Meehan intended to leave for New Zealand early in August, and would from there proceed to America, where he desired to visit some friends.

The Town Hall, North Melbourne, was filled with a representative assemblage on Tuesday evening, July 8, when Rev. Father John Norris was entertained at a conversazione in honor of the silver jubilee of his ordination to the priesthood. The Most Rev. Dr. Mannix (Coadjutor-Archbishop of Melbourne) presided, and amongst those present was his Lordship the Bishop of Sale. Presentations were made by the clergy and laity. In the address presented by the laity it was stated that owing to Father Norris's efforts during the past ten years £15,000 had been expended in the parish (St. Michael's, North Melbourne). Father Norris's early studies were made at Mount Melleray. He afterwards studied at St. John's College, Waterford, and then proceeded to Maynooth, where he was ordained on June 24, 1888. Father Norris came to Melbourne in that year. He was attached to the following parishes:—St. Kilda, Woodend, Williamstown, Elsternwick, West Melbourne, and Geelong. On his return from a visit to Europe he was appointed assistant priest at St. Kilda East, whence he was appointed pastor of the new parish of St. Michael's, North Melbourne.

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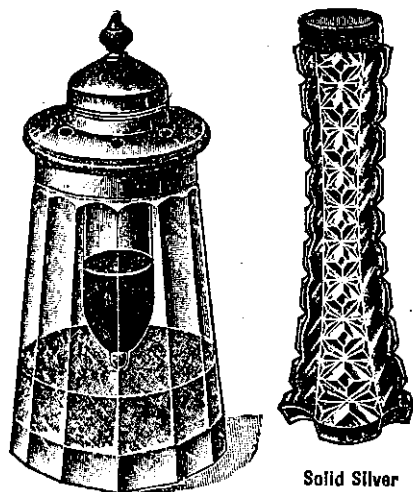
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A COMING ATTRACTION

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.]

Remuera

(From our own correspondent.)

The annual 'At home,' given by the Catholics of Remuera, takes place in St. Benedict's Hall on Wednesday evening next. Present prospects indicate that this year's gathering will be even a greater success than the last. A large and influential committee has been working for some weeks, with the result that all initial expenses are now in hand. Special interest attaches to the 'At home' from the fact that all guests are to participate in the drawing for a handsome replica of Hoffman's famous painting, 'Christ teaching in the Temple.'

The members of the local conference of St. Vincent de Paul Society have taken over the parochial Sunday school and catechism classes. A large number of children were present last Sunday afternoon. Each Sunday Benediction is given, and the singing is done by the children.

The petitions being circulated by the Catholic Federation are being largely signed throughout the whole district.

An interesting and instructive afternoon was recently afforded the senior children attending St.

Joseph School, when the Sisters showed them through the National Art Gallery. The children seemed particularly interested in the religious subjects portrayed.

Tuakau

(From our own correspondent.)

It is with pleasure that I am able to chronicle the great progress in Catholic matters in the parish of Tuakau. The fine new church, which has been erected on the new property nearer the township, is now being used for service. It is a splendid type of building and will serve this district for some time to come. The church, I am given to understand, is absolutely free of debt, which speaks well for the Tuakau Catholics. The official opening will take place shortly, and will be performed by his Lordship the Bishop. Rev. Father Tigar, O.P., who is temporarily in charge, has just concluded a thorough canvass of the district and, from the congregations now seen on Sundays, has succeeded in bringing many to realise their responsibilities. Congregational singing has been successfully inaugurated in the parish.

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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.

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Palmerston North

CONVENT PUPILS' CONCERT.

