

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- August 24, Sunday.—Fifteenth Sunday after Pentecost.
 „ 25, Monday.—St. Bartholomew, Apostle.
 „ 26, Tuesday.—St. Zephyrinus, Pope and Martyr.
 „ 27, Wednesday.—St. Joseph Calas Sanctus, Confessor.
 „ 28, Thursday.—St. Augustine, Bishop, Confessor, and Doctor.
 „ 29, Friday.—Beheading of St. John the Baptist.
 „ 30, Saturday.—St. Fiacre, Confessor.

St. Zephyrinus, Pope and Martyr.

St. Zephyrinus became Pope in 202, the year in which the Emperor Septimus Severus began a general persecution of the Church throughout the Roman Empire. His pontificate, extending over seventeen years, was troubled by many heresies, which the Holy Pontiff resolutely combated. Whether his death was that of a martyr, or this title was given him on account of his previous sufferings for the Faith, cannot be accurately determined.

St. Augustine, Bishop, Confessor, and Doctor.

St. Augustine was born in Algeria in 354. In spite of the watchful care of his mother, St. Monica, he gave himself up in his youth to many excesses. When he was thirty-three years of age, the prayers of his pious mother at length obtained for him the grace of a complete conversion. During the remainder of his life he endeavored to undo the evil which his teaching and example had wrought. He composed, in defence of the Faith, a long series of treatises, which have rendered his name illustrious throughout the world as one of the most profound, ingenious, and prolific writers that have adorned the Church of God. During thirty-five years he governed the See of Hippo, in Africa, and showed himself endowed with all the virtues which form the character of a perfect Christian Bishop. He died in 430, at the age of 76.

GRAINS OF GOLD

O flowers fair, unto the world God-given
 Earth stars that waken from a dewy sleep
 To smile upon your glittering twins in heaven
 That ward and watch in wind-swept spaces keep.

Your fragrant chalices are gently swaying
 'Mid woodland aisles and o'er the garden sod,
 In perfumed, wordless prayers forever saying
 Their Matins and their Vespers unto God.

The little feathered acolytes are singing
 A thrilling chorus near each hidden nest;
 On bush and shrub are balmy censers swinging,
 As Nature worships at divine behest.

From bulb and seed, in dark mould fructifying,
 Ye rise triumphantly, as some day we
 Shall fall into the sleep that men call dying
 And waken unto immortality.

What matter if ye live but for an hour?
 Ye did not bloom in vain, though ye must fade;
 Ye are the symbol of His love and power,
 The sweet sign-manual His hand hath made.

—Ave Maria.

A tyrant never tasteth of true friendship nor of perfect liberty.

Better to be occasionally deceived than to be always distrustful.

Enthusiasm generates energy as naturally as the sun gives forth heat.

The burden of suffering seems a tombstone hung around us, while in reality it is only a weight necessary to keep down the diver while he is collecting pearls.

'STAND FAST IN THE FAITH'

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

FREQUENT AND DAILY COMMUNION.—IV. THE COMMUNION OF CHILDREN

(1) To commence with, it must be made clear that in this matter of frequent Communion children who have come to the years of discretion are on exactly the same footing as adults: they, as well as the children of a larger growth, belong to the body of the faithful, and Pius X. lays down that frequent or daily Communion is open to 'all the faithful,' provided they fulfil two simple conditions. Some doubts having arisen on this point in connection with the Pope's Decree of December, 1905, the following answer was given by the Sacred Congregation of the Council, 15th September, 1906, in reply to some questions: 'According to the first article of the Decree, irrequency of Communion is to be recommended even to children, once they have been permitted, in conformity with the instruction of the Council of Trent, to approach the Holy Table, and they are not to be prevented from frequently partaking of the Holy Eucharist; but on the contrary they are to be encouraged to do so, and all contrary practices are condemned.' There is nothing surprising in all this, when we recall the subdued yet melting description of our Lord's blessing the children: 'And they brought to Him young children that He might touch them. And the disciples rebuked them that brought them. Whom, when Jesus saw, He was much displeased, and saith to them: Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven. Amen, I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them' (St. Mark x., 13-16).

(2) 'The golden opportunity,' writes Father Zulueta, 'for carrying out the earnest exhortations of Pius X., and training "the hope of the future" in authorised notions of Eucharistic practice is, obviously, when we are preparing the little ones for their First Communion, and direct them concerning the frequency with which they are to receive after making it. The candidates should be taught to begin their communicant life from its very start with daily Communion—that is to say, as far as spiritual and ascetical considerations are concerned. Physical reasons may, of course, exist in individual cases of delicate health, for a shorter measure of Eucharistic devotion; but all should be carefully grounded from the first in the right principles without abatement. With regard to disciplinary reasons, everything possible should be done to arrange the school order so as to fit in with the Christ-like desire of the Holy Father, that little ones should be suffered to come freely to our Lord, and not hindered from His sacramental embrace.' If the child is trained on these lines in the Catholic school, religion will be twined round every fibre of its heart, and the Blessed Eucharist will become the centre of that religion. Could we desire anything better?

(3) No doubt many good parents, anxious to do everything possible for their children, fear to let them use their rights in this matter. Are not children light-minded, it is said, very liable to distractions, and therefore likely to be wanting in that spirit of reverence with which we should all approach this Most Holy Sacrament? May not familiarity lead to carelessness? Honor, of course, is due to our Lord in the Blessed Sacrament, and no honor can be too great; but He Himself, as Pope Pius has pointed out, wishes us to put our needs in the first place, even before the reverence due to Him. For that reason He is content with what we can give. And so, though children are frivolous—He knows that as well as we do—yet they can come to Him with the warm affection and the sweet innocence of their hearts. Small defects of character and disposition will be prevented from becoming vices by the strengthening

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waters of divine grace. The Sacraments, we know, infallibly produce or increase grace when there is no obstacle in the way, and surely there is not much reason for anxiety on that score here. Further, children need to be forearmed, seeing that, as the *Imitation* reminds us, 'the senses of man are prone to evil from his youth, and unless Thy divine medicine succor him, man quickly falls to worse.' Holy Communion, according to the Council of Trent, is a most efficacious remedy against mortal sin, for besides giving the all-important blessing of divine grace, it forms habits of prayer and self-control, which in the case of children will readily take possession before the passions awake and corrupt the heart. The robe of baptismal purity is most likely to be kept spotless, when by frequent Communion the child abides in Christ and Christ in it.

The Storyteller

A TUG-OF-WAR

'I'll not hear of it, madam; I'll not hear of it.' Professor Weatherby brought down an emphatic fist on his desk with a force that made his pile of Greek folios jump.

'I am surprised, Mrs. Weatherby, that, knowing my principles as you do, you should have considered the matter for a moment. I'll not have it, I say—once for all!'

'But, Amos, my dear, things have gone so far now,' was the gentle but dismayed protest. 'The engagement has been announced; Iris is busy with her trousseau. I never dreamed that you would make any objection to this.'

'I do, madam, I do. I'll not have any Romish priest marrying my daughter under my very roof, madam. I'll not have it. Devon's faith or religion, or whatever he calls it, was an objection to me from the first, but I know how such things count with young men in these modern days, and, as he is a fine fellow otherwise, I did not think it worth while to make a stand. But I do make a stand now.'

'His uncle, to whom he is much attached, is the priest,' ventured Mrs. Weatherby.

'So much the worse, so much the worse,' was the irate answer. 'I'd be very glad to call the whole matter off. I have tried to bring my daughter up free and untrammelled by any creeds or dogmas or priestcraft. Devon seemed to me rather a clear-headed, clever young chap, and as long as Iris fancied him—'

'She loves him with all her heart, Amos, and I fear—I fear this may make some trouble.'

It will, Mrs. Weatherby, it will,' and there was an angry spark in the professor's eye. 'If you attempt to introduce any Romish priest, with his superstitions and mummery, into my house, there will be trouble indeed. I'll turn him out, madam; turn him out, neck and crop, I warn you.' And the fierce frown that darkened the speaker's brow quite appalled his gentle helpmate, accustomed as she was to the eccentric orbit of the professor's way.

It was usually a way as remote and aloof from all domestic disturbance as the path of the Pleiades; never before, in all Mrs. Weatherby's twenty years of married life, had she seen him like this.

It was as if the Pierian spring had suddenly burst into a boiling geyser, the calm heights of Parnassus darkened with a tropic storm. For beyond his tri-weekly lecture in the great college on the hill, where he filled a 'chair' generally regarded as an ornamental antique in the equipment of an institution thrilling with the live wires of modern progress, the professor lived and moved and had his being in the pagan past. Ancient Greece, its poetry, its art, its philosophy, had been the study of his life.

For ten years he had been laboring on a monumental work, 'The Comparative Philosophies of Ancient Greece,' which for the last six months had been making its slow serial way through the pages of the *University Bulletin*, sadly unnoticed amid articles flash-

ing with later-day interests, of aeroplanes and electrical engineering.

But recently his pale, classic flame had been reinforced by a kindred ray. Greek had joined Greek—a brilliant and masterful review of his work had appeared in the pages of the *Bulletin*, and had attracted universal attention.

'Thucydides,' as the writer signed himself, did honor to his classic name and fame, yet he wielded a pen tipped with modern fire. It was brought to bear upon 'The Comparative Philosophies of Ancient Greece' with a touch that could both scorch and illumine. 'Thucydides' had not only studied—he had travelled, he had seen, he had delved in mines far beyond the professor's reach; old libraries and old manuscripts had yielded their treasures to him; he had caught a light in the pagan darkness which the author of 'The Comparative Philosophies of Ancient Greece' had missed, and it shone radiantly from his brilliant pages. It was the Light of the old Greek sages, standing upon their mountain tips, had seen faintly flushing the Eastern sky, the Light that was to renew the Earth.

The professor was a loving father. His beautiful Iris was the idol of his home and heart, but Iris and the stormy scene of the morning were altogether forgotten as the old Greek student cut the leaves of the new *Bulletin* with trembling hands, to find 'Thucydides' again in brilliant evidence in its pages—to see his own loved work glowing under the reviewer's pen as it never had glowed to a reader's eye before.

'I must know him,' murmured the professor, his author's soul stirred to its depths—'I must meet him. Such scholarship, such sympathy, such—such appreciation of my years of work. And though we don't agree about Aristotle, he puts his case fairly, and I'd like to argue it out with him at leisure—I'd travel a thousand miles to meet this "Thucydides" face to face.' And, taking up his pen, the professor indited a letter, which he directed, in 'Care of the Editor of the *Bulletin*,' and dispatched it at once.

* * * * *

'I didn't think it of you, Jack, I couldn't.' Mr. Jack Devon's priestly uncle and guardian leaned back in his chair and surveyed his nephew with unusual disapproval in his eyes. 'After all my care of you, to fall in love with an out-and-out little heathen.'

'Oh, no, no, Uncle Hugh, not a heathen!' protested the young man eagerly. 'Rather a beautiful young soul to whom faith has been denied. She will turn to it—she is turning already, like a flower to the sun—'

'Well, I hope so,' answered Uncle Hugh, with a doubtful sigh. 'For your sake as well as hers, I hope so. But I don't put much trust in Cupid as a missionary, Jack. It's not in his line. I have no doubt the young lady is most charming, or she would never have won your heart; but she is of heathenish stock that I fear will out-balance all your hopes for her. The father is as out-and-out a pagan as ever lived before Christ. "Old Zeus" our students used to call him from the omniscient tone of the essays that sometimes reached us on the other side of the water; regular thunderbolts of essays they were—thunderbolts without any lightning in them,' added Father Hugh, with a laugh. 'How does he take to you, Jack?'

'Take to me!' echoed the young man lightly. 'Really, I haven't given the old pater much thought. Of course, I approached him as the conventions demanded, and we had the usual interview, during which he seemed to be looking vaguely beyond me into some Hellenic past. But the mother has taken to me all right—a dear little woman who regards the professor as if he were Zeus indeed, a being throned on some far Olympian heights, who must be loved and served without question.'

'Well, I'm glad they have some Christian ideas about marriage, at any rate,' said the priest dryly; 'I thought those might be pagan with all the rest.'

'Now, don't, don't be too hard on us, Uncle Hugh.' Jack had seated himself on the arm of his uncle's chair, and stolen a coaxing hand to that gentleman's broad shoulder.

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'Blame her, poor child, no no,' said the priest gently. 'But—but a mixed marriage is a sad business at best, Jack. Bless it as I may, and often must, I always feel that the devil is chuckling somewhere in the background. You may be able to keep his claws out of the bargain; but there's a big risk, my boy, a big risk.'

'There will be none here,' said Jack, and there was a glow of faith and hope and love in the young man's face that Father Hugh had not the heart to shadow with another doubting word.

II.

Beyond the dim room, lined with ponderous tomes, where the professor dwelt with his Greek gods and demi-gods, Parnassus lost its classic chill and ran into sweet riot of vine-wreathed porch, blooming rose-bower, and wide garden-bed, where all the dear old-time flowers held their own.

Here reigned supreme the fair daughter of the house.

'Queen rose of the rosebud garden of girls,
Queen lily and rose in one,'

Jack Devon's heart had sung when he met Iris Weatherby at the 'College Room' one year ago, and the yoke of her sweet sovereignty had been upon him ever since. And she was, indeed, as her lover had said, in a class by herself. In some subtle way the old professor's mind and thought seemed to have flowered in this one girl, for Iris was of that pure, perfect type of female beauty the Greek artists have immortalised—a beauty that could even bear the trying test of tears, for it was a hopeless Niobe that sat in the garden rose-bower on this June day—her lover, breathless with indignant surprise, at her side. He had just heard of the sudden impasse that blocked the happy course of their love—of the professor's ultimatum delivered this morning.

'I never dreamed he would object, Jack, especially as it was your uncle who would marry us. But, as dear mamma says, we must not expect to understand papa. He is so wise and so deep—so far beyond us—'

'Then, we'll leave him beyond,' said Jack, resolutely. 'The matter is very simple, darling. I'll just carry you off to Uncle Hugh's, and marry you in his parlor.'

'Oh, no, Jack, no! I couldn't. He—he would never forgive us.'

'Well, we could stand that, couldn't we, darling—together?' and Jack lifted the little hand he held to his lips.

'Yes, yes—I mean no—Jack! Oh, no. It would be so hard, so cruel to poor mamma! It would shut me out of her life, if papa were angry; it would break her heart, for I am all she has. And, of course, neither she nor papa can understand how you feel in the matter, why you cannot give way.' And as the sweet, tearful eyes were lifted to his, Jack felt—well, as if a faggot and stake were small trials of faith to this.

'Iris,' he said hoarsely, 'do you ask me to—'

'No, no!' she interrupted quickly. 'I understand, Jack, though they do not. It would be a sacrifice I would not dare to ask—dare to accept, Jack. It would be asking you to turn traitor to all that you hold true and holy. And I love your loyalty, your truth; for this very faith I know is a guiding star where I have been taught all is dark, cold, nothingness—'

'My darling!—and you will let such atrocious teaching influence you now,' said Jack, 'when your soul as well as your heart is crying out for Faith, Hope, Love—all that sweet soul craves? Be brave, dearest, and break away—'

'Oh, no, no,' she shook her head sadly, but resolutely, 'we must wait, Jack; we must wait. Perhaps when papa sees that—that my heart—is—breaking—'

'He won't see it,' interrupted her lover tempestuously. 'He is blind and hard as the old pagan gods with whom he lives. When these old Dryasdusts get a crank in their craniums, it's there for good and all, Iris. There's no hope for him, I tell you,' added the young man gloomily; 'no hope—'

'Oh, don't say that, Jack,' she faltered; 'I thought that for those like you, who can see stars in the darkness, that there is always hope and help. I don't know how, Jack,' she added, simply—'but can't you pray?'