The concert given in the Opera House on the evening of July 1 by the Convent pupils in aid of the children's ward at the hospital met with a gratifying response from the public, a £50 house being recorded (says a local paper). The programme was a first class one and reflected credit alike on the pupils and on their teachers, the Sisters of the Convent. The concert was notable for the appearance of several accomplished soloists. Miss Kearins, a local young lady, made her public debut and received an ovation. She has a clear and powerful soprano, of wide range and sweet quality, surprisingly clear in the upper register. She was only down for one item on the programme, but owing to hearty encores she made in all three appearances. Her first number was 'The worker' (Gounod), which she interpreted with admirable feeling. She was vociferously encored and was presented with a handsome shower bouquet. In response she sang with much sympathy 'The Irish emigrant,' and repeated a portion of the song on receiving a second recall. Immediately afterwards she had to take her part in a quintet, so that the task falling to her initial night was by no means a light one. Mrs. Broad created a very favorable impression by her rendering of Gounod's 'O, Divine Redeemer.' Her production and enunciation were alike excellent, and the interpretation was a particularly faithful one, the work losing none of its truly devotional character. Mrs. Broad was enthusiastically recalled, and gave a nice rendering of 'What shall I sing you.' Another acceptable soloist was Miss A. Hilles, A.T.C.L., who gave 'Le Parlato d'Amor,' and for an encore 'Morning song.' Miss Buck was also heard to advantage as soloist in the choral number 'Bel Raggio Lusinghier' (Rossini), which had to be repeated. In the chorus 'O, sing to God,' Mrs Broad and Miss A. Hilles were responsible for the solo work. The ensemble was most satisfactory, the voices being well balanced and properly under control. The 'Creation hymn' of Beethoven was produced with capital effect by a choir of about 30 pupils of the Convent, who had to make a reappearance. An attentive hearing was accorded the quintet 'O, hush thee, my babe' by Mrs. Broad, Misses Buck, Hilles, Kearins and Graham. The last of the vocal items had a popular reception. This was a sextet, 'The flight of the swallows,' in which the parts were taken by Mrs. Broad, Misses Graham, Kearins, Hills, Buck, and Tucker. The instrumental features of the entertainment were equally acceptable. The performance of most out-standing merit was the playing of Liszt's 'Rhapsody No. 2,' by Miss Vera Graham, L.A.B. In response to an encore she played 'The bees' wedding.' The opening item was well chosen; it was the 'Grand waltz' of Hunten, played as a pianoforte duet by Masters R. Oakley and H. Nash, two pupils who showed much progress in their tuition by the Sisters. The piano duo, 'Pas de cymbales,' by Misses A. Rainbow, L.T.C.L., and R. Kelly, A.T.C.L., was very generally appreciated. Another difficult duo, was the first movement from Grieg's Concerto in A minor played by Misses Graham, L.A.B., and V. Kendall, L.T.C.L. There were two fine pianoforte quartets—'Dances Nos. VI. and VII.' (Brahms), by Misses G. Richter, E. Pemberton, M. and A. Hodgins; and 'March militaire' (Schubert), by Misses W. Symes, M. Hill, E. Lynch, and M. Buchanan. The instrumental items concluded with the duo, 'Rhapsodie No. 12' (Liszt), by Misses V. Kendall, L.T.C.L., and I. Carey, an item that was remarkable for fine tempo. The accompaniments were played by Misses A. Rainbow, L.T.C.L., and V. Graham, L.A.B.

At the close of the entertainment, Mr. F. J. Nathan, treasurer of the children's ward fund, announced that there had been a most satisfactory result from the concert. He thanked the pupils and Sisters of the convent, who had provided such an excellent concert. It was greatly to the credit of the Sisters that they came to him without being asked and offered to devote the proceeds of their annual concert (which

customarily went to their own institution) to the children's ward. He moved a hearty vote of thanks to them. The motion was carried by acclamation, and the function concluded with the playing of the National Anthem.

Karangahake

(From our own correspondent.)

July 11.

The mission preached by the Rev. Father Creagh, C.S.S.R., in the Church of the Sacred Heart, was undoubtedly the most successful ever held in Karangahake, and should be productive of lasting good. At the closing ceremony a branch of the Catholic Federation was inaugurated. A guard of honor was also enrolled.

A social was held recently by the committee of the Catholic Federation, and the proceeds were handed over to the bazaar committee. It is intended to push forward the building of the Convent school with all despatch, and any subscriptions from sympathisers will be received with thanks by the secretary of the bazaar committee.

On Thursday, July 10, his Lordship Bishop Cleary paid a visit to the town, and gave a lecture on the Bible-in-Schools question. In spite of the weather, the local hall was well filled, and his Lordship was accorded an enthusiastic reception, not only by his own flock, but by a great number of other denominations, who are working against the proposed innovation. At the conclusion of the lecture, his Lordship answered several questions. His grasp of the subject, and his masterly explanations left no room for adverse criticism. His Lordship was accorded a hearty vote of thanks, a similar compliment being paid the chairman (Mr. J. F. Mayn), who carried out his duties in a singularly happy manner.

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The Catholic World

ENGLAND

THE OZANAM CENTENARY.

Striking success marked the whole of the ceremonies in connection with the national observance of the centenary of Frederic Ozanam, chief founder of the Society of St. Vincent de Paul, which took place in Manchester during the last week in May (says the *Universe*). Each of the public assemblies held in connection with the observance was remarkably well attended. On the Saturday afternoon, when the first meeting was held, St. Patrick's Hall, Livesey street, accommodated about 1000 men, while on Sunday afternoon about 4000 people attended the mass meeting in the Free Trade Hall. The previous evening some 1200 guests attended a civic reception in the Manchester Town Hall, and at the concluding function, a dinner in the Midland Hotel, on Sunday evening, some 750 guests were present. It is doubtful if ever before more Catholics had assembled together at dinner. Certainly his Eminence said that neither he nor any of his predecessors had attended a Catholic dinner at which there were so many guests. But it was not in point of numbers alone that the centenary celebration was a success—the work of Ozanam was brought home to thousands in a way which they had never known before, while the various speeches and sermons must have filled the members of the society with the true spirit of their great founder and acted as a stimulus to them to go on with their work with renewed energy. His Eminence Cardinal Bourne presided over all the meetings, and among those who took part in the proceedings were his Grace the Archbishop of Liverpool, the Bishop of Salford, the Bishop of Sebastopolis and Bishops Singleton, Haulon, Butt, and McIntyre. Members of the St. Vincent de Paul Society were present from all parts of the country, and a large number of clergy also took part in the proceedings.

HONORED BY THE HOLY FATHER.