'Pray?' echoed Jack, looking into the violet eyes uplifted with childlike truth to his.

'You believe there is a God who hears you,' she went on softly—'a Father, loving and tender and wise and powerful, Who guides and rules our hearts and lives. Surely He will help us in this trouble—if you ask Him, Jack. I have never been taught, but you know, Jack, you know how to pray. Try it, dear; and, though the faith had been a Devon heritage for generations, Jack felt he had never known how priceless was his birthright until he saw Iris turning from her darkness in sweet, trusting appeal to the God she did not know.'

But, despite all his Faith and Hope and Love, it was a very disconsolate young gentleman that broke into Uncle Hugh's study late that evening with his story of woe.

The story had to wait its turn, for their was a parish feud to be settled amicably between church sweeper and sexton, and the organist was there for full pontifical explanation of the new and old chant, and Mrs. Rafferty was lingering outside the door to say 'a word for Mickey,' who was 'in throuble wid the teacher;' while plans for the new schoolhouse strewed the big table in the study, and the shabby desk was loaded with pamphlets, papers, and letters—which would keep Father Hugh up to midnight at least. With all the cares, the sorrows, the burdens of a great parish upon him, perhaps Jack's troubles did not seem to Uncle Hugh the mighty things they were in the eyes of the young lover.

'Well, well,' he said, when at last his nephew found time and chance to burst out his indignant story; 'so the old pagan has gone back on us, eh, my boy? I was afraid you would not find it all plain sailing in such strange seas, Jack. And the pretty little pagan stands by her father. Most natural, I suppose, too.' There was perceptible relief in Father Hugh's tone. 'Never mind, my boy. It's a little hard, of course, at first, but it may be a bad business well ended for you, Jack. And there are plenty of other good girls in the world—'

'But there is only one—one wife in the world for me,' was the answer, and there was a thrill in the words that went to the good priest's heart.

And then, Jack related at length the story of that last interview, the kind heart softened more and more, until the clear eyes were dimmed with pitying tears for the white lamb that had never known Shepherd or fold.

'Poor child, poor child,' he said; 'she is an exception, as you say, Jack. This will be no mixed marriage, for she is one of us already in heart and soul.' And then suddenly a light flashed into his eyes, and he burst into a laugh. 'I believe I'll try it, Jack. I'll face old Zeus for you, myself.'

'You, uncle!' exclaimed the young man; 'why, you are the chief objection—it's the priest that is the difficulty! He swears he won't have one under his roof. He'll turn on you—'

'With all his thunderbolts, eh,' laughed Father Hugh, who, leaning back on his chair, was regarding his nephew with twinkling eyes. 'Well, it may be a fight, Jack, but I'm something of a Greek myself, and I'll risk it: for your sake I'll risk the "tug of war." We'll have it out, together, if I live, to-morrow.'

III.

Father Hugh was as good as his word. Though it was Sodality night and his promised talk on 'Vocations' would be greatly missed, though the architect was coming to discuss the lecture room of the new

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schoolhouse, though he had a fight on for a band of Italian emigrants that had been corralled by the 'Calvin Colonisation Society,' the busy pastor let all these and a dozen other pressing engagements go by for the nonce, and took the evening train for the Parnassian heights that stood some twenty miles away from the smoke-veiled city in which for the last five years he had found his life-work. He was no stranger in the great university whose splendid range of buildings crowned the hill. His broad, strenuous life had brought him in contact and sometimes in conflict with many of the professors and students engaged in sociological and economic studies in the neighboring city; but he had never met Professor Weatherby, and he was conscious of a certain humorous trepidation as to the coming interview.

But Jack, the son of his only brother, was very dear to him, and he felt that he alone, perhaps, could break down the gnarl of prejudice that stood in the path of his boy's happiness.

So, armed with fitting weapons for the 'tug of war,' he approached the pleasant little home at whose garden gate a slender, white-robed girl was gathering roses. 'Miss Weatherby, I presume,' said the visitor, and as the pale, pure young face, with its shadowy eyes, turned to him, Father Hugh felt he really did not blame Jack for losing his young heart and head.

'I am Father Devon,' he continued.

'Father Devon!' The sweet face flushed and then paled again as quickly; the name was evidently a shock.

'Perhaps,' the visitor went on, and the kind eyes twinkled, 'a pleasanter introduction would be "Jack's Uncle Hugh." I have come out to see your father.'

'To see papa!' The violet eyes widened with surprise and dismay. 'Oh, you can't, I am sure!'

'Why not,' asked Father Hugh, composedly.

'Oh, don't you know? Has not Jack told you?' was her breathless question.

'All about you, yes,' the visitor answered frankly. 'And though I didn't approve at first, I must confess, I have come round. Jack is very dear to me, and—since there is only one wife in all the world for him, as he says—I want to see him happy. So I concluded to accept your father's invitation to come out and—'

'Papa's—invitation!' stammered Iris, the professor's thunders as re-echoed by her mother still ringing in her ears; 'oh, there must be some mistake—'

'None at all,' answered Father Hugh, pleasantly. 'I have his letter in my pocket.' And he drew out an envelope whose crabbed chirography was unmistakable. 'So just tell him, if you please, I am here—at his request—'

And, with a sudden joyful light breaking in upon her bewilderment, Iris darted off to the study where her father sat, a grim stoic philosopher in the fading sunlight. For it had been a hard day on the professor; the skies of Parnassus had been heavy with gloom, and the old Greek, usually lapped in delicious domestic calm, had found the atmosphere both depressing and irritating.

Vainly he strove to lose himself in the pages of the *Bulletin*; even the brilliant pen of 'Thucydides' seemed to flash with antagonistic light as it pierced the old pagan darkness and stormed the 'Comparative Philosophies,' tottering before the conquering Cross; and the professor returned to his personal grievance with a new rancor.

It was all so absurd, so unnecessary; he would never yield to such foolish whims, such unfilial defiance. There was no reason why Iris should not be married by a Mr. Martin, a man of liberal views, in the college chapel. But to have a priest—a Romish priest—who was scarcely allowed to think—mumbling bad Latin here in his very house, marrying his daughter—he would have none of it.

And the professor pressed his lips together in an ugly, stubborn line, and, leaning back in his chair, resolutely shut his eyes to the sweet, sad vision of a pale young man, with shadowy eyes, that had been haunting him appealingly all day, for the father's heart was traitor to his head, struggle as he might.

Calling stoic philosophy to his aid, the professor had just vowed to himself that all the legions of Rome could not stir him from his stand, when there came a soft flutter through the doorway, and, with a low, glad cry, Iris threw herself into his arms.

'Oh, papa, dearest, sweetest, best papa, how good of you how good of you! Oh, I knew that you loved me too well to break my heart. What a wretched, wretched day it has been, for mamma said you would never give in, and now—now, oh, my own darling, precious papa—each adjective punctuated by a rapturous kiss—'you have made me the happiest girl in all the whole world—'

'Eh—what—what! What do you mean, child?' gasped the bewildered professor.

'Oh, you need not pretend any more,' cooed Iris, with a soft little laugh; 'you've given up to us, I know, you dear, darling old papa. You sent for him—to talk things over—'

'Sent for him!' exclaimed the professor desperately, 'Who—where—what are you talking about, child?'

'Why, Jack's Uncle Hugh, of course,' laughed Iris happily, as, all smiles and blushes, she turned to the doorway; 'you sent for him, and here he is—Father Devon, papa—'

'Father Devon!' roared the professor, starting to his feet and staring in bewilderment at the tall, dignified stranger in unmistakable Romish garb who advanced to meet him.

'Yes,' was the courteous reply, 'Father Hugh Devon, who is most happy to accept the very cordial invitation to visit you sent to me through Dr. Vance, of the *Bulletin*.'

'Eh, what! Then you are "Thucydides"?' cried the professor, fairly staggering back with the shock. "'Thucydides"—a Romish priest!'

'But none the worse Greek for it, I trust,' said Father Hugh, with the mellow laugh that had disarmed many a foeman. 'As you say, we're kindred spirits, and should be friends. I see you have my last article here,' glancing at the *Bulletin*, which had dropped from the professor's nerveless hand. 'I have brought you an old manuscript to which it refers, and which in your letter to-day you expressed a wish to see. I unearthed it in an old monastery on Mount Athos several years ago. The authorship I consider doubtful. I would like your opinion on it,' and the speaker drew a roll of mouldy parchment from his pocket. It was the final stroke. Old Zeus dropped his thunderbolts and surrendered unconditionally. Five minutes later priest and pagan were bending together over the old Greek manuscript, and Iris flitted back in happy bewilderment to tell her mother that Father Devon held the field, and the 'tug of war' was over.

* * * * *

'Yes, I think I've made everything right for you, Jack,' said Father Hugh next day to his astonished nephew. 'It required some nerve to brave old Zeus in his own pagan height, but I took the chances for you, and, though I generally conceal the fact, I had a bad attack of cacoethes scribendi in my younger days, and might have been a writer if the mercy of God had not made me a priest. But I suppose there's a touch of old fever in my blood, for whenever I get in a tight place I reach for my rusty pen. And the church badly needed a painting this summer, so I have been doing heavy reviewing for the monthlies over my old college name. It kept me up into the small hours of the morning, Jack, but it paid. The church is painted and I am to marry you, Jack, in the professor's parlor with full parental permission, and old Zeus himself is to give away the bride—who, if all signs do not fail, Jack, will soon be as good a little Catholic as I could choose for you. "Thucydides" and his rusty pen settled matters and won the "tug of war!"'—Mary T. Waggaman, in the *Catholic Columbian*.

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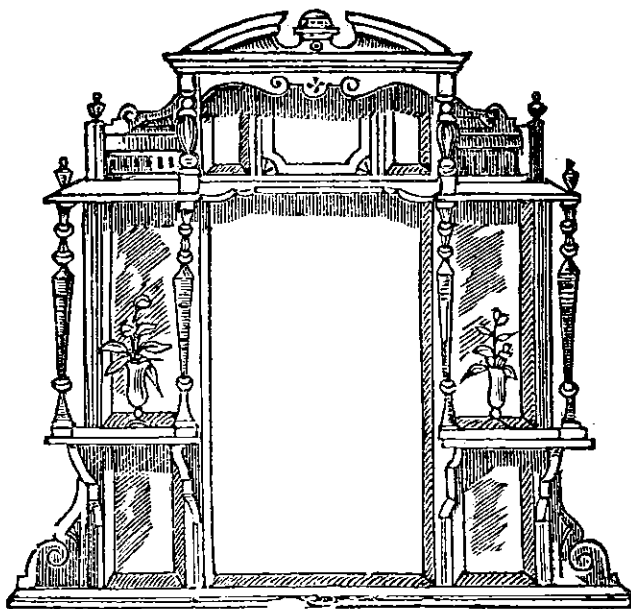
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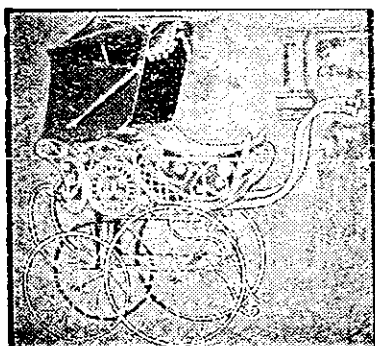
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ADVENTURES IN PAPUA

WITH THE CATHOLIC MISSION

(Reprint of A.C.T.S. Publication.)

By BEATRICE GRIMSHAW.

(Continued.)

The Mekeo Plain.

A nun, in a dark-blue cotton robe, riding gallantly astride of a rough bush horse, her forget-me-not colored veil streaming out under a huge 'convent' hat, her strong, nailed miner's boots set firmly in the stirrup; another nun, bobbing neatly along on a side-saddled mare; an ordinary woman riding after, through the green, green dusk of the Papuan forest. That was the picture.

I was seeing the Mekeo plain, and the Sisters of the Catholic Mission (Order of Our Lady of the Sacred Heart) were guiding me. You cannot well see the Mekeo plain without the help of the Mission, as there are practically no other whites in the district. And one would not recommend the average tourist to see it anyhow, though the Mission folk—Fathers, Brothers, and Sisters—are the kindest and the most hospitable in the world, because their gay disregard of the peculiarly unpleasant collection of fevers exhibited by Mekeo, the casual manner in which they treat pythons, wild boars, and alligators, and their total indifference to chances of shipwreck, might be trying to the unseasoned traveller. I cannot say I did not find it trying myself, though I was well seasoned. For an amiable, gentle, pious, dare-devil commend me to a Sister of the Catholic Mission let loose in the Papuan forests.

A Sister of the Mission, when she is not praying, or teaching, or tending native babies rescued from murderous cannibal parents, or making clothes, or cooking, or mending fences, or carpentering, or milking cows, is usually engaged in some form of athletic exercises. Only she does not call it athletics, she calls it going about her business. She may be swimming a flooded river full of alligators, she may be riding a nasty-tempered horse on a broken cross saddle, she may be covering ten or twenty miles afoot, in a sun that would fry an egg; she may even be climbing a tree, rapidly and without premeditation, prayers on her lips and an infuriated wild boar or cassowary at her heels—but, in any case, she is going about her business. All the same, the flower of feminine athletes from high schools and ladies' colleges would find it hard to rival her on her own ground.

This district of Mekeo—a marshy plain some 20 miles square, lying close to the sea, brilliant, beautiful, scorchingly hot, full of mosquitoes and alligators, infested with malarial and black-water fever—is supposed to be the easy, the safe and agreeable part of the Mission territory—or, at least, so the Fathers told me; and I was too polite to contradict them, whatever I might have thought. The mountain district, to which I was going later, was (they told me) hard and trying. Here, in Mekeo, the elder missionaries were put because it was easier. Mekeo is thickly populated; it has many villages and towns, some with as much as five or six hundred inhabitants. Thirty years ago, many amongst these people were cannibals. None of them are cannibals to-day, and

Many of Them are Catholics.

Decent family life is replacing the polygamy of the older days; infanticide has ceased to be a popular pastime, though it is not yet wiped out. War, treacherous war, made up of midnight raids and massacres, torturings, burnings, devouring alive, used to be the sole occupation of adult manhood. It is gone; the Mission and the Government, working hand in hand, have freed Mekeo from that curse. The state of the district, after thirty-five years' mission work, is as heaven compared to hell. For all that, it is not so nice a place as it looks. There is a track leading from town to town, linking up all the chief places of the plain; it was cut

through the dense primeval forests, with incredible labor and pains, and is, for Papua, a wonderful road. Nevertheless, it is gridironed by torrential unbridged rivers, and swamps full of alligators; it is eked out by long stretches of black sand beach, incredibly hot and tiring to walk upon; and it is supplemented only by the roughest of forest tracks. This makes transport difficult and expensive, and travel fatiguing, although the Mekeo trip is considered quite a picnic journey—for Papua.

This picnic had begun somewhere in the small hours of the day, one September morning, with a boat trip across five miles or so of open sea, from Yule Island, the headquarters of the Mission, to the Mekeo coast. Hall Sound is sometimes stormy; the boats are small. There have been quite a number of small wrecks in consequence, but, so far, no member of the Mission has been drowned, and a miss is as good as a mile. So they think at Yule Island.