The Holy Father has been pleased to create Mr. Paul E. J. Hemelryk, J.P., O.R.S., a Knight Commander of the Order of St. Gregory. Mr. Hemelryk has long been one of the most prominent Catholics in the religious and civic activities of Liverpool. Born at Leyden in 1840, he is a member of an old Dutch family which preserved the faith. As a young man he came to Liverpool in 1862, where he settled, starting in business as a cotton broker. In 1867 he became a naturalised British subject. He is the senior Catholic magistrate in the city, having been made a Justice of the Peace in 1890. In Catholic matters Mr. Hemelryk has ever been to the front. In times when feeling ran high, he did not hesitate to resign his position as chairman of a Conservative club as a protest against Colonel Sandys' Orange scurrilities. Fearlessness and thoroughness have been the two dominant notes of his character. He has supported every public Catholic movement. More particularly has he been associated with the Society of St. Vincent de Paul, of which he is a vice-president of the Superior Council of England, and president of the Liverpool Central Council. It is largely in recognition of his work for the society that the distinction has been accorded by his Holiness.

PORTUGAL

TREATMENT OF POLITICAL PRISONERS.

Adeline Duchess of Bedford (says the *Catholic Times*) has written to the Liberal papers a letter expressing surprise and regret that they have withheld their support from the effort she has recently made to enlist British sympathy in favor of an amnesty for the Portuguese political prisoners. She shows how harsh is the ill-treatment the prisoners suffer and expresses the opinion that their condition ought to appeal to all lovers of justice. So it should, but, for whatever reason, the British Liberal journalists who are so

eloquent in denouncing foreign tyranny have been dumb with regard to the Portuguese atrocities. Whether they are silent or outspoken is not now of much importance. The sufferings of the prisoners constitute only a small part of a question which is rapidly approaching solution. Costa's tyranny is drawing to an end, and with a fair degree of certainty it may be predicted that as Franco's dictatorship brought the days of the Monarchy to a close, Costa's misgovernment will bring about the collapse of the present regime. Whatever may happen then, there will be less wickedness and corruption in the Government and the Portuguese people, released from the yoke of servitude imposed on them by an anti-Christian secret organisation, will be able to breathe more freely.

ROME

THE POPE'S BIRTHDAY.

The Holy Father on Monday, June 2, celebrated his seventy-eighth birthday, and the event, coming so soon after his recovery from a serious illness, called forth even greater manifestations of loyalty and devotion than usual. Telegrams and messages of felicitation arrived at the Vatican from all parts of the world. His Holiness rose early and celebrated Mass in his private chapel, in the presence of his two sisters, his niece and his private secretaries, from whom he received the first congratulations. Afterwards he was present at a Mass celebrated by Mgr. Bressan, and then retired to his private apartment, where he had breakfast with his relations.

THE HOLY FATHER'S HEALTH.

To-morrow (writes the Rome correspondent of the *Universe* under date June 1) the Holy Father begins the seventy-ninth year of his life. That the present good health to which Providence has restored him should continue for many years will surely be the prayer of thousands of Catholic hearts, who have followed with so much anxiety the Holy Father's recent illness. For now it may be said that the ordinary routine of his daily life has been resumed. He is able to say Mass regularly, to attend to important business; he takes his drive in the Vatican gardens, and grants audiences as before. After the two on Sunday, May 25, there were other audiences granted on the following Tuesday and Wednesday, and all who approached him agreed that, though somewhat thinner, the Pope is really better and stronger than before. But the biggest event of all took place on Thursday afternoon, when the cortile of San Damaso was filled with over 1300 pilgrims from Tuscany, and about 1500 others, admitted by special ticket, all eagerly expecting with eyes upturned towards the loggia, whence Pius X. had promised to bless them. As the white figure of the aged Pontiff appeared, surrounded by prelates, chamberlains, and other officers of his court, an enthusiastic ringing cheer went up from the crowd, which only ended when the Pope himself called for silence. Then in a strong voice he pronounced the formula of the Apostolic Blessing to the kneeling crowd.

GENERAL

THE FIRST NUNS IN AMERICA.

The first body of nuns to establish themselves in America were the Ursulines, who, under the superiorship of Madame de la Peltrie, established the Hotel Dieu at Quebec in May of the year 1639. The first body of religious women to establish a convent in the United States was also the Ursulines, at New Orleans, in 1727. The royal patent authorising the Ursulines to establish a convent in Louisiana was issued September 18, 1726, by King Louis XV., and August 7, 1727, the Ursulines began in Louisiana the great work of education, which has continued without interruption to the present day.