It had gone on with a walk of some miles, in the hottest hours of the day, on the hottest parts of one of the hottest coasts in the world. The sand was black and soft; the sun was overhead. Pinupaka, the landing place, with its cool, swinging palms, and green flags of banana leaf, its peaked brown houses set up on long-legged piles, its painted, mop-haired men and women, lightly dressed in a bit of bark or a fringe of grass, was a long way behind. Waima, our destination, was several hours in front. It seemed like an all-day walk, but, luckily, certain very old and melancholy horses were procured at a little plantation where two of the Brothers live, and the nuns and I rode them in turns thereafter.

(It was of no consequence, but we had already crossed several creeks known to be the haunt of dangerous alligators—the sort of alligator that grows old and cunning on one particular 'beat,' and becomes the terror of all the neighboring villages. The creeks were low enough for us to wade, to be carried over. Sometimes, when the tide is up, you have to struggle across up to your neck, or swim. It is then that the alligator adventures occur. A little while before, a Tasmanian Sister, swimming across one of these creeks, had been chased by an alligator, and just got over in time. The other Sisters told me that it was 'most inconvenient' for poor Sister A—; she was carrying her skirt on her head, and in the hurry of getting away she allowed it to become wet, which delayed her on her journey. . . . 'They will not trouble us, Mademoiselle; it is really not at all often that one sees them,' assured the elder of my guides.)

The description of quiet little Waima, reached in the twilight, may stand for all the other stations of Mekeo. There are thirty-five of them, and all are much alike.

A church, partly or wholly of corrugated iron, with a few rude seats, a home-made Communion rail, and an altar decorated only by the hands of the missionaries themselves . . . pitiful brave shifts to hide the barest poverty—jam jars and bottles cunningly disguised in gilt paper and cardboard to make altar vases; calico flowers; candlesticks cut out of tin. A house for the Fathers and Brothers—built of wattle-sticks, with chairs, tables, and beds all carpentered roughly from the nearest bush material. A house for the Sisters, much the same. A school also built of sticks, with rude make-shifts for desks and benches. A tiny plot of garden ground, where some handfuls of carrots, half a score of aubergines, a couple of bean plants, struggle feebly in the sandy ground. These latter are the luxury of the station—these, and the milk of the station cow, and the few eggs of the very few fowls.

There is No Superfluity of Anything

on these mission stations. The whole Mission, with its seventy-seven white workers, its hundreds of native children in the schools, its cattle, horses, boats, and expenses of every kind, is run on a sum little over two thousand and a half a year, which is something very like a miracle when one comes to think it out. The houses in these out stations have practically no furniture. The Fathers and Brothers have barely enough common shirts and trousers (of the kind worn by miners

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and railway men) to keep them clad. The habits of the Sisters are patched and darned and faded; their veils are a wonder of stitchery. Boots and shoes are freely lent from one to another, patched, re-made, worked out to the last shred of leather. A yard of cotton is a treasure that can be turned to twenty different uses; a tin of meat is stretched to cover several meals for several people, and 'to do up' afterwards.

In the pleasant evening we came to the tall green palms of Waima, and the white sandy walks near the sea, and the small brown houses of the Mission. Grey shirts and blue robes came out to meet us and welcome us with the gay hospitality so well known to guests of religious houses. A Father in the costume of a navy (belied by his dignified beard, and refined, intellectual face) took the horses to unsaddle them. Sisters took possession of us, and swept us into their small stick house. The visiting nuns were received with delight, and given all the news. Our hostess went to fetch a bath, and carried away all my clothes to wash them herself, in spite of protests; one gave me her room and bed (she had to sleep on a sack of leaves in the school-house, but she said she enjoyed it)—another went off to kill a plump young fowl that ought to have been kept to lay eggs. There was Benediction later, in the small tin church, with a surprising number of mop-haired Papuans, jingling with dogs' teeth and beads, taking reverent part in the service. There was supper on the verandah, lit by a hurricane lamp, the great green towers of the mangoes, newly-flowered, smelling sweet above our heads. None of the Sisters liked eggs; at least they did not like them that night. They insisted that I did. They insisted next day that I liked the major part of a fowl for dinner, and that they collectively preferred the scaly tips of the drumsticks and pinions of the wing—when they did not prefer a soapy piece of boiled yam to either.

(I wish I were a station-owner in Australia, with a huge yard full of prize fowls running in hundreds. I wish I were a managing director in a gigantic store, crammed with groceries to feed an army or a fleet. What savory smells there would be among the stations of Mekeo! What shelves they would have to put up in their poor little pantries and larders!)

On the next morning we went out to see the villages. There are twenty-two of them round about Waima. Needless to say, I did not visit them all. The Mission does; has made up the quarrels of their inhabitants, saved many children from death, baptised and married not a few; taught hundreds a little reading, writing, and arithmetic, a little English, and a good deal of carpentering and other useful work.

In Port Moresby, and About Samarai, female fashion (native) prescribes the wearing of many petticoats—six or eight, at a guess—made of fine grasses neatly strung into a fringe. These petticoats extend from waist to knee, and are carried with a swinging motion that suggests the style of a Highland regiment at a quick march. At Pinupaka, the skirts were shorter and scantier; the crinoline effect was wanting. And at a village further down the coast there was a woman, a visitor who came farther inland. She wore her own tribal dress, which consisted of one fringe of grass, scarcely a hand's breadth in depth—nothing else at all. She was a handsome young woman, with flowers in her mop of hair, and a great many shells and dogs' teeth round her neck; she was quiet in her manner, and was (I understood) what the newspaper reports describe as 'a respectable married woman.' 'Wait till you get to the mountains, Mademoiselle,' said the Sister.

'Do they wear less there?' I asked.

'But, certainly, Mademoiselle; they do not wear anything at all,' replied one Sister calmly.

'They wear many things in their hair,' added the other Sister in an explanatory tone. 'But clothes—no, they do not wear them; it is not their custom.'

I thought the Sister was surely speaking after a figurative manner. But later on—

The second day at Waima was given up to seeing Tou Ovia, two or three miles along the burning coast. Tou Ovia is a boarding-school; also a Mission station,

and a cocoanut plantation. Two Sisters accompanied me, and beguiled the tedium of the beach road by teaching me to ride cross-saddle on the horse we had brought with us, which was a good deal more spirited than most of the Mekeo steeds, and by relating anecdotes about the adventures they had had on the same beach track; only they did not call them adventures. When you live in a place when strange things are happening all the time, nothing is an adventure; there are incidents, pleasing and displeasing—and always, in the Mission, a miss is as good as a mile.

'There was Sister X—, for example, who was riding a horse that bolted. It bolted one day along the beach at high tide. Now, that did not matter much, for there was plenty of room, but the horse had been brought up on Yule Island, and did not like Mekeo, and once before it had swum the strait, so it wished to do so again. And it bolted into the sea, and began to swim, with its head for Yule Island, several miles away. And the Sister, who could not swim herself, tried to slip off, but she fell head downward, and the horse dragged her through the water. Without doubt, Mademoiselle, she would have been drowned, but Father— happened to be passing, and immediately he went into the water, and swam to her rescue, and freed her from the horse. After which, the nun dried her clothes at the nearest station, and continued on her journey as though nothing had happened.'

'Then there was that day that four of the Sisters were crossing one of the rivers in a small dug-out canoe, and the river was in flood, and the canoe upset. They hung on in the midst of the roaring torrent until the canoe drifted into the boughs of an overhanging tree, by which they were enabled to save themselves.'

'Were they frightened?' one asks.

'As to frightened, they did not have time for that, for they all were making their final Act of Contrition as quick as they could, and offering up their lives for the Mission. But this is Tou Ovia, Mademoiselle; now you will see

'A Beautiful Plantation.'

It was beautiful—two thousand trees set in symmetrical rows, tall, green, and plummy, close to the foam-laced blue of the warm Pacific breakers. About a hundred and twenty acres was the entire extent of the little place; it was wonderfully well kept, trees weeded, rubbish burned, copra drying in an iron shed on many-layered trays. There was only one thing missing—the laborers. Did the plantation work itself?

It did, very nearly; or, rather, system and close personal care worked it with a handful of labor that would not have been enough to weed a quarter of the space in any other part of Papua.

Thirteen small boys, dressed coolly in beads and a rag apiece, were studying in the tiny schoolhouse when we arrived. They were put through their paces for me—reading and writing in English and Roro; arithmetic, catechism, prayers. They also learn carpentering, the use of saucepans, soap, and common medicines; how to be kind to animals; how to look after the sick. They spend a good deal of time fishing; a good deal wandering in the forests. They are fat, and cheerful, and happy; they are being educated—as far as a Papuan native needs or can use education—and they will in time go home to their villages to act as centres of civilisation.

In the meantime, these small children work a little on the plantation, with casual help from the village, hired at the rate of one puppy a month (the Mission breed of dog is greatly valued in Mekeo). They weed, burn, gather nuts, and so far as anyone can see are not at all overworked. The Father in charge of the station, and the Brother who lives with him, work with their own hands as hard as any of the boys, which may have something to do with it.

Here, again, was the brown stick Mission house, with the bush furniture, and the tiny, sandy garden, that produced next to nothing at all, and the lean, gay, kindly, shabby Father whom one meets all over Mekeo. Here was the feast prepared with generous hands for the visitor—the feast that would send in its bill across a dozen meals to come, when the visitor was

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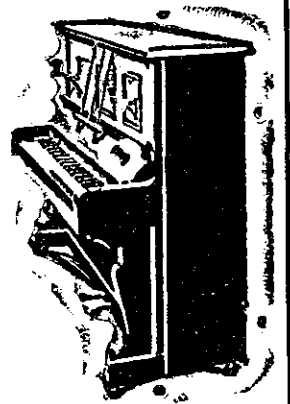
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gone. And after the feast, and the school inspection, and the hot walk over the plantation, came an interesting talk on the verandah where the sea breezes were beginning to blow up fresh and cool. . . . What these Fathers and Brothers do not know about the heart of the Papuan, no one knows. It must be remembered that the Catholic Mission, as a rule

Does Not Delegate Its Work to Native Teachers.

There are very few of these, and what work they do is strictly under direction. The Catholic priest asks nothing of the black man that he will not do himself; he takes for his own portion the terrible risks of the new, untamed cannibal country, as well as the slow, monotonous, year-by-year grinding on at the districts already reclaimed, far from civilisation, out of the way of steamers, towns, luxuries, and conveniences of every kind. Alone in New Guinea, the Catholic missionaries have dared to penetrate into the far unexplored interior; have set up their stations in inaccessible, dreary spots where news from the outer world can scarcely penetrate. It is in these places that mission work is most of all needed; about the easy and accessible coast districts, where other missions congregate, there are many civilising influences, and the native is under Government control.

II.

For the Priest, the Brother, the Sister, Papuan missionary life means hard work, hard living, danger, sickness, poverty; the giving up of all things that men and women hold most dear, the laying down of every personal ambition, of every thought of self—for ever. The hidden life is theirs, as it was of Jesus and Mary; the life of sacrifice and service. Each body and each mind in the Mission gives all it can. Each coin that the Mission owns does the utmost work that a coin can do. Nothing is spent in splendor, nothing in luxury, nothing on anything at all but the barest needs. So it is that the Catholic mission does wonders, on an income that is painfully and pitifully small. They are not good beggars; they are good at almost everything in the world save that, but there they fail. They would dearly like to have more money to spread their work; to have another sixpence or two, so that they can harness it skilfully, and make it do the work of half a sovereign by miracles of contrivance and care; to see cases of goods and groceries and shirts and trousers and boots and cotton stuffs coming up to Yule Island by the Sydney steamers, so that they can give the missionaries a little larger allowance of food, a few more clothes; to have the price of a lady's new spring dress, in order to build a house with it; or the cost of a box of cigars, so that they may keep a deserted orphan child a year. . . . But they are so busy teaching and preaching, and making peace and nursing the sick, and helping the dying, and travelling about, that they have no time at all for begging; nor do they know how to set about it, if they did. So they pray—they have always time for that—and confidently expect Sydney and Melbourne, and all the rich towns of Australia, will feel the effect of their prayers sooner or later, and send them just a little of the superfluity of those luxurious lives—just a drop or two of the golden river that runs down Pitt and George and Collins streets, every day and all day long.

Are they right in so expecting? There is no one who reads this book but can say for himself or herself whether they are. If the hand goes to the purse, these praying souls are justified. It is their prayers that have sent your hand there, fingering your cheque book or your coin.

But in any case they pray, and they believe.

Sorcery.

Back to Tou Ovia—a long way back. It was sorcery that I was hearing about that afternoon, among the many strange customs of the Mekeo country. The Father was a specialist in his subject, and the Brother was one of the original founders of the Mission: he had been in Mekeo no less than twenty-seven years. Between the two, they could open the whole mind of the Papuan before your eyes—had there been time that day.

There are great sorcerers in Mekeo; it is, indeed, the chief interest of native life, and the influence against which the Mission has to fight most strongly. Every village has its sorcerer, usually working hard against the Mission teaching, and claiming for himself the right to order the ways of all the people. At Mou there is actually a school of sorcery. Here the enterprising youth who desires to become a magician puts himself under the care of older sorcerers, and studies the mysteries of the black art as known to Papua. At times the whole school goes off into the depths of the forest, and hides itself there for many weeks. What they do, not even the priests can tell you; it is the most jealously guarded secret of native life. But when the youths come back and start their career as sorcerers, the results are plain enough. Tyranny, oppression, blackmail, magic ceremonies of the most degrading kind, superstitions of the grossest and most mischievous sort, all shot through with a black shadow of midnight terror, and a red web of secret murder—that is Papuan sorcery in its essence. Whole villages tremble under it; tribes are oppressed by other tribes; Mission converts are terrorised. A brave fight is made against the sorcerer, and his power is weakening year by year; but he still remains the greatest obstacle in the path of Mission work, and also of civilisation.

Charms are the great sorcerer's stand-by; he is learned (after a native fashion) in geology and botany, and uses both sciences to favor his art. He knows the names and properties of every plant, flower, fruit, and herb in the teeming life of the Papuan forest, and he has a magical use for most of them. Some plants, he says, will make the yam crop grow, if planted at the right time, and with the right ceremonies. Some will bring down rain. Some will make a woman fall in love with you; others will bring misfortune to your enemies. There are plants that will keep the spirits of your ancestors from biting you as you sleep (but none apparently to keep the local flea or universal mosquito from biting you when you are awake, which seems like a serious omission). One, if you tie it to your hunting bow, will give you an infallible aim; one will make your dog run fast after wallaby or pig. Quite a number, if suitably used, will rid you of your enemies.

In geology (Papuan variety) they are equally skilled. According to the sorcerer-scientist, there are stones that will do almost anything you want, if you choose the right kind and use the right way. I saw a sorcerer's charm-bag in one of the villages; it was filled with stones for the most part, things of curious shape and strange color—fossils, water-worn pebbles and bits of coral, quartz crystals, like ends broken from chandeliers. With these the sorcerer says that he can make war or peace, can cause a snake to bite any person who has incurred his enmity, or even incite an alligator to catch him by the leg as he swims across a stream. Some, he says, he can charm into his enemy's body, to cause a fatal disease. Others, like the ring of the genii in Eastern fable, will bring to heels all sorts of devils, ready to undertake any kind of devilish work that may be suggested to them by anyone able to pay a good price for it; for sorcery is a regular trade and a most lucrative one.

In addition to all this, the elder sorcerers of Mekeo are nearly all competent anatomists, knowing as much about the mysteries of the human body as any medical student who has been made free of the dissection room—and for the same reason. When they were young, there were interesting things you could do with pieces of human bodies, in the way of really high sorcery—there are still, in districts that lie just round the corner, in Papua. But here in Mekeo civilisation has progressed so far that the murders of sorcery must be secret, and not clearly labelled as murder. The Government has a nasty way of hanging people by the neck till they are dead, without consideration for their social position as sorcerers; and the Mission discourages even the most interesting forms of killing, persistently and effectively. I saw and heard more, later on, of this mighty guild of sorcerers. There is no escaping the subject in Mekeo.

(To be continued.)

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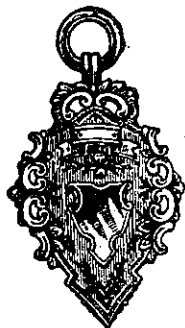
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RITUS SERVANDUS

(Translated for the *New Zealand Tablet*.)

A new '*Ritus Servandus in Solemni Expositione et Benedictione SSi. Sacramenti*' has just come to hand from Burns and Oates, London. It contains the prayers, litanies, etc., for Benediction, the 'Te Deum,' the prayers, etc., for the Forty Hours' Adoration, prayers for the Feast of the Sacred Heart, and many other prayers in Latin and English. The observance of the *Ritus* is obligatory in England.

The ceremonial for Benediction is given in full. This ceremonial is interesting to us in these countries, because, though drawn up for England and Wales, it has been formally approved and sanctioned by the Sacred Congregation of Rites, and may be taken therefore as being in strict conformity with the rite in use at Rome. For that reason we offer our readers a translation of the *Ritus*.

For the purpose of exposing the remonstrance there should be over the altar a throne with an overhanging baldachino. But where a large hanging canopy or baldachino already exists, another throne or small baldachino should not be erected. It is not lawful to build a permanent throne or a fixed small canopy over the tabernacle; but the throne should be used only for Exposition and should be removed afterwards. Nor is it lawful so to erect the throne of Exposition that it is too far away from the altar, with which it should make one whole; for the Most Holy Sacrament must never be placed outside the consecrated altar representing Christ Himself.

2. The use or the abuse of placing the altar cross in the throne of Exposition or in the structure designed for Exposition can never be tolerated; for the same honor which is due to the Most Holy Sacrament would inconsiderately be given to the cross.

3. Twelve wax candles at least should be burning on the altar. It is not lawful, however, to light the Paschal candle. The cross should be removed from the altar. While the remonstrance is on the altar before and after Exposition, it should be covered with a white veil. A cushion should not be put on the lowest step of the altar except for an officiating bishop or prelate.

4. In the sacristy there should be ready surplices for the priests and clerics; the thurible with the fire and the boat with incense; likewise torches, at least two in number, and for more solemn Exposition six or eight.

5. When he exposes the Blessed Sacrament, the priest or deacon must be vested in surplice and stole at least. The priest who gives the blessing with the Most Holy Sacrament to the people, should be vested in surplice, stole, and cope, or, at least if there are sacred ministers, in amice, alb, cincture, stole, and cope also. The vestments must be white; unless Benediction immediately follows a liturgical office, when the celebrant, wearing a cope of the color corresponding to the Office of the day, does not leave the altar. The humeral veil, however, must always be white.

6. When they reach the altar, all genuflect, each in his own place. After a short prayer made by all, the assistant priest or deacon, or if such be wanting, the celebrant himself goes up to the altar, and, having spread out the corporal, opens the tabernacle, genuflects, takes out the lunette with the Sacred Host, and this he puts reverently in the remonstrance; then, when the steps have been brought up by a cleric, if that be necessary, he genuflects on one knee* and places the remonstrance on the corporal in the throne; lastly, having again made a genuflection, he descends *in plano*. After a slight inclination, the principal priest rises with the two assistants, put in incense as usual with a blessing, and, having taken the thurible without any kissing, and made a slight inclination, immediately incenses the Most Blessed Sacrament three times with a double swing (and these words do not mean the same as 'thrice with two swings'), and again bows slightly.

* No reverence, however, is to be made by the others who are present on bended knees.

The custom prevailing in our midst of singing the hymn 'O Salutaris Hostia' at the moment of solemnly exposing the Blessed Sacrament is to be strictly observed.

7. Then if one chooses to add any prayers approved by the bishop—a psalm, an antiphon, or approved litanies,—this is the place where they are to be sung or read, and so, too, are the dedications or prayers ordered by the bishop. But it is not lawful to sing in the vulgar tongue litanies or any other liturgical prayers whatsoever. In connection with the Forty Hours' Devotion the Clementine Decrees and Instruction are to be observed. Both on the Feast of Corpus Christi and during the octave no prayer can be said before the Blessed Sacrament except the prayer for It.

8. When the prayers are finished and the prayers [imperatae] if there are any to be said, a part of the hymn 'Tantum ergo Sacramentum' is to be intoned. Whilst the words 'veneremur cernui' are being sung, all must bow down with a moderate inclination. At the beginning of the following strophe 'Genitori Genitoque' another censuring takes place as before. After the hymn has been sung the versicle 'Panem de cœlo' is intoned, to which alone and to its response 'Alleluia' is added during Paschal time and during the octave of Corpus Christi. When this verse has been recited, the priest without making any inclination, rises and with hands joined says 'Oremus, Deus qui nobis,' etc., in an even tone with only one inflection of the voice at the end of the prayer, ministers on bended knees holding the book. It is not lawful to recite other prayers after the hymn 'Tantum ergo.'

9. After this the assistant deacon or priest, if there is one, without any inclination of the head ascends to the predella, genuflects, and places the remonstrance taken down from the throne on the altar, and again genuflects on one knee. In the meantime the principal priest having genuflected on the lowest step of the altar receives the so-called humeral veil over his shoulders, and without making any reverence ascends to the altar, where, on the predella, he genuflects on one knee along with the deacon. Then, either the assistant priest or deacon, standing, hands the remonstrance to the celebrant, also standing; or the celebrant himself takes the remonstrance placed on the altar.

In giving the blessing, the priest, his hands covered with the veil, takes in his right hand the knob, and in his left the foot of the remonstrance, and, turning round to the people by the right, makes the sign of the cross most reverently with the remonstrance (without lifting the Sacred Host above his eyes) and completing the circle turns round by the right to the altar. Finally, in the same way as the remonstrance was taken for the giving of the blessing, either the assistant priest or deacon receives the remonstrance from the celebrant, both standing; or the celebrant himself places it on the altar. If the bishop wishes to perform this rite, he imparts a triple blessing; namely, first towards the epistle side, then in the middle of the altar, finally towards the gospel side, where he completes the circle. Whilst this blessing is being given the ministers, kneeling on the edge of the predella and bowing moderately, hold the ends of the cope; and at least where there is no playing of the organ, the sign for the blessing is given by the ringing of the little bell or even of the church bell. The priest himself should not say anything, nor is it lawful to sing anything in the meantime; the organ, however, may be played in a soft and slow manner, adapted to the fostering of devotion and reverence towards the Most Holy Sacrament.

10. When the blessing is over and the remonstrance has been put on the altar, the priest genuflects on one knee and with the two assistants descends *in plano*, where on bended knees without making any reverence he puts off the humeral veil. It is then lawful to say, even in the vulgar tongue, the indulgenced prayers, 'Blessed be God,' etc. After these prayers, the assistant deacon or priest without any inclination ascends to the predella and puts back the Blessed Sacrament into the tabernacle, genuflecting on one knee before and after. Those present, however,



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who are kneeling, do not make any reverence in the meantime. Then, when the door of the tabernacle has been closed and the remonstrance veiled, all rise and, making a genuflection *in plano*, return to the sacristy in the same order as they came out.

The present ceremonial is conformable to liturgical laws; and hence may be approved and is to be observed.

JOSEPH HAEGY,

Secretary of the Liturgical Commission, S.R.C.

March 27, 1912.

And so accordingly,

PETER LA FONTAINE EP. CHARYSTIEN,
a Secretis S.R.C.

March 29, 1912.

NOTE.—The manner of incensation prescribed in paragraph 6, is thus explained by the London *Tablet*, January 25, 1913:—“Everything turns on the meaning of *duplex ductus*, a “double swing.” “Double” is not contrasted here with “one,” but with “simple.” It does not mean “two,” but “complex,” “compound.” . . . The simple swing is made by holding the thurible on a level with the waist, then impelling it towards the object censed, and finally allowing it to fall back to the level of the waist again. The double swing is made by raising the thurible from the waist to the height of the face, then impelling it once towards the object, and finally lowering it to the waist again. A simple swing is a mere impulsion straight from the waist; a double swing is compounded of an upward movement *plus* one propulsion, not of two similar propulsions. The performance that is commonly supposed to be a double swing is by no means a double

swing in “the true sense.” When executed three times it merely results in six simple swings combined in pairs, a painfully long and meaningless proceeding.”

Catholic Truth Society of Ireland

His Grace Most Rev. Dr. Healy, Archbishop of Tuam, presided at the annual meeting of the Catholic Truth Society of Ireland. Chevalier Rochford, hon. secretary, read the annual report, enumerated books published, and mentioned the formation of a small association (the Leo Guild) for the study of social subjects to diffuse sound knowledge on the subject among Dublin working men. The Guild was affiliated by the sub-committee appointed in 1911 to determine on means to counteract anti-Christian movements, and Rev. T. Corcoran, S.J., and Mr. F. Sweeny were co-opted, with a recommendation that the use of a room be given to the Guild. The auditor's report showed a gross profit of £811 (£100 under the previous year); and subscriptions, donations, and legacies, £400. After paying all expenses £211 was added to capital, the net amount of which is £3508. The Very Rev. Father Murphy, C.S.S.R., was afraid they were catering too much for the cheaper and lighter sort of publication. He thought the time was come when they should get competent writers who could put some of the fundamental truths, dogmas, and morals in popular form. Dr. Healy was re-elected president; Father O'Loughlin and Mr. Rochford were re-elected hon. secretaries; and the other officials and members of council were also unanimously re-elected.

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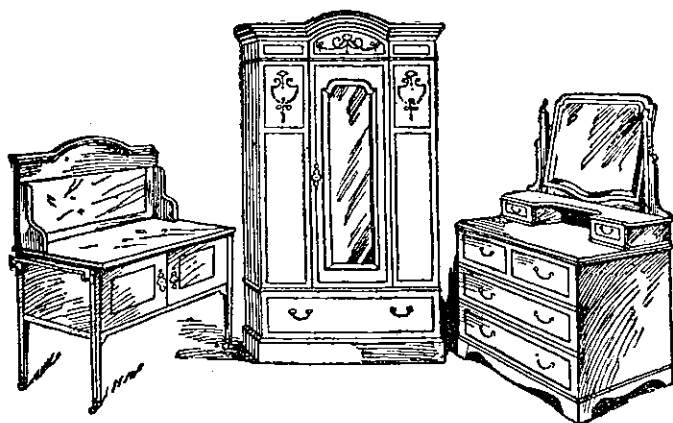
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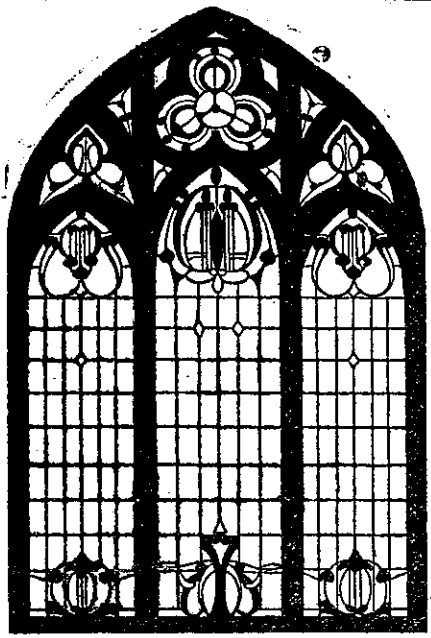
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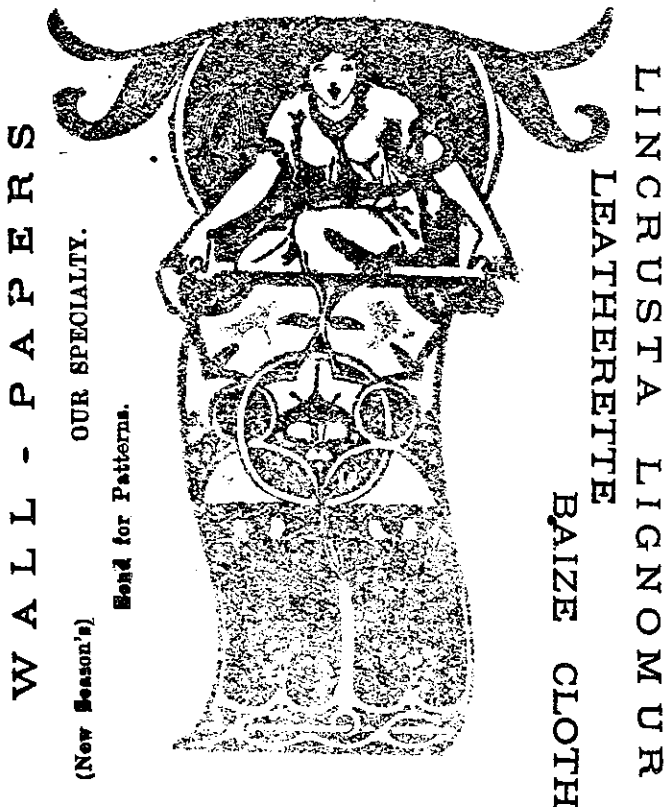
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Current Topics

Journalism Out West

At times when the battle over the Bible-in-schools business waxes especially keen the combatants are apt occasionally to forget their customary courtesy and to drop into language that is more forcible than polite and into recriminations that, like the expletives of Bill Nye, are 'frequent and painful and free.' But their wildest outbursts are a mere 'circumstance' compared to the quite ordinary, everyday amenities of controversy—and particularly of journalistic controversy—'out West.' Our late esteemed manager, Mr. C. Columb, sends us from South Fort George, British Columbia, a copy of the *Fort George Herald* of June 14, remarking in regard to its editorial article that it 'will show us something new in leader writing.' He is right. For the delectation, if not the edification, of our readers, we quote a few sample sentences. 'Like the puling cur that returns to its vomit, the organ of the outside townsites interests has again taken up the weary burden of its master, the promoter of doubtful fame who owns the body and soul of the townsites organ's writers. . . . We can afford to pass by the amusing efforts of the snapping cur as we are watching the shifting countenance of the man who holds it in leash. . . . To take these statements of the rag which has voiced them and deal with them at length requires more space than their importance justifies, but we cannot pass by the arrant rottenness of the house organ's accusations without exposing the reasons which impel them. . . . The rotten imputation regarding a vile clique which it alleges exists in this city, is in line with the usual detestable tactics employed by the white-livered cur who wields his faltering pen to make such ambiguous senseless statements. . . . Its insinuations are as vile as the palsied brain which dared to give such canards voice. . . . The *Herald* will not stoop to reply to the veiled insinuations regarding citizens of this community. When it is considered that the house organ was brought into being as a newspaper on the townsites where it is now located by a townsites promoter whose picture is hanging in the rogue's gallery at Terre Haute, Indiana, and which is also No. 3738 in the Pinkerton gallery at Chicago, and that the promoter's townsites company numbered amongst its paid employees, that we know of, two ticket-of-leave men, we think that this is enough to say.' We should think it is, too.