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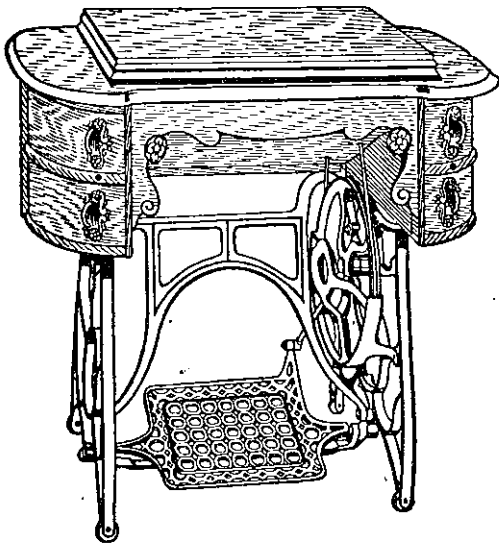
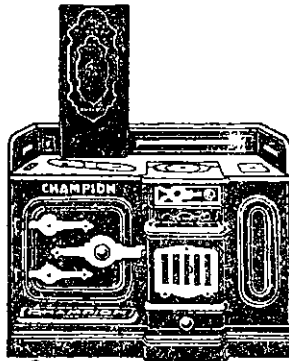
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CHAMPION RANGE

is a beautiful Range and a splendid cooker. Ask any woman who has one, and she will tell you that whether it is a roast, pastry, or scones, it cooks to a nicety. The new Champion can be made into an open fire, is obtainable with oven right side or left, and has a tip-up grate, saving poking out ashes. The ovens are of cold rolled steel or cast-iron, at purchaser's option.

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That you appreciate the absolute necessity of thoroughly water-proof footwear to defy the weather of the few months of cold, slushy, rainy weather ahead.

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GENTLEMEN'S Box Calf Derby Bals. 'Bostock'; damp-proof soles—

Usually 30/- Now 24/11

LADIES' Glace Derby Boots; welted soles: 'Bostock'—Usually 25/- Now 21/6

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Domestic

By MAUREEN.

Spiced Fruits.

For this receipt one may use peaches, pears or crab-apples. Put into a preserving-kettle four pounds of granulated sugar, a quart of vinegar, two sticks of cinnamon, and two tablespoonfuls of cloves. For pears or crab-apples tie the cloves into a small bag. When spicing peaches stick four cloves into each peach. Boil sugar, spices, and vinegar together for fifteen minutes, and add seven pounds of fruit. Peaches should be peeled and left whole; pears, peeled and cut into halves, but not cored; crab-apples, washed and left whole with their stems on. Simmer the fruit until tender, but be careful not to let it get very soft, as it will continue to cook in the hot syrup after the kettle is taken from the range, and may fall to pieces. The fruit should be removed from the syrup as soon as it is tender enough to pierce easily with a straw. Fill jars with the fruit. Boil the syrup until it is thick, then fill jars to overflowing with it. Wipe the jars and put on rubbers and tops while very hot.

Tomato Figs.

Add six pounds of sugar to one peck—or sixteen pounds—of tomatoes. The pear-shaped or single tomato is the best for the purpose. Scald them and remove the skins in the usual way. Cook without the addition of water—their own juice is sufficient—until the sugar penetrates and they are clarified. Remove the tomatoes, spread them somewhat flattened on dishes, and dry them in the sun. A small quantity of the syrup should be sprinkled over them occasionally while they are drying. When thoroughly dried, pack them in layers in boxes, treating each layer with powdered sugar. Tomato figs keep well from year to year and retain to a surprising degree their flavor, which is very much like that of the best quality of fresh figs. Ordinary brown sugar can be used instead of granulated sugar. As a large portion of the sugar is retained in the syrup, it is worth while to boil it down and bottle it for use.

Household Hints.

To remove a fishbone from the throat, cut a lemon in half and suck the juice slowly. This will dissolve the fishbone and give instant relief.

Hot lemonade is one of the best remedies in the world for a cold. It acts promptly and effectively, and has no unpleasant after-effects.

Cheese may be kept from going mouldy by wrapping it in a cloth dipped in vinegar and wrung nearly dry. Cover the cloth with a wrapper of paper, and keep in a cool place.

Tar may be removed from the hands by rubbing with the outside of fresh orange or lemon peel and drying immediately. The volatile oils dissolve tar so that it can be rubbed off.

To clean knife-handles or any bone article, it is a good plan to use salt and lemon-juice. First rub the article well with lemon-juice and then with the salt. This will remove stains and grease spots.

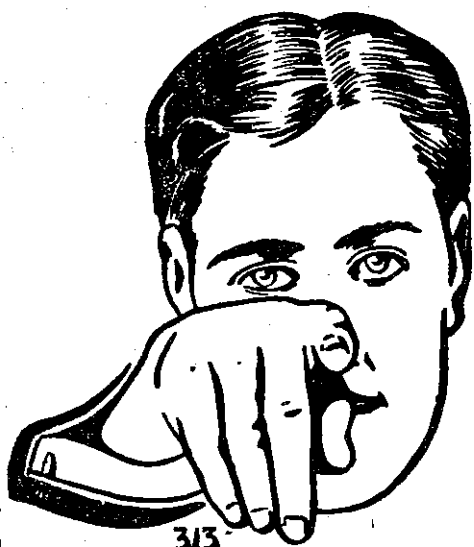
Brass Curtain Rings.

To clean dirty brass curtain rings, etc., use equal proportions of vinegar and water, and put into an old saucepan. Take articles to be cleaned and put them into contents of saucepan. Bring same to the boil, and allow to boil for one hour. Take out and dry, polish with ordinary metal polish, which will render them quite bright.

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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.