The Grey Election

A Hokitika correspondent writes expressing dissent from the statements made in 'the much respected Catholic journal, the *Tablet*,' on the Grey by-election, and assuring us that we have been 'entirely misinformed' as to the character of Mr. Michel. On this point we can at once re-assure our correspondent. We have not been 'misinformed,' because we have had practically no information—except of the most indirect and negative kind—regarding Mr. Michel personally. We have not ourselves in any way imputed personal wrong-doing to Mr. Michel. None of the communications which we have received from Greymouth—and they have been both numerous and lengthy—have suggested any direct and personal complicity on Mr. Michel's part in the doings which so disgraced and embittered the recent election contest. The question at issue has been, not Mr. Michel's personal character and attitude towards Catholics, but the nature of the tactics employed to secure his return and his attitude towards those tactics. But we must let our correspondent speak for herself. 'In your issues of the 24th and 31st of July,' she writes, 'I was very much surprised to read your comments on the Grey by-election in which you accuse Mr. Michel of adopting unfair tactics and stirring up sectarian feeling. As one who has known Mr. Michel for a great number of years I am in a position to state that he is not the bigoted person that your comments imply. I feel it my duty to inform you how terribly misled you have been. Mr.

Michel has lived in Hokitika the greater part of his life, and has always been a good friend to the Catholics, and I am only voicing the sentiments of the majority of the Catholics of Hokitika, when I say that you have been misinformed. The residents of Hokitika are in a better position to judge Mr. Michel than the Greymouth Catholics, who only had him in their midst for one month.'

*

Our correspondent has, we are afraid, read our comments with very little care, or she would have seen that on no occasion have we 'accused Mr. Michel of adopting unfair tactics and stirring up sectarian feeling.' We have accused—and do accuse—Mr. Michel's Grey supporters of doing so; and on this point—in regard to which the electors of Grey must be acknowledged to be in the best position to speak—we have written and other evidence of the most complete, detailed, and circumstantial kind. Our censures were meant for this section of Mr. Michel's supporters; and for Mr. Michel only so far as he failed promptly to repudiate and dissociate himself from such tactics. In not a single sentence have we suggested, or attempted to suggest, that Mr. Michel was personally responsible for the employment of the discreditable tactics; and if our correspondent has supposed otherwise it is because she has read into our words a meaning that was not intended. The 'taint attaching to this election,' for example, and the 'ill impression' referred to, were the taint and the ill impression arising, not from the personal action of Mr. Michel, but from that of his supporters, and from his being associated with followers who were capable of deliberately and systematically resorting to the tactics known to have been employed. We held, and still hold, that it will take Mr. Michel—man of ability, as he admittedly is—all he knows to regain the ground lost for him by the worse than stupid action of the sectarian-mongers amongst his following. We have some slight personal acquaintance with Mr. Michel; and we are bound to acknowledge that our former knowledge of him as a public man, and our slight personal experience of him in his official capacity, were not calculated to suggest that he was a bigoted person. As to the sentiments of the majority of the Catholics of Hokitika, we know the Catholics of Hokitika fairly well; and we know that, if it happened in their own district, they would be the very first to feel keenly, and to resent quickly the insult to their Faith involved in the employment of such tactics as disgraced the Grey election. We have no desire to be other than absolutely just to Mr. Michel, and we therefore give publicity to the foregoing defence of that gentleman; but we cannot open our columns to a correspondence on the subject, which would only revive a bitterness which in the interest of all parties ought to be allowed to die.

Catholics and the Y.M.C.A.

A week or two ago we referred to a somewhat surprising statement regarding Catholic membership in the Y.M.C.A., which is being diligently circulated throughout the South Island by the national secretary of that organisation. The statement was to the effect that in the country town of Levin there were included in the membership of the Y.M.C.A. 'eight Roman Catholics,' and it was made for the purpose of 'showing the perfect interdenominational union always held by the Y.M.C.A.' There is no resident priest in Levin; and the locality has been served from Otaki, but until the last few months at irregular intervals only. We have communicated with the Otaki priests; and they have furnished us with particulars which show that this official statement of the Y.M.C.A. representative is wholly incorrect. To begin with, only four even nominally Catholic boys have so much as given in their names to the Association, the attraction in most of the cases being—not 'interdenominational union'—but simply and solely the gymnasium. Of these four, one is the child of a mixed marriage. He does not go to the Catholic Church, nor does his Catholic parent. Another merely gave his name to the canvasser of the Y.M.C.A., apparently only to get rid of him, for he has never been to any meeting of the Association, and never had

any intention of going. In order to get his name definitely removed from the Y.M.C.A. roll he is sending in his 'resignation' of a membership which had never any existence except on paper. The third boy went once to a Y.M.C.A. meeting more than a year ago, and the secretary promptly put his name on the roll. The boy has never been to a meeting since, and had never any intention of returning, but he still flourishes as a 'member' in the Y.M.C.A. publication. He, too, is sending in his 'resignation.' The fourth boy has actually been for some months a regular patron of the Y.M.C.A., and he is also a practical Catholic. In joining the organisation he had, of course, no knowledge of its confessional character, or of the fact that Catholics are directly discriminated against and debarred from holding any executive office in the Association. He also will withdraw from membership. Like the ten little nigger boys of the nursery rhyme who so rapidly and successfully did the vanishing trick, the eight 'Roman Catholic' members who made such a brave showing in the Y.M.C.A. publication have thus been speedily reduced in number, until, when full investigation has been made, it is found that only one is left who was both a practical Catholic and a real member of the association; and even he has now resigned. In circulating this statement regarding the Levin membership of his institution the national secretary of the Y.M.C.A. is officially disseminating what is not true. No one wishes any harm to this young men's organisation; but it cannot be allowed to push its claims by sailing under false colors. Such a policy may seem to succeed for a time; but the deception is soon found out, and the institution which is associated with it is brought into serious discredit.

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Meanwhile, as a further gentle warning to unsuspecting Catholics, young and old, as to the sort of entanglement in which they may land themselves by 'putting down their names' for subscriptions, etc., without taking care to acquaint themselves with the precise nature of the organisation, we reproduce the following account of an instructive incident from a recent issue of the *San Francisco Monitor*: 'Flagstaff, Arizona, is just now the scene of an interesting controversy between prominent Catholics and the Young Men's Christian Association. The Catholics are well-known business men of Flagstaff, who some time ago put their names to a public subscription for the Y.M.C.A. When they learned that, according to the by-laws and constitution of the Y.M.C.A., Catholics are debarred from holding office in the association they refused to pay the promised subscriptions. Thereupon the Y.M.C.A. sued. The case went to trial last week, and the jury brought a verdict against the Catholics, declaring that the subscriptions must be paid. The defendants are P. T. Hurley (500 dollars), A. T. Heseey (1325 dollars), and S. D. Lount and Son (500 dollars). Mr. Hurley is one of the best-known business men in Arizona. The Catholics have appealed the case to the Supreme Court. The payment or non-payment of about 6000 dollars in held-up subscriptions depends on the final outcome of the case.' The incident carries its own moral. If these estimable Catholic citizens had carefully read their Catholic paper they would probably have been saved from this blunder.

The Federation and Politics

How very necessary it is that members and advocates of the Catholic Federation, in publicly expounding the relation of the organisation to politics, should exercise reasonable discretion and keep strictly within the four corners of the actual provisions of the constitution on the subject is illustrated by the sequel to a recent utterance by Father O'Reilly, of Bathurst, a mutilated portion of which was cabled to New Zealand. According to the cable, 'the Rev. M. J. O'Reilly, president of St. Stanislaus College, declared that the Roman Catholics were going to organise so as to deal with their opponents in the most effective way—namely, at the ballot-box. "The Catholic Federation of New South Wales is a political body, and," he said, "we are going to sell ourselves to the highest bidder. We shall

be in the market by-and-by. For a great many years I have been voting Labor, but I shall vote another ticket to-morrow if it suits me.' As a matter of fact that is by no means a fair representation of what Father O'Reilly really said. He explained that the Federation was not a political organisation in the ordinary and recognised sense of the expression; but one indiscreet sentence gave the daily press the opportunity to pounce upon the movement, and they were not slow to take advantage of it. On the morning after Father O'Reilly's utterance both of the big Sydney dailies came out with solemn and stodgy and at the same time ill-natured deliverances on the new movement. The *Herald*, for example, remarked: 'It is the fact that a large number of the men and women of this State having in common, besides their citizenship, only their religious adherence to the Church of Rome, have permitted themselves to be guided (if not coerced) in their exercise of the franchise by the leaders of their religious community. Their intrusion into politics is, therefore, a factor which cannot be neglected. It is well known that at the last State elections these votes were cast on the side of Labor. A price was paid in the passing of the Bursaries Act, and in other ways.' The same absurd insinuation—that the Federation is a clerical movement organised for the purpose of further coercing a priest-ridden people—was voiced by the *Daily Telegraph* in still more undisguised fashion. 'Were it [the programme of the Catholic Federation as Father O'Reilly expounds it] to materialise,' it remarks, 'and the twenty-five per cent. or so of the people who are included amongst the adherents of the Roman Catholic Church, or a similar number belonging to any Church or class, to take such an attitude, representative government would assume a new phase. The ordinary questions which Governments exist to deal with would drop into abeyance, and Parliament be transformed from a work-a-day institution into a futile babel of dogmatic tongues, in the midst of which the secular affairs of the country would be left to take care of themselves. . . . It is to us incredible, however, that any large body of intelligent Roman Catholics would be prepared to follow the lead of Father O'Reilly in this matter. . . . Roman Catholics have the same interest in sound civil government as other citizens, and the days of dragooning people to the ballot-box have gone.'

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The attitude of the Federation towards politics is laid down with perfect clearness in the Constitution as it has been adopted in New Zealand and in all of the Australian States in which the organisation has been established. The preamble and explanation of objects declare: 'It 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 safe-guarding of the Christian home, and of Catholic institutions, and for the suppression of indecent, objectionable, and anti-Catholic literature, pictures, films, theatricals, and advertisements. It asserts the necessity of Christian principles in social and public life, in the State, in business, and in all financial and industrial relations. It is willing to co-operate with all citizens and all civil and social agencies working for truth and virtue. The aims of the Federation, therefore, are religious and patriotic: they are the interests of all New Zealand Catholic citizens and of those who believe in the revelation of a Divine religion through Christ our Saviour.' There is no ambiguity about that; and it is the official statement on the position. So long as that Constitution is in operation no member or advocate of the Federation has either the right or the need to go beyond it.

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THE 'BIBLE'-IN-SCHOOLS QUESTION

METHODS EXTRAORDINARY

AN OPEN LETTER TO THE REV. JAMES GIBB,
D.D. (WELLINGTON).

(By the VERY REV. P. J. POWER, Hawera.)

Reverend Sir,—You and I have much in common in our opposition to secularism in education. We have not, it is true, agreed upon the means of combating this evil; the foul demon of bigotry has come up from Hell to bar the way to mutual understanding, and so secularism rides rampant and Christians become a byword to the unholy mob. Still, it is something that we are both opposed to the ugly thing itself; and my heart was filled with joy when I heard you, in a well-controlled 'calm of intempestuous storm,' cry out:

'Oh, how I hate that dry, arid secularism!
Education! it's the merest parody of the name!'

And when in deliberate, well-chosen, and dignified words, you declared that the League would, in certain circumstances, take a leaf out of the Catholic Church's book and establish Christian schools for Christian children, deep down in my heart I prayed that your words might prove no vain and vaporous boast, but the deep-grounded proclamation of a man who knew the worth of reason and of morals.

This is why I was greatly grieved to find much in your address which, if not soon corrected, must kill a cause which has so much inherent goodness; and it is in the hope that you will make the necessary corrections that I take up my pen to write to you.

Now, the first great fault I found in your address and in your answers to questions was a great lack of courtesy. Your old friend, a former Editor of the *Tablet*, whose name you failed to recognise under his new title of Bishop, gave an address and answered questions here some few weeks ago. His was a larger meeting than yours, and was principally made up of men, and by universal consent courtesy was its characteristic. There are some who think courage is greater than courtesy—and I am one of these—and that holiness is greater still; but if you will observe as you walk through life, you will find that the grace of God is in courtesy, too.

When our Lady rode out of Nazareth to cross the hill-country to her cousin, St. Elizabeth, the greatness and kindness that shone in her sweet face came from the courtesy that was in her mind. And when a Christian minister, who believes in Christ's Divinity, and who should, therefore, be a Knight of our Lady, rides out with lance in rest to visit and make conquest of a distant town, he ought to bring with him the aroma and the atmosphere of sweet and gracious courtesy.

Your address was, in great measure, a No-Popery address, and graceful courtesy hid her head for shame. You made false and cruel statements against those who, like you, are opposed to secularism, but who could not adopt, with you, means which they consider to be immoral; and such statements gentle courtesy could not abide. You, a speaker of many years' standing, thought it a duty to wax wrathful at a couple of young men who, asking questions for the first time at a public meeting, were naturally shy, and you further arrogated to yourself the rights of the chairman, growling at a nervous young man, telling him his statement was not a question. You treated as an enemy anyone who failed to accept your utterances as final, or who seemed to call your statements into dispute.

'I am Sir Oracle,
And, when I ope my lips, let no dog bark.'

What these young men had a right to expect from a Christian clergyman, and what the audience desired for them, was a large intent of courtesy. Did not Bishop Cleary do well when, before accepting the

League's invitation to be present at your address, he asked for independent guarantees that you should observe the ordinary rules of public speech? This matter of courtesy may seem of little moment to you, but it is not so to me; for in society as it is constituted here, any exhibition of uncouth or overbearing conduct on the part of one clergyman is calculated to lower the dignity of all.

There was another portion of your address that pained me and others exceedingly, and that was where you referred to the poor little Presbyterian children in Victoria, who jumped through the open windows the first and only time you attempted to teach religion in the schools. Because of this little irreverence towards you, you vowed, and have kept the vow, that you would never again make the experiment. You and I know the story of the pet kangaroo that jumped through the window at the first strains of the Scottish bagpipes; but I know—and I beg of you to take this to heart—that your little item of autobiography that was told *ad captandum vulgus* had the effect only of making the judicious grieve. You opened your address by telling us that you were a very busy man: 'Martha, Martha, thou art busy about many things: one thing is necessary.' Save the children—that is the one necessary thing. Do not be disheartened by difficulties; children are easily won over; a little sweetness and courtesy will go a long way. This is a priest's continual experience. Children are not yet spoilt by the world, and their heart is in the right place. What more do you want? Make a second attempt, after the lapse of thirty years, and you will be all the more secure for it when you stand before the Great White Throne. Or if you choose to spurn my advice, do not continue to shock the consciences of Christian people by boasting of a bad resolve.

Again I fear you are sailing under false colors, and thus tarnishing the fair name of all clergymen and diminishing their honor. You know that it is not your wish to have the Bible, even the New Testament, introduced into the public schools of this Dominion. Instead of introducing either the New Testament or the Old, you want secular men to hack and mutilate it, to select and string together 'inoffensive' passages—that is, passages which, to suit Unitarianising clergy, etc., include not the Virgin-Birth of Christ; to suit Presbyterians, must not suggest the Episcopacy; to suit Anglicans, must not include the words: 'Thou art Cephas, and upon this Cephas I will build My Church.' And yet, in the face of this, you misled an unthinking multitude by calling yourself an official of the League of the 'Bible'-in-Schools. Such conduct may be thought to do very well for a mere political opportunist seeking to gain a temporary advantage, but it will recoil upon your own head in due time, and unfortunately weaken, too, the influence of preachers of the true religion, since you and they enjoy the common name of clergymen. And as if, in your opinion, two wrongs could make a right, you assert that Catholics also treat the Bible as you propose to have it treated for the children of the schools. The children in the Catholic schools of New Zealand have the complete New Testament in their possession. We owe nothing to non-Catholics of any particular sect. We are not constrained to tear out and fling aside (as your party did in Queensland and Victoria, and in New Zealand in 1904) the Virgin-Birth of Christ; neither do we mutilate the Bible, as your party do in New South Wales, Queensland, and elsewhere, by casting out that great body of texts to which Catholics notoriously appeal—such as those relating to the constitution of the Church, its unity, authority, perpetuity, inerrancy, its relation to the written and unwritten Word of God, the texts relating to St. Peter's place among the Apostles, the clear statement of the doctrine of the Eucharist in John VI., the various texts relating to fasting, the power of forgiving sins in the Church, the anointing of the sick with oil, and so on. Practically all these 'Catholic' texts have been suppressed by your party, for an obvious sectarian purpose. We do not, like you, put 'an emasculated caricature of the Bible' into the hands of God's children, who cry for bread. If you wish thus to mutilate and caricature the Bible,



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along sectarian lines, do so at your own cost, not at the cost of those who conscientiously object either to pay for or to teach such a maimed view of Christ and of His doctrine and law.

ANSWERING QUESTIONS.

But it is when I consider your answers to the questions that I feel ashamed of our common name of clergymen. What have we come to? Is it becoming our name to leave the people the narrow choice of having to consider us either consciously careless of truth, or gravely ignorant of what we ought to know? Let us consider the very first question you undertook to answer. A written question was sent to you by me a couple of hours before the meeting:—

- (a) 'The Doctor said in Wanganui last evening that there was not the slightest doubt that the priesthood and members of the Catholic Church were opposed to the National System of Education. Will he tell the audience wherein Catholic opposition to the so-called National System differs from that of the League to the same system?'

To this you replied in writing, and read your reply as follows:—'Just this: We think the National System will be perfected by the admission of the Bible into the curriculum of the schools. The Catholics don't. We shall be content when the Bible is made the text-book, and the clergy permitted to teach their children the faith of their fathers; the Catholics will be content only when they get grants in aid of their denominational schools.'

Now, Reverend Sir, this answer is simply untrue. Assuming (as I do) that you did not know it to be false, but answered to the best of your ability, you are gravely ignorant of one of the leading questions of the day, both in England and in New Zealand. My question was not meant to take you unawares; you got due notice of it; and, in a written reply, you give nothing better than, at best, a specimen of inexcusable ignorance! If I ask you to inform an audience how the garments of two fully dressed men differ, I must conclude that you are either reckless regarding fact or very foolish if you reply that one is dressed in a hat and the other in boots. You must mention the principal parts of the dress of each man, that the audience may be in a position to conclude if one is a man of taste and the other a man of mere fashion.

Now it is true that the League wishes, not the Bible, but a few pages mutilated (as stated) from the Bible, and that Catholics wish a grant; but it is also true (and this is the essential difference) that the League demands that men of all religions and of none should pay for these pages, that will be a special gift to the League only; while Catholics (unlike the League) do not demand so much as a penny piece from the public funds for their religious teaching; Catholics do not demand so much as a penny piece from non-Catholics for even the secular results achieved in Catholic schools—they ask for only a fair proportion of the taxes contributed by Catholics themselves to the Education Fund. In New Zealand's own Cook Islands non-Catholic sectarian schools are subsidised from funds supplied by people of all creeds and of none; the Anglican Girls' Friendly Society is likewise thus subsidised for its work among immigrants. So is the Protestant Young Women's Christian Association. So is the Salvation Army for its work among inebriates. Catholics do not demand any such subsidy for their schools from people of other faiths. You, Reverend Sir, as a member of the League Executive, ought to know how Catholics thus differ from the League: Catholics stand for a settlement on the basis of fair treatment of consciences all round; a solution of the difficulty acceptable to them they are prepared to pay for at their own expense; your League demands a solution of the difficulty, acceptable to you, and to nobody else, at the common expense of all, including conscientious objectors.

It was impressed upon you in your early days that a half-truth is the greatest of all lies, that a suppression of a fact may be as great a lie as the suggestion of a falsehood. I would beg of you to be most careful

of this in future, because people who, after the fact, discover that they have been deceived, are very slow to again accept the testimony of the deceiver. Half a truth may win the applause of the vulgar and bring a passing triumph; but the triumph and the applause are short-lived. In such triumphs, in such applause, the Divine Words are verified:—'Extrema gaudii luctus occupat'; 'Mourning snatches at, and makes its own, the latter ends of joy.' But if you have erred more from ignorance than from malice, as I believe is the case, then my advice is: 'Think twice before you speak once; study up the matter on which you wish to speak, and do not be above seeking information.'

With regard to the two parts of question (b): I thought it well, for greater clearness, to keep them well apart; you thought it better to combine them; and, having done so, you make use of what logicians call an Ignoratio Elenchi, and, presuming upon the assumption that the chairman was not a trained dialectician and was ignorant of the rules, you ignored the questions and substituted for answer a couple of pointless platitudes and a couple of statements that were not true.

Let us take these questions again, set apart in the comparative quiet of this letter:—

- (b) 'Does the Doctor hold that, in the domain of conscience, majorities should rule minorities?'

'That the majority must rule is sound legally, but not morally,' said Mr. Balfour recently in the House of Commons. I have tried, without effect, to get a clear statement on this matter from the officials of the League in Hawera. It does not seem to be a principle of their philosophy that the proximate rule of rightness in human action is the practical dictate of the human reason, which is conscience; that a dictate of conscience is more binding than any law of sovereign or superior; that no man or majority of men can stand between a man's conscience and his God; that it is by conscience he will be judged on the Last Day; and that, standing on the firm ground of conscience, one man may oppose the whole world. If this is true, it goes without saying that two men or twenty men, or two hundred men, can, on grounds of conscience, oppose the whole world. It is a mere pointless platitude, therefore, for you to say that seventy-five per cent. can oppose fourteen per cent.

You may fight to win for yourselves what your conscience tells you is right for you, but you may not fight to impose upon others what you believe to be right for you, but what they believe to be wrong for them. If you believe that Protestantism is right, you may fight to have it taught at your own expense to your own children, and Catholics will applaud you; but it is quite another matter that you should endeavour to force Catholics and Jewish and Protestant and other objectors to pay for and to teach to your children a system of religion which such objectors' conscience tells them to be false.

You say, with great unction, that 'You are sorry that Catholics should think you wrong in demanding Bible instruction for your own child'; but you ought to know well, Reverend Sir, that Catholics do not think this, and it is the sheerest nonsense on your part to pretend that they do. Catholics do not hold that you are wrong in demanding Bible instruction for your own child, but they do hold that you are wrong in stating that your assumed majority can force Catholic conscience to subscribe to and impart that instruction, which they cannot accept.

Look up question (b) again, and give it a straightforward answer, and then tell us, as a preacher of Christianity, on what principle of Christian morality your answer is based.

To question (c): 'How does the Doctor justify his challenge to the teachers, whilst he refuses to accept a similar challenge from Dr. Cleary?' you replied: 'I may be somewhat stupid, but I certainly do not understand the question. Dr. Cleary has addressed no challenge to me.' Now, Reverend Sir, there is here a lack of either memory or veracity. Let me, with the greatest possible kindness, put before you what you had said only the previous evening at Wanganui: 'I repeat the challenge issued by the League, that it would pay the expenses of two teachers to go to Aus-

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tralia and make a report on the system.' When question time had come, Mr. Whiting asked: 'Is the reverend lecturer prepared to accept the offer of Bishop Cleary, which I am authorised to make on his behalf, to debate the question publicly on any platform in the Dominion?' To which you replied: 'I stand for truth, not for casuistry.'

Within twenty-four hours of your own statements in Wanganui you deliberately inform an audience in the neighboring town of Hawera that you do not understand the reference to your challenge to the teachers and the Bishop's challenge to you? And you further say:

'DR. CLEARY HAS ISSUED NO CHALLENGE TO ME.'

By what imaginable trick of memory could 'YES' in Wanganui have become 'NO' in Hawera?

To question (d): 'Will the Doctor advise the Hawera branch to keep its honorable engagement with Bishop Cleary and afford him an early opportunity of questioning a League orator in this hall?' you replied that the Hawera people were no longer children, and and that they would deal with Bishop Cleary as they thought best. But, Reverend Sir, it is my duty to remind you that the laugh which this silly retort raised among the groundlings cannot save your conscience. You are a member of the Executive, and in every civilised community it is the duty of the Executive to see that branches employ clean and honorable methods.

Another question, (e): 'Will the Doctor, as a member of the League's Executive, inform the audience why Bishop Cleary is so desirous of questioning the League's orators on a pamphlet entitled *Methods of Opposition*?' To this, with every mark of innocence, you replied: 'Am I supposed to know all the subtleties of Doctor Cleary's mind?'

Reverend Sir, you are a member of the League's Executive. In your capacity as such the question was put to you, and in your capacity as such you must have known perfectly well that Doctor Cleary had sent several distinct remonstrances to the Executive in regard to specific misrepresentations in both editions of the leaflet in question; that he charged your Executive with grave suppressions of fact, with altering and manipulating a series of seven specified State documents in order to hold him up to odium, and (among other things) with circulating, to this hour, statements which (after withering public exposure) your Executive had to acknowledge as untrue. In the face of these damaging facts you exclaim, with an air of injured innocence: 'Am I supposed to know the subtleties of Dr. Cleary's mind?' You may not be able to grasp or appreciate the varied wisdom and erudition of a mind so well equipped as his, but you are personally and officially cognisant of the points to which the question referred.

I must come to an end, but there is one other question to which I must recall your attention—(f): 'Will the Doctor advise the Executive to take up Bishop Cleary's challenge?' To this you answered with much heat: 'Who is this Bishop Cleary, this demi-god? I never heard so much about the man before. Why should he ask for special treatment here beyond any other questioner?' Well, I will give you one reason why the Bishop should be given special treatment here. You have come, as you told us, from the North of the Tweed; you know something, therefore, of the Master of Stair and the midnight massacre of the Macdonalds of Glencoe. You know how the great Scottish poet describes the treacherous cruelty with which the forty brave and knightly men were invited as honored guests, and how, in the silence of the night, when peaceful sleep had come to them—how when

'The very household dogs were dumb,
Unwont to bay at guests that come
In guise of hospitality'—

they were foully and brutally massacred. Well, Reverend Sir, had Bishop Cleary come to meet you, he would have been here as the honored guest of the Hawera branch of the League, and on the special invitation of that branch; and I, for one, deemed it

wise to ask for an independent guarantee that the ordinary laws of debate should be observed, lest it should be afterwards said that one who had come in the guise of hospitality had received in our town less courtesy from a human being than a guest is wont to receive from the very household dogs. Does not the event justify the wisdom of my request?

P. J. POWER.

P.S.—Your statement that an unbeliever is not fit to teach in the State schools may or may not involve a test for teachers; but that is the business of the teachers, not mine—at least just now. Your further statement, that it may be necessary, in view of your agitation, to have the teachers appointed by a central board, is very significant, but this, too, is outside my present scope.—P.J.P.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 16.

Rev. Father Bowe, of Carterton, has been appointed parish priest of Dannevirke. He is succeeded at Carterton by Rev. Father Kinkead, of Marton.

There was Exposition of the Blessed Sacrament at St. Anne's Church last Sunday, and a procession in the evening.

Rev. Father James Goggan, S.M., who has been stationed at St. Mary of the Angels' Church, Boulcott street, has been transferred to the Basilica of the Sacred Heart, Thorndon.

Bro. D. Flynn, district president of the H.A.C.B. Society, arrived from Auckland this afternoon to represent the district executive at the consecration of the Most Rev. Dr. O'Shea.

Rev. Fathers Creagh, Murray, and Mulcahy, C.S.S.R., of the Mount St. Gerard Monastery, left by the Moeraki last evening, en route to Brisbane. After engaging in mission work there they return to the Dominion—probably in about three weeks' time.

The Right Rev. Dr. Aphrem Bertreux, S.M., Bishop of the Solomon Islands, who was recently consecrated, arrived by the Aorangi yesterday from San Francisco, and left later by the same vessel en route for his See. Prior to his consecration Dr. Bertreux was Vicar Apostolic of the See of which he is now Bishop. His Lordship, who had been a fellow-student of the Very Rev. Dean Regnault, S.M. (Provincial), expressed his sincere regret at not being able to remain to participate in the consecration of the Most Rev. Dr. O'Shea.

At St. Joseph's Church, Buckle street, yesterday, Miss Annie Ryan, daughter of Mrs. and the late Mr. James Ryan, of Westport, was married to Mr. Claude Cyril Kilgour, son of the late Mr. and Mrs. William Kilgour, of Greymouth. The bride's cousin, the Rev. Father Kerley, of Temuka, performed the ceremony, and afterwards celebrated a Nuptial Mass. The bride was given away by her brother, Mr. James Ryan, of Wellington. Misses Agnes Ryan (sister of the bride) and Girlie Kilgour (niece of the bridegroom) were bridesmaids, and Mr. D. Ryan acted as best man. Both the bride and bridegroom received presents from their fellow-officers in the Post and Telegraph Department, the former from the engineering branch and the latter from the Palmerston North staff.

A very successful concert was held in St. Peter's schoolroom last Wednesday evening by the members of the Catholic Club in aid of the football section of the club. There was a good attendance, and an excellent programme was presented, which was thoroughly enjoyed. The following items were given:—Chorus, 'The old brigade,' Marist Brothers' School; instrumental quartet, 'In the shadows,' Boys' Institute; song, 'The swallows,' Miss H. McMahon; trio, 'O memory,' Miss Pye, Messrs. Daniells and Boyce; humorous recitation,

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Master Fergus Reeves; song, 'Colleen bawn,' Mr. J. Boyce; violin solo, 'Ye banks and braes,' Master B. O'Brien; comic song, 'Are you positive,' Mr. W. B. Keany; chorus, 'A toast to Erin,' Marist Brothers' School; musical monologue, Mr. G. Warren; song, Mr. C. Fennell; instrumental quartet, 'Intermezzo Venetien,' Boys' Institute; recitation, 'The eve of Waterloo,' Miss Frewish; song, Miss Garty; song, 'Sing, sing, birds on the wing,' Miss M. Packer; humorous selections, Messrs. F. Eller and W. B. Keany.

PRESENTATION TO FATHER A. T. HERRING, S.M.

On Thursday evening a very pleasant gathering took place in St. Anne's Hall, Wellington South, when the parishioners and members of the different societies assembled to bid good-bye to the Rev. Father Alfred T. Herring, S.M., on the occasion of his leaving to join the missionary staff of the Marist Fathers at Temuka, and to make him some valuable presents that would be of use to him in his new sphere of missionary labors. The parishioners were represented by the members of the church committee. Ven. Archdeacon Devoy spoke of the deep regret he felt in parting with so good and zealous a confrere, after five and a-half years in St. Anne's parish. He said that all the parishioners regretted Father Herring's departure. He had endeared himself to all by his zeal and devotedness to his priestly duties, and the present most satisfactory spiritual state of the parish may be attributed in a great measure to his untiring labors for the glory of God and the good of souls. All would miss him, and all would follow him with their prayers and good wishes in his missionary career.