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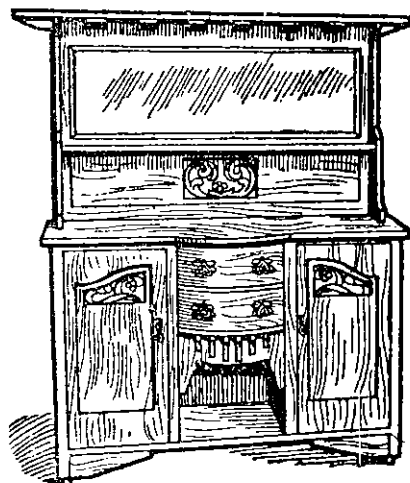
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On the Land

GENERAL.

The first agricultural show in England was held by the Bath and West of England Society in 1797. The judges, after examining the animals shown, decided that three sheep—New Leicesters—were entitled to a prize plate of ten guineas. In these days, when 'pampering' and 'pedigree' are such controversial subjects, it is interesting to note that at the first show held in England a cow was rejected because she had been fed on meal for three weeks previous, and some North Devon cattle were disqualified because no pedigree could be produced.

Not alone among competitors themselves, but also with the public, the interest in ploughing matches seems to be taking a very active renewed lease of life (says the *Southland Times*). At the three matches carried out during the past fortnight over 1000 people attended, nearly 50 ploughmen participated, and the number of horses and implements employed must have run into a goodly-sized figure in actual cash. The prize-money given out for the various classes was very liberal, not to mention the dozens of trophies for the special classes at each match.

Bean meal, which is so largely used in the composition of English dairy cattle rations, is obtained by grinding the whole seed of the horse bean. About 10 per cent. of the weight of the mature seed is in the nature of husk, and the proportion, therefore, in the ground meal may be considerable unless the husk is partially removed. Bean meal is rich in nitrogenous and starchy elements, nitrogen being in the albuminoid form of legumen, which is analogous to the casein of milk. About 20 to 25 per cent. of the bean is comprised of this substance. Starch amounts to about 35 per cent.

At Addington last week there were fairly large entries of stock and a good attendance of buyers. Fat cattle sold at the previous week's rates. Store sheep sold well, good lines and hoggets showing little improvement. Fat lambs were rather easier, and for fat sheep the sale opened at firm rates. Fat pigs showed no change, but prices afterwards eased off considerably. New season's lamb made 24s 7d; best freezing lambs, 17s 6d to 19s 7d; and others, 14s to 17s. Extra prime wethers made to 30s; prime, 21s to 27s 5d; others, 16s 10d to 20s 6d; extra prime ewes, to 26s; prime, 18s 6d to 24s; medium, 16s to 18s; and aged and light, 12s 6d to 17s 6d; merino wethers, 16s to 23s 4d. Fat cattle sold at 27s to 34s per 100lb, according to class. Steers made £8 12s 6d to £11 10s; extra, to £19; heifers, £6 10s to £9 10s; extra, to £15; cows, £6 10s to £9 10s; extra to £13 10s. There was a medium yarding of fat pigs. Choppers made from £4 to £5 10s; heavy baconers, 70s to 76s; and lighter, 55s to 65s—equal to 5½d to 5¾d per lb. The best porkers made 46s to 50s; and lighter, 38s to 44s—equal to 6½d per lb.

At Burnside last week, there was a large yarding of fat cattle, and average entries in other departments. The fat cattle forward totalled 269 head, the quality all through being fair. In spite of the large yarding bidding was brisk and all prime cattle were firm at late rates. Quotations: Best bullocks, £11 10s to £13; extra good, to £17; good, £9 15s to £10 15s; light, £7 10s to £9; Quotations: Best bullocks, £11 10s to £13; extra good, to £17; good, £9 15s to £10 15s; light, £7 10s to £9; best cows and heifers, £8 10s to £10; extra, to £11 7s 6d. There was an entry of 3226 fat sheep, the quality all through not being nearly so good as the previous week. Prices were much on a par with last sale, although inclined to be erratic. Quotations: Prime wethers, 25s to 27s 6d; extra, to 30s 3d; medium to good, 23s to 24s 6d; light, 19s to 21s 6d; best ewes, 21s 6d to 23s; extra, to 29s 3d; medium to good, 17s 6d to 19s 6d; light, 13s 6d to 15s 6d. The fat lambs offered totalled 1400, there being very few prime lots

offering. Export buyers were not keen, and prices ruled about the same as previous week. Inferior lines were taken by the graziers. Quotations: Best lambs, 16s to 17s; extra to 19s; medium to good, 14s 6d to 15s 6d. About 100 pigs were yarded. Stores were hardly so high as at previous sale, but porkers and baconers were firmer. Quotations: Suckers, 13s 6d to 16s; slips, 17s to 22s 6d; stores, 23s to 28s 6d; porkers, 42s to 51s; light baconers, to 60s; heavy baconers, to 85s.

PASTURE LAND DISEASE.