Rev. Father W. J. Peoples, S.M., said he deeply regretted the fact that Father Herring was leaving them. His associations with him were the most pleasant and he would always look back in after years to the happy days they had spent together in St. Anne's Parish. He wished Father Herring every success in his missionary career.

Mr. J. E. Gamble, secretary of the church committee, voiced the regret of the parishioners at the departure of Father Herring, who had endeared himself to the people by his saintly life and devotion to duty. His exhortations and his characteristic energy in the service of his Divine Master were, as the Ven. Archdeacon Devoy mentioned, mainly responsible for the present healthy spiritual condition of the parish. The parishioners would always watch with interest his career as a missionary, and he could rest assured that their prayers would be offered up for him and his great work.

Mr. Thos. P. Gill, of Island Bay, also voiced the regret of the Catholics in that part of the parish at Father Herring's departure.

Bro. Thos. Pender, on behalf of the St. Aloysius' branch of the H.A.C.B. Society, of which Father Herring was chaplain, expressed regret at his departure. Father Herring was, he said, a very keen Hibernian, and had done yeoman service in strengthening the branch.

Bro. Giles also supported Bro. Pender's remarks, and paid a tribute to the keen interest taken by Father Herring in the intellectual advancement of the members. He had, at great inconvenience, inaugurated a literary and debating society in the branch, which had proved most beneficial to them. His loss would be keenly felt, and his place would be most difficult to fill.

Miss K. Robinson, on behalf of the Children of Mary, of which sodality Father Herring was spiritual director, read an address, expressing their sorrow at his departure and their deep appreciation of his efforts on their behalf. Their sodality, which was the strongest in Wellington, owed its success to Father Herring's zeal.

Rev. Father Herring, who was deeply moved, returned his sincerest thanks to the Ven. Archdeacon Devoy, who had been so kind to him during his sojourn in Wellington South, to his esteemed confrere, Rev. Father Peoples, the parishioners, the Children of Mary, and the Hibernian Society. He thanked them

all for their nice and handsome presents, and for their kindly references to himself. He regretted his departure from such pleasant associations, but he felt that he had a call to the missionary life, and had volunteered for that service. He paid a tribute to the great piety, charity, devotion, and zeal of the people of Wellington South, and said he would always look back with feelings of joy at the spiritual state of St. Anne's parish during his sojourn amongst them. He exhorted them to continue their good work by strengthening their sodalities and societies. He spoke of the urgent need of organisation, and of the excellent work of the Catholic Federation; no Catholic worthy of the name should be outside its ranks. In conclusion, he thanked them most sincerely and trusted that they would always remember him in their prayers, and when offering the Holy Sacrifice of the Mass he, in turn, would remember them.

The remainder of the evening was spent socially. The presents consisted of two beautiful travelling bags and a case of razors from the parishioners of St. Anne's, a nice suit case from the Catholics of Island Bay, a handsome clock encased in leather from the St. Aloysius' branch of the H.A.C.B. Society, a travelling rug from the Children of Mary, a magnificent Limerick lace alb from the nuns and children of the Sacred Heart Convent (Island Bay), of which Father Herring was chaplain, and presents from the children of the different parish schools. In addition, the Rev. Father Herring was elected a life honorary member of the St. Aloysius' branch of the H.A.C.B. Society.

Wanganui

(From our own correspondent.)

August 15.

Mr. G. F. Fama left Wanganui yesterday morning for Patea, to where he has been transferred by the Post and Telegraph Department. Mr. Fama was entertained at the residence of Mr. J. G. Swan by a number of members of the Wanganui Operatic Society, of which he was an enthusiastic and useful member. Opportunity was taken to make Mr. Fama a suitable presentation, Dr. Hatherly, Mr. Swan, Mr. Cecil Wray, and others paying tributes to the guest of the evening. Mr. Fama feelingly replied.

What promises to be a first-class entertainment will be given in the Opera House on August 29 by the pupils of the Marist Brothers' School. An attractive programme has been under rehearsal for some time, and all tastes are being catered for. As the Brothers desire to raise funds to provide school prizes, it is to be hoped that all interested in Catholic education will give their support.

There was a very large attendance at the social, which was held in the Fire Brigade Hall spent, and the arrangements reflected the greatest credit on the ladies' committee consisting of Mesdames Gibbie, Lloyd, Trainer, Lacey, Cullinane, and Misses Doyle, Clarke, M. McCormick, Donnelly, Hogan, and Roche, with Miss Cullinane as secretary. Mr. W. Setter, who was general secretary, is to be congratulated on the success of the social.

The inaugural meeting of the Ladies' Auxiliary of the St. Vincent de Paul Society was held on Sunday evening, August 10, in St. Joseph's Hall. Among those present were Very Rev. Dean Holley, S.M. (president), Mr. J. Carmody (St. Mary's), Mr. E. J. L. Whiting (secretary, St. Mary's), several members of St. Mary's Conference, and about thirty ladies. Very Rev. Dean Holley addressed the meeting, expressing pleasure at the number present, and explained at length the objects for which the gathering had been called. Mrs. D. Cullinane moved, Mrs. Meehan seconded, and it was agreed to, that a Ladies' Auxiliary of the St. Vincent de Paul Society be formed in Wanganui. The election of officers resulted as follows:—President, Mrs. Meehan; vice-presidents—Mrs. Lacey, Mrs. D. Cullinane, and Miss F. O'Neill; secretary, Miss Aramburn; treasurer, Miss Cullinane; wardrobe-keeper, Miss Kennedy. It was decided to call the conference by the name of St. Lawrence (martyr), whose feast it was on the date of the first meeting. Members are to meet every fortnight, on alternate Tuesdays with the Hibernian Society.

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Petone

(From our own correspondent.)

August 16.

The Catholic schoolroom was packed last Wednesday night, when a minstrel entertainment was given in aid of the bazaar to be held in November. The first part was taken up with the usual minstrel business. Mr. Anderson was interlocutor, and the corner men were Messrs. Casey, Twohill, Walsh, and Delahunty. Many excellent songs and choruses were rendered, the latter being finely harmonised. The witticisms of the end men caused much amusement. The second part was made up of a farce, 'Dr. Doolittle's patients,' which was most amusing. The characters were sustained by Messrs. Delahunty, Anderson, Fitzgerald, Casey, Cates, Walsh, McNeill, and Twohill. Rev. Father McMenamin officiated at the piano, and it must have been very encouraging to him to see such a large audience. The takings amounted to £11. It is intended to repeat the entertainment with a new programme in a few weeks' time.

DIOCESE OF AUCKLAND

(By telegraph, from an occasional correspondent.)

August 18.

One of the features of the ceremonies in St. Patrick's Cathedral on the evening of the Feast of the Assumption was the blessing of a statue of our Lady of Lourdes. The statue, which is life-size, is the generous gift of one of the best-known and most popular of Auckland Catholics and a familiar figure at St. Patrick's—Mr. M. J. Sheahan. The time of presentation and the present itself were most appropriate, and the statue, which stands over our Lady's altar, is a living testimony to the good taste of the importer, Mr. T. Holbrook, the Catholic Depot, Auckland, and to the devotion and generosity of the popular and pious donor.

(By telegraph, from our own correspondent.)

August 18.

Rev. Father Clarke has written to Father Ormond from Papeete, stating that he expects to arrive in Auckland on August 22.

Rev. Father O'Doherty, who is loved not only in the Cathedral parish but beyond its confines, celebrated on August 15 the second anniversary of his ordination to the priesthood. He was educated in Sligo, Maynooth, and Paris, and two years ago was ordained by his Lordship the Bishop of Galway in the City of the Tribes. On Friday night the Rev. Fathers Brennan and O'Malley, and the ladies of the parish entertained him in St. Patrick's Convent School, where the Guard of Honor, whose spiritual director he is, presented him with a valuable surplice and the following address:— 'Rev. and Dear Father,—On this the anniversary of your ordination we have a doubly pleasant duty to perform—to wish you every happiness and many many happy returns of the day, and to thank you for all the care and interest you have lavished on us while

you have been the director of our society. That you may be spared for many long years to guide us is the earnest wish of the Guard of Honor.'

A novena in preparation for the Feast of the Assumption was held at St. Benedict's. Every afternoon the children were prepared and instructed, and Benediction followed. On the morning of the feast 400 children, of whom 110 made their First Communion, attended the 8 o'clock Mass, which was celebrated by the Right Rev. Mgr. Gillan, V.G. After Mass the children adjourned to St. Benedict's Hall, where breakfast was provided by the Sisters of St. Joseph and the Children of Mary. They afterwards attended 10 o'clock Mass, of which Rev. Father Brennan, of Te Kuiti, was celebrant, Monsignor Gillan, V.G., and Father Forde being deacon and subdeacon respectively. Monsignor Gillan briefly addressed the children, and impressed upon them the great importance of that day, one which they would ever remember in after life. In the evening the children renewed their consecration to the Blessed Virgin. Monsignor Gillan preached a most instructive sermon. Our Lady's altar was very tastefully decorated. The devotion of the Forty Hours' Adoration commenced on Sunday, and was continued night and day without interruption. Adoration was maintained throughout the night from 10 p.m. until 6 a.m. by the men of the sacred Heart sodality and the St. Vincent de Paul Society, and during the day by the ladies of the Sacred Heart sodality and St. Vincent de Paul Society. On Sunday evening Rev. Father Brennan preached, and on Monday evening Monsignor Gillan preached, and announced that the offertory collection would be given to the St. Vincent de Paul Society. The devotion concluded at the 10 o'clock Mass on Tuesday. A feature of the devotion was the artistic manner in which the high altar was decorated by the Sisters of St. Joseph.

In the report of the entertainment lately given to the children of St. Benedict's parish there was a mistake. It was Miss A. Graydon and her assistants from Grey Lynn, ably backed by Rev. Father Forde, who provided the whole entertainment, the result of which was that a handsome sum was netted for the bazaar fund.

Oamaru

The numerous friends of Mr. and Mrs. Thomas Cartwright, of Awamoa, will be pleased to learn that their daughter, Miss Eileen, who met with a bicycle mishap recently, is about again, and well on the way to recovery. Some little time will elapse, however, before Miss Cartwright is in possession of her usual robust strength.

After many years as organist of St. Patrick's Choir, Miss Hannon has found it necessary, owing to the lack of time for practices, to relinquish the position, which she has faithfully filled with credit to herself and satisfaction to all concerned.

Miss K. Cartwright, A.T.C.L., L.A.B., has been appointed organist, and Miss H. Cartwright, A.T.C.L., will fill the position of conductor.

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Presentation to Father Bowe, Carterton

There was a large gathering of the Catholic congregation at Victoria Hall, Carterton, last evening (says the *Wairarapa Daily News* of August 14), the occasion being a social to the Rev. Father Bowe on his approaching departure to Dannevirke. The affair had been arranged at very short notice, the announcement of Father Bowe's departure only having been made on Sunday; but it was excellent in every respect, and most enjoyably carried out by members of the congregation, Mesdames Berrill and Dudson acting as hostesses. Songs were contributed by: Mrs. Wilkins, 'Every ship will find a harbor'; little Dolly Dudson, 'Take me back to heaven, daddy'; Mr. Beal, 'Asleep in the deep'; Miss Redmond, 'Sing me something Irish'; Mrs. Nix, 'Come back to Erin.' Accompaniments were played by Mrs. Dudson, Miss Dudson, Miss Maguire, and Miss Redmond. Little Miss Therza Rogers performed a classical dance with delightful daintiness and grace.

At a suitable interval Mr. J. A. Dudson and Mr. R. J. Chapman escorted Father Bowe to the stage, and the former made a presentation to the Rev. Father on behalf of the Carterton congregation. Mr. Dudson said the duty which had been thrust upon him at short notice, was both pleasing and painful. It was to offer a token of appreciation to Father Bowe, and at the same time say good-bye to him, and wish him God-speed on his journey to a new district. Father Bowe had been among them for some six years, and had faithfully devoted himself to the spiritual welfare of the congregation and promoted their temporal improvement. The Rev. Father had been working earnestly at a special object, and had secured some £400 towards it, but was now called away before completing his task. However, he had left a nice nest egg for his successor. They were all very sorry to lose Father Bowe, but he was going to a larger parish, and would therefore have a greater scope of work. He asked Father Bowe to accept a purse of sovereigns as a small token of the esteem in which he was held by the congregation of Carterton. The gift carried with it the best wishes of all for his future happiness and success in his work.

Mr. C. Sullivan, then asked Father Bowe to accept a travelling rug and bag from the Featherston parishioners, with their good wishes.

In acknowledging the gifts and kind words accompanying them, Rev. Father Bowe said that anything he had done was but his duty, and his duty had been a labor of love, and he could have done nothing without the hearty co-operation he had received from the congregations at Carterton, Martinborough, Greytown, and Featherston. This had been his first parish, and naturally he felt a peculiar and particular interest in the people first placed under his charge. He was sorry to leave them, but he had to obey orders. He had not thought he would have had time to bid farewell to all the parishioners, but he now found that his successor, Father Kinkead, could not arrive until after Sunday week, and this would give him opportunity to see most of them before he left. He thanked Mr. Dudson and Mr. Sullivan for their kindly remarks, and the people for the presentations. With regard to the sovereigns, he asked to be allowed to hand them back to be added to the fund for their own school, as referred to by Mr. Dudson. He expressed his gratitude to the people for their many acts of kindness to him since he came into the parish, and complimented the Carterton ladies of the congregation for the fine social they had given in his honor at such short notice.

The generous offer of Father Bowe to devote his gift to the school fund was vigorously declined, and it was insisted that he should keep it for his personal use.

Vocal items were then contributed by Miss and Mr. Dudson. A most pleasing supper, provided and served by the ladies, was enjoyed by all. A very successful function was closed by the singing of 'Auld lang syne.'

CATHOLIC FEDERATION

WELLINGTON.

The Dominion Executive met last Thursday at the presbytery, Patterson street, Mr. Geo. Girling-Butcher presiding. Mr. Kennelly, treasurer of the Ormond branch, who is on a visit to Wellington, was present. It was decided to interview the Hierarchy on the occasion of their visit to Wellington, and to lay before them matters of interest. It was decided to call in the petitions, both signed and unsigned forms, and the secretary was instructed to circularise each parish for that purpose. A communication was received from the Catholic Federation of Victoria seeking the co-operation of the New Zealand Federation in obtaining a visit from the Rev. Father Bernard Vaughan, S.J., to Australia and New Zealand. It was decided to refer the matter to the Hierarchy for the necessary permission. It was also decided to refer remits in connection with immigration and literature from the Dominion Council to diocesan councils for action. The Executive is still in communication with the Government in respect to the subsidy for housing of immigrant girls. The question of organisation will be dealt with at the next meeting. It is feared that parish committees are not fully alive to the extreme importance of enrolling every Catholic. Some are of the opinion that there is not enough work for parish committees. This is a fallacy, and shows that people who talk like this are not conversant with the aims and objects of the Federation. If the work of enrolling every Catholic is complete, there is the work of disseminating Catholic literature. What is being done to increase the circulation of Catholic newspapers? How many in the parish are, for instance, subscribing to the *N.Z. Tablet*? What is being done to circulate Catholic Truth Society publications? Is the committee catering for the welfare of Catholic societies, such, for instance, as the St. Vincent de Paul Society, the Hibernian Society, and young men's clubs? There is plenty of work to do, and if each committee has zealous and devoted officers, it will be a labor of love to see the Church progressing in their respective parishes. The committees will shortly be supplied with the amended copies of the constitution and rules, and also reports of the Dominion Council meeting, recently held in Wellington.