Opinion is gaining ground that a great many of the diseases of live stock emanate from the soil, or at any rate they are carried from one animal to another through the soil. Professor Penberthy points out that what is called 'sound land' in an advertisement of a farm practically means land that is healthy for live stock, and per contra, many farms or even individual fields on a farm, are noted for causing diseases of various sorts. These diseases may be exemplified by such things as attacks of black leg, foot rot, husk, and many others that could be enumerated, in which the trouble is due to the presence of an organism of some sort or another which lives in the soil, and from which the animals that graze on the soil get infected. Professor Penberthy finds that these diseases are more common on old pastures, and that new pastures, or those of a temporary nature, are more or less clean. This is easily understood when we remember that new pastures are on soil which is, or has been lately ploughed up or cultivated, and on which different classes of crops have been grown. The various acts of

Cultivation

have tended to expose the germs of the various diseases to the air and sun, and thus they are either killed or the acts of cultivation tend to cause them to die out. In a state of nature these troubles scarcely ever show themselves, because the number of live stock to the number of acres is so small that if the germs or ova of the various organisms exist in the soil they are likely to die out before they get a chance to do much damage, but in our system of concentrated farming, where the live stock are shut into the fields, and are comparatively thick on the ground—one beast or perhaps four or five sheep to each acre of land, for instance—then the trouble shows itself, and the richer the pasture the more likely there is to be a chance of disease, because the rich pastures are a suitable habitat for the germs or ova, and also because on rich pastures there is a larger number of stock to the acreage. An abnormal season always develops more disease, such, for instance, as an excessive wet season is sure to be followed by a very bad attack of 'flu' in sheep, simply because the wetness has produced the growth of the snails which perpetuate this parasite. Soils which go 'sick' for some animals are those which are polluted by such germs or ova, and some of the worst are the intestinal worms which we find in young horses, and a corresponding attack in the case of lambs.

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.

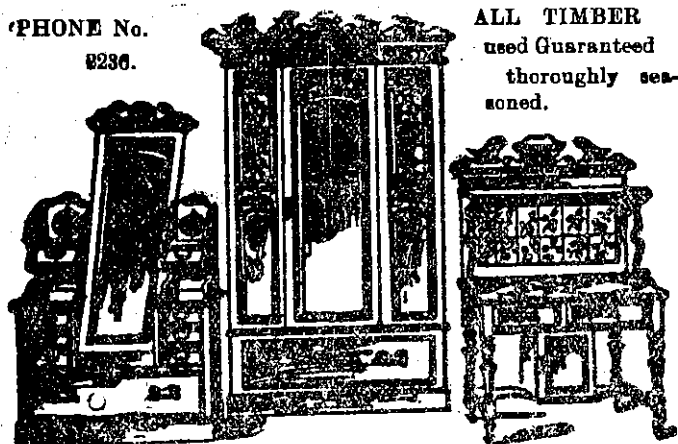
It cures by building up the system generally, and helps Nature to throw off the cold. If the lungs are diseased Baxter's Lung Preserver makes new tissues, and so strengthens them that you can go through the severest winter without a cold.

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

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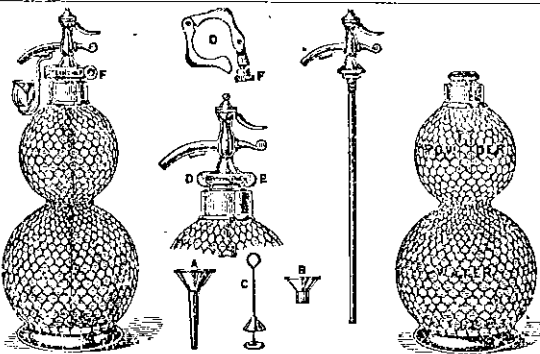
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Great News For The Wellington Womenfolk.

It is news to make glad the heart of every woman who has to 'make ends meet' in the face
of the steadily rising cost of living. It announces that

**Patrick's Winter Challenge Sale Opened Thursday,
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Bargains in DRAPERY and FASHIONABLE APPAREL will be offered in such generous
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A BOY'S MORNING RESOLVE

Everything happy and everything gay—
These are the things I will talk of to-day.
Everything sorrowful, dreadful, and wrong—
These are the things I will keep from my tongue.

Everything gentle and everything kind—
These are the things I will hold in my mind.
Everything hateful and everything low—
These are the things I'm resolved not to know.

Everything helpful and everything fine—
These are the things for these small hands of mine.
Everything lazy and everything mean—
These I will leave, and, in God's sight, be clean.

JOHNNY'S TOMMY

Johnny and his Tommy had a whole big beautiful orchard to themselves to play in. In spring it looked at if it had been covered with pink and white snow, the blossoms were so thick on the trees; and in late summer and the fall there were ripe apples lying in the grass under the green trees. Johnny liked summer best and so did Johnny's Tommy.

Johnny was a very little boy, and his Tommy was a very small calf. This little calf was as white as snow and had the dearest dark eyes and the most silky ears one ever saw! Tommy belonged wholly to Johnny, and every day the little boy went three times to the orchard with milk in a pail for his pet. Sometimes greedy Tommy upset his bucket and spilt the milk and then Johnny would have to travel back for more.