ANSWERS TO CORRESPONDENTS

JUSTICE.—We have dealt with the matter at length in another column, and it does not seem necessary to add anything to what we have there said.

T. MCGLOIN.—We have no information regarding the distribution of the *Independent* subscription, which was, we understand, for temporary distress caused by an epidemic. The *Independent* fund has been declared closed.

F.R.—The last Eucharistic Congress was held in April because of the climatic conditions of Malta. The date of the next Congress (at Lourdes) has not yet been fixed, but it will be held in the early autumn, possibly about August 15, the date of the Feast of the Assumption.

IRISH.—You do not give sufficient particulars to enable a definite answer to be given. If your sister has already purchased, and is paying off the principal and interest, a lump sum in payment of the balance will be accepted at any time. The precise amount of the lump sum due varies under the different Acts, and could only be finally determined by application to the Land Purchase Commissioner. If she has not yet purchased, she can only do so if a majority of the tenants and also the landlord are agreeable to the sale of the holdings; or if her land comes under the jurisdiction of the Congested Districts Board. In the latter case the Board can compel a sale, and they have a final say in determining the price.

HELD OVER

Owing to pressure on our space we have been obliged to hold over 'Commercial,' 'Items of Sport,' and some diocesan news.

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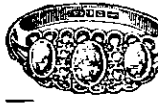
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DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 18.

In the course of his instruction on the Assumption of the Blessed Virgin, in the Church of Our Lady Star of the Sea, Sumner, on last Sunday morning, the Rev. Father Murphy, B.A., alluding to appeals to the secular press for information on Catholic doctrine, an instance of which appeared only the day previous in one of the local newspapers on the very subject of which he was then treating, said it was proof of a woful lack of sincerity on the part of writers. It was incomprehensible to the Catholic mind, that such a source of enlightenment should be sought, where little or no knowledge of the Church's teaching was obtainable, whilst such willing and ever-ready mediums—the Church itself and the Catholic press—were available to supply a reliable answer in regard to such matters.

As it was necessary for the Sisters of Nazareth to forego this year the annual benefit entertainment, given on St. Patrick's Day, and which for many years had provided very welcome help to their institution, Mrs. Arthur Mead and her pupils, assisted by Mr. Ernest Empson, have decided to give a musical recital in the Theatre Royal on Monday evening, September 8. The whole of the proceeds will be devoted to the aid of Nazareth House. Although the merits of the recital alone, to say nothing of the most deserving object, is sure to draw a crowded audience, still it is the ardent desire of many friends to enhance the benefit whilst the opportunity offers, and for this reason strenuous efforts are being made, in its interests, and tickets are being bought up rapidly.

The Marist Brothers Old Boys' Association musical and dramatic section gave an enjoyable entertainment in the King's Theatre on last Saturday evening to a good audience. As a result the fund for furnishing the association's section at the forthcoming Cathedral carnival should be considerably augmented. The items were varied in character and were well received, recalls being frequent. Vocal items were given by Mrs P. Worsdale, by the Misses I. Main and Gardner, and by Messrs. S. I. Jameson, Trewern, B. Rennell, and Falvey. Mr. Bob Penman sang several Scottish humorous songs very successfully, and Mr. S. I. Jameson and the M.B.O.B. company gave the song and chorus and dance, 'Boys of the ocean blue,' very effectively. An Irish jig was admirably danced by Miss Gladys McCallum and Mr. J. Budge, Miss O'Connor's pupils gave an eight-handed reel very nicely, and Miss Melba Sargison and Mr. Budge were successful in the Danube waltz clog. Mr. Wilson gave a cornet solo acceptably. The M.B.O.B. orchestra played several selections. The concert concluded with the farce 'Judge Justice,' in which the parts were taken by Messrs. S. I. Jameson, M. Toomey, W. J. Barnett, C. G. Baker, A. McDonald, J. Currey, J. Budge, J. McCarthy, and Master N. Morrison. The concert was in aid of a stall at the bazaar, and the honorary secretaries were Messrs C. C. Baker and W. J. Barnett, and the stage managers Messrs. J. Budge and H. Kennedy.

'Ozanam Lodge,' the newly-erected compact and commodious meeting rooms for the Society of St. Vincent de Paul and other parish organisations of St. Mary's, Christchurch North, was formally opened on last Tuesday evening. St. Mary's Conference of the Society of St. Vincent de Paul held their usual weekly meeting there, and then adjourned to spend what was a most enjoyable social evening.

The Very Rev. Dean Hills, S.M., V.G., in handing over the building for the purpose for which it was erected, welcomed the brothers of the conference to their new and comfortable quarters, and also the members of the other conferences who were present. A want long felt in the parish, he was pleased to say, had now been supplied, and he knew the members of the society would make the best use of the facilities now provided for carrying on their charitable work. The rooms would, too, be available for meetings of other bodies working in the interests of the parish and the Catholic cause generally. Already their convenience

had been tested by a meeting of the branch of the Catholic Federation, and what was of the most consideration, the accommodation provided would obviate the necessity of disturbing the existing arrangements of the schoolroom which hitherto was the only other meeting place available.

The Rev. Fathers Hoare, S.M., and Dignan, S.M., were among those present. The former, on behalf of the conference, very cordially thanked Dean Hills for the splendid hall he had provided, together with the furnishings and all necessities. It was but one more proof, if such were needed, and a most generous proof of the deep and consistent interest the Dean took in the society, and he trusted it would remain for a very long time a centre of charitable and parochial activity, as it would be a monument to the zeal and thoughtfulness of their revered rector.

Bro. F. C. Delany, president of St. Mary's conference, on behalf of the members, through Father Hoare, presented the Very Rev. Dean Hills with an enlarged photograph of himself (the Dean) in oak frame, to be hung in the new rooms.

The president of the particular council of Christchurch congratulated the conference on the possession of its own meeting rooms. This was a privilege not exclusively enjoyed, to his knowledge, by any other conference. He expressed to the Dean the appreciation of the society generally for this signal mark of his regard for the well-being of the branch.

In accepting the gift of the conference, the Very Rev. Dean said it was a pleasure to him to help a society which was doing so much real good in the parish. They were all workers, and they not alone discharged the duties—and not always pleasant ones—incidental to their society, diligently and zealously, but they often sought other work from him, so desirous were they of being helpful to himself, his priests, and the parish. The conference, he said, had largely increased in membership, but he had set his mind on attaining at least fifty. When this number was gained, he would probably, like the oft-quoted character in a famous book, 'want more,' but fifty was his present limit.

Ozanam Lodge is partitioned into two spacious apartments—one, 30ft by 20ft, is that occupied by the Society of St. Vincent de Paul, the other, 20ft by 15ft, by St. Mary's Confraternity of Diocesan Ladies of Charity. Along the interior walls of each room are wardrobes and cupboards for various purposes. There are separate entrances, and the building is well lighted and heated. It was designed by and erected under the personal supervision of the Very Rev. Dean Hills, and in each regard it does him infinite credit. It stands on a concrete foundation, and was erected at a cost of £220. Messrs. W. Shaw and Son were the builders, day labor being employed, during slack times—an arrangement so well suiting the builders that they put their best work into the structure at a considerable reduction on ordinary cost.

OBITUARY

MRS MARGARET SAVAGE, TOTARA FLAT.

The news of the death of Mrs. Margaret Savage, wife of Mr. M. Savage, farmer, of Totara Flat, will be learned with profound regret by a large circle of friends. The deceased lady was 82 years of age, and had been resident with her husband in Totara Flat since the very early days. After a long illness the end came on Saturday, July 26, when she passed peacefully away in her home. The deceased lady was a most exemplary wife and mother, a kind and hospitable neighbor, a true Christian, and one of the oldest and most respected residents of the Grey Valley. She leaves a husband, two sons, and one daughter, for whom great sympathy was felt.—R.I.P.

ST. MARY'S ORPHANAGE, AUCKLAND

We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland: F. L., Invercargill, 10s.

Wm. R. Kells

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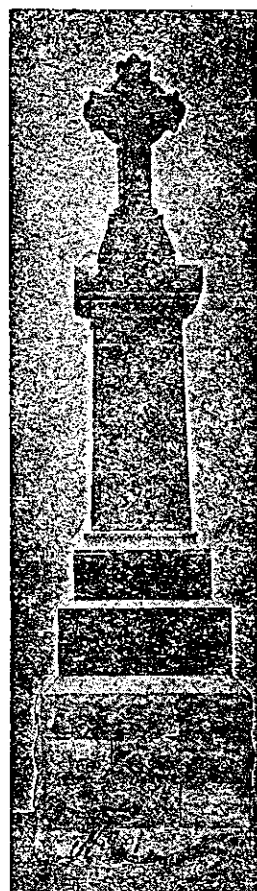
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DEATHS

EGAN.—At the Hamilton Hospital, **Sylvester Egan**, late of Pahiatua; in his 36th year; deeply regretted.—**R.I.P.**

McSWIGAN.—At his residence, Esplanado, Kaikoura, on Tuesday, August 5, 1913, **Patrick**, beloved husband of **Margaret McSwigan**; aged 64 years.—**R.I.P.**

SAVAGE.—At Totara Flat, on July 26, **Margaret**, the beloved wife of **M. Savage**; aged 81 years.—**R.I.P.**

STRATZ.—On August 9, at her residence, 111 Grafton road, Auckland, **Annie**, wife of **J. F. Stratz**, jeweller; aged 53 years.—**R.I.P.**
Interred at Waikaraka.

TO READERS OF THE 'TABLET.'

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MANAGER, Tablet, Dunedin.**MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.**

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

*Die 4 Aprilis, 1900.***LEO XIII., P.M.**

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

*April 4, 1900.***LEO XIII., Pope.**

THURSDAY, AUGUST 21, 1913.

THE COADJUTOR-ARCHBISHOP

ARCHBISHOP O'SHEA, whose consecration, with all the solemn and impressive ceremony with which the Church has invested so important a function, we record in another column, has already won such a warm place in the hearts of the Catholics of Wellington, both city and province, that he enters on the duties and responsibilities of the episcopate with the assured certainty that in all his labors and projects for the advancement of religion in the archdiocese he will have the whole-hearted support and co-operation of a loyal and loving people. His Grace has well earned the esteem and affection in which he is so universally held. Gentleness, courtesy, humility, largeness of mind and heart, are qualities which no one can resist; and when to these are added deep personal piety, unflinching tact and prudence, an almost insatiable capacity for work, marked ability as an administrator, and whole-souled devotion to his high calling, it is easy to see that the new Archbishop will exert an important and ever-increasing influence on the destinies of the Church in this young and growing country. With his Grace's past career we have already dealt in detail in the pages of the *Tablet*; and his past record is the best and surest guarantee for his achievements in the future. On four great and important activities of the Church his Grace can be depended, in particular, to leave his mark—on education, on the work of Catholic organisation in the recently established Federation, on the advancement of the interests of the H.A.C.B. Society, and on the great and noble work of charity represented by the Society of St. Vincent de Paul. In one respect his

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Grace's accession to the episcopate is almost unique. Archbishop O'Shea is still only a little over forty years old; and it is rare indeed that an archbishop assumes the duties of his high position in such close and sympathetic touch with the young people of his flock, with whom the future of the Church is so intimately bound. On behalf of the Catholics of the Dominion we offer his Grace respectful congratulations; and assure him of our warmest wishes and earnest prayers for a long and successful career of service for the Master and His Church. *Ad multos et plenos annos.*

THE BAITING OF DR. GIBB

We publish elsewhere in this issue the 'Open Letter' to the Rev. Dr. Gibb in which the Very Rev. Dean Power, of Hawera, deals in vigorous and comprehensive fashion, and with his accustomed literary grace, with the questions presented at Dr. Gibb's Bible-in-schools meeting at Hawera, and with the Presbyterian divine's utter failure to fairly and squarely face the plain issues submitted to him. The whole of the questions and answers given at the meeting are reported in the *Hawera Star* of August 2; and they make extremely interesting reading. The points embodied in the questions were all exceedingly well taken; but perhaps the neatest and completest 'bowl out' to the lecturer was administered in connection with the questions relating to the religious test imposed upon the teachers by the League's scheme. The questioner stated that under the proposed system he considered a religious test would be introduced and asked the doctor if it was right that any teacher should be subjected to such a test. In reply, Dr. Gibb labored hard to show that no religious test was imposed. He quoted the Queensland lesson book as an example, contending that no Catholic teacher—and, by implication, no teacher at all—could take exception to those lessons, and stated that he would be quite willing that a Catholic teacher should supervise his child in the reading of those lessons.

The questioner prefaced his next question by instancing the case of a teacher who said to the children that he hoped they read their Bible. He did, but he did not believe a word of it. 'How,' asked the questioner, 'would you like your child to be taught in that manner?' With the innocence and rawness of a school boy, the impulsive and impetuous cleric put his head right into the noose. We quote the report: 'Dr. Gibb, with much feeling, said such a man should be put out of the school straight. He was moved with indignation to the very depths of his soul that any man should give utterance to such an expression. Such a man was a knave and should be driven out of the school.' And a minute before the lecturer had tried to show that the Bible lessons involved no religious test for the teacher! The questioner's natural and obvious retort was: 'The doctor says there is to be no religious test, but he has just stated that a certain class of man should be driven out of the school'—and the applause which followed showed that the audience thoroughly grasped the situation. League apologists have, without exception, shaped badly at question time; but we have thus far met with nothing quite so delicious as the way in which the hot-headed Dr. Gibb gave himself and his case away, and delivered himself helplessly into the hands of the enemy.

THIS WEEK'S ISSUE

The Coadjutor-Archbishop of Wellington—impressive consecration ceremony. Pages 35, 33.

An 'Open Letter' to the Rev. Dr. Gibb by Dean Power—extraordinary evasive methods exhibited and exposed. Page 23. Dr. Gibb in the toils. Page 34.

Catholics and the Y.M.C.A.—how 'members' are manufactured in New Zealand. Page 21.

Politics and Sectarianism—a word about the Grey election. Page 21.

The Palmerston controversy—a final letter and a challenge. Page 43.

Notes

The Benediction Ceremonial

We draw the attention of our clerical readers to the translation of the Benediction ceremonial given in the *Ritus Servandus* recently issued by Burns and Oates, which appears elsewhere in this issue. The translation has been specially made for the *N.Z. Tablet*.

The 'Menace'

A Wellington correspondent sends us a copy of what, with cutting sarcasm, he describes as 'that truthful and peaceful paper, the *Menace*.' It was given to him by a Wellington citizen—a Protestant—holding an important public position. 'This gentleman was so disgusted with the paper,' writes our correspondent, 'that he wrote to the Postmaster-General, asking if it could not be prevented coming through the post as indecent literature.' All honor to our Protestant friend. Thank Heaven, New Zealand citizens, however Protestant they may be, have no stomach for filth of the *Menace* kind.

Still Running

League apologists up north are still devoting themselves to the healthy but not very heroic exercise of running away. Early in the present month the Rev. Isaac Jolly, M.A., one of the ablest of the League champions, was announced to 'reply to Rev