Just outside the beautiful orchard lay the railroad track, and sometimes the up-freight train had to wait right in front of the orchard until the man in the tower by the track signalled for it to come on. This was great fun for Johnny, for Johnny's father had fixed up a pulley-post by the hedge with a wheel that Johnny could turn and which would wind up a long rope hanging from the top of the post; and to the end of this rope was fastened a small basket. Johnny would fill the basket with big red apples and wind it slowly to the top of the hedge. Then, quick as a wink, the fireman's big black hand would seize and empty the basket, and all the train men would call out, 'Thank you, Johnny!'

Johnny dearly loved to work the little pulley, and if the train had to wait very long for the signal the basket was raised more than once and every man on the train was sure to have several apples in his pockets to take home to his children.

One morning when Johnny went out to the orchard the little white calf was nowhere in sight. The inquisitive little creature had squeezed through the hedge and when at last Johnny spied him he was standing exactly in the middle of the track.

'Come, Tommy! Come, Tommy!' called Johnny in a fright for it was not long until train time. 'Oh,' said he to himself, running up and down behind the hedge, 'if mamma only hadn't told me never to go on the track I could get out and drive him off—but I promised her I'd never go outside the orchard!'

There was no use in running to the house for help, because his mother had gone down to the village and there was no one at home but grandma, and she was lame; so Johnny could only coax and call to Tommy, and hold out a tempting apple through the hedge. But Tommy had all the apples he wanted, and he paid no attention. 'You'll be killed, Tommy!' screamed Johnny suddenly, for he heard the freight train coming.

The engineer had told Johnny that he would always whistle once if the train must stop; but if the track was clear and the signal was out, he would blow twice as he came on.

Clear and sharp came the two blasts that said 'No stop!'

Johnny laid down in the grass and sobbed to think of his dear white Tommy being crushed by the big engine. But Tommy, outside, planted his feet firmly on a tie and, like the 'goose' a young calf often is, stood and faced the monster.

Suddenly the engineer saw Johnny's Tommy and brought the train to a standstill. A grimy brakeman leaped off, seized the stubborn fellow, rushed down the bank, and, in spite of his kicking, thrust him through the very hole where he had crawled out to the track an hour before.

'Don't cry, Johnny!' he called cheerfully. 'Tommy is all right. You watch this hole till someone comes, for another train'll be along pretty soon. Can't wait!' And in a minute the train was rushing along again.

When he had wiped away his tears, Johnny buckled on Tommy's strap and led him to the house for he didn't dare leave him in the orchard until the hedge was mended. He led Tommy up to his mother and told her the story.

'That was a very kind engineer,' said Johnny's mother after she had heard it. 'Guess he remembered the apples!'

Then they both laughed at the big black finger-marks on Tommy's white coat; but that foolish fat little animal just kicked up his heels, broke loose and scampered to the pail by the gate to see if dinner had been served!

SPINNING TOPS

Spinning a top has been a favorite amusement of small boys—yes, and of some fairly big boys, too—for a good many hundred years. Suidas mentions tops among the toys of Grecian lads away back in remote times, and Roman boys spun them in the days of Virgil.

As for the name, top (says the *Ave Maria*), it is probably just one form of the old word, toy. The notion that a top is so called 'because it is sharpened to a tip or top on which it is spun,' or 'from whirling around on its top or point,' is quite incorrect. Any boy knows that a top doesn't spin on its tip, which is the bottom. One of the big dictionaries defines the top as 'a children's toy of conical, ovoid (egg-shaped), or circular shape, whether solid or hollow, sometimes of wood with a point of metal, sometimes entirely of metal, made to whirl on its point by the rapid unwinding of a string wound about it, or by lashing with a whip, or by utilising the power of a spring.'

Now, this definition is not complete. It says nothing of the old-time top, or peg-top, which one's big brother, or one's self, used to make by taking a wooden spool from which the thread had all been unwound, and whittling half of it into a miniature cone, then putting a round stick through the hole, sharpening the lower end to a point and leaving the upper end projecting from the top of the spool. The spinning used to be done by taking this upper end of the stick, or axis, between the thumb and either the index or the second finger, and whirling it vigorously. Whenever the top began to wobble, one used to talk of 'watching the old cat die,'—a process of which, by the way, the unsatisfactory big dictionary referred to above makes no mention at all. We haven't any doubt that this was the particular variety of the toy which Blessed Thomas More meant when he wrote:

'A toppe can I set, and dryve it in his kynde.'

A LABOUCHERE STORY

A Labouchere anecdote which has not been done to death is given in the new volume of recollections by Sir Henry Lucy, to whom it was told by Labby himself. It concerned the younger son of a peer, who thought that a berth in the diplomatic service was as desirable a place as any for one who took life rather easily. He knew nothing of the special subjects upon which the preliminary examination was based, but

there was at least the promise of a lark. As far as he could make out, he did not supply a single correct answer to the long list of questions. Nevertheless, he came out first in the competition. It was a surprise even for a confident young lordling. Meeting one of the examiners at dinner a few days later, he ventured to ask how the thing came about. 'We at once saw you knew nothing,' was the reply. 'But your manner was so free from constraint under what to some people would have been peculiarly embarrassing circumstances that we said to each other, "That's the very man to make a diplomatist." So we gave you a start on your career.'

A CHICKEN IN FULL BLOOM

Little Mary went into the country on a visit to her grandmother. Walking in the garden, she chanced to spy a peacock, a bird she had never before seen. She ran quickly into the house and cried out:

'O grandma, come out and see! There's an old chicken in full bloom!'

A POOR PROVIDER

The daughter of the family had received a proposal of marriage and the momentous subject was being discussed at the breakfast table the next morning.

'Say, dad,' spoke up Freddie, 'I don't believe sister's feller will make a good husband.'

'What makes you think so, my boy?' asked his father, with a smile.

'Why,' returned Freddie, 'he's been coming here for over a year, and in all that time he's only given me eightpence.'

THE CADDIE'S SYMPATHY

There is a good story told of a golfer. He was playing, when he noticed the ragged condition of his caddie. Being touched by this, he gave the boy something to get some food with, and promised him a suit of old clothes. Later, hearing about a dependent mother, he despatched a load of coal and a round of beef. The lad was very grateful indeed for all this kindness, and, with his eyes brimming with tears, he tried to say something befitting the occasion.

'Please, sir——' he began, and then he halted.

'Oh, that's all right, my boy,' said the benefactor, cheerily. 'Say nothing. Be a good lad, that's all.'

Then the caddie could no longer restrain himself. The kindly thought which lay at the bottom of his heart broke through.

'Please, sir,' he cried, 'I'm sorry you're such a bad player!'

'COUNSELLOR THEREFORE'

Sergeant Kelly, a celebrity of the Irish bar, had a remarkable habit of drawing conclusions directly at variance with his premises, and was consequently nicknamed 'Counsellor Therefore.' In court on one occasion he thus addressed the jury:

'The case is so clear, gentlemen, that you cannot possibly misunderstand it, and I should pay your understandings a very poor compliment if I dwelt upon it for another minute. Therefore I shall at once proceed to explain it to you as minutely as possible.'

JUST ORDINARY HOOFS

Sir Charles Russell, when practising at the Bar, was a noted cross-examiner, and it was a shrewd witness who could circumvent him. On one occasion, at least, however, the laugh was on him by an innocently-intended answer. He was cross-examining a witness in regard to certain hoof-prints left by a horse on sandy soil.

'How large were the prints?' asked Sir Charles. 'Were they as large as my hand?' holding up his hand for the witness to see it.

'Oh, no,' replied the man in the box; 'they were just ordinary-sized hoofs, sir.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

A Tissue Paper Mystery.—A sheet of tissue paper is twisted like a cord and then handed to the strongest person in the company to tear. After being tried it is returned to the performer uninjured, with the remark that it cannot be done. Yet the conjuror tears it with ease. This is explained as follows: Secretly the performer damps his thumb and forefinger in a wine glass or tumbler of water which is standing by and then takes hold of the paper. The water on his finger, damping the centre of the paper where it is held, weakens it, and it is therefore easy to tear.

A Trick with a Piece of Paper.—I wonder if there is one among my readers who has not heard the story of the great mathematician, scientist, and engineer, who was once asked whether he could, if given a square thin sheet of metal, cut from the centre a smaller square, using only a round file. The wise man gave it up. Try the same question on your friends; they will consider it for a time, and, if they have never heard of the trick, they will do likewise. Demonstrate the feasibility of the thing by taking a sheet of paper, folding it evenly across, then across again, so that now it is folded in four. By cutting off the corner, which really forms the centre of the whole sheet, in the shape of an isosceles triangle, a square will be taken out.

Which Number Was Struck Out.—Ask a member of the company to write on a piece of paper a number of several figures, then to subtract from that number the sum of the digits, next from the number thus obtained to strike out any digit, and to rewrite the remaining digits in any order. On the new number being handed to the performer he will state correctly the figure struck out. Let us suppose the first number written down was 62 857, from which the sum of the digits (28) is subtracted, leaving as remainder 62,829. Strike out any figure, say 8, and the remaining figures are 6229, which may be written down in any order, as for instance 2692. By adding the digits together the performer finds that they come to 19. The figure struck out will be the difference between 19 and the next higher multiple of 9 which is 27; this difference is 8, therefore 8 was the figure struck out.

The Japanese Ball Trick.—The performer has a round wooden ball, with a hole running through the centre of it. A string is threaded through the ball, one end of which the operator holds in his right hand, the other in the left, the string being perpendicular and strained fairly tight. The natural result will be that the ball when allowed to fall from the top, will go straight to the bottom, and in fact when the string and ball are handed to an onlooker it always does so, but when the performer again holds the ends of the string the ball can be made to drop quickly or slowly, or to stop in the middle of its downward course, and move on again at the will of the performer. The secret is this, that, as well as the hole running straight through the centre of the ball, there is also another curved channel, the ends of which open into the straight channel. When the string and ball are handed to the spectator the string runs through the straight hole. When the operator handles it, in inserting the string he takes care to push it round the curved channel, but as the ends of this open into the ends of the straight channel the string appears to be running straight through the ball, just as when handed to the uninitiated members of the audience. When the string runs through the curved channel it is only a matter of tightening or loosening it to make the ball drop slowly or quickly, to stand still or go to the bottom.

PILES.

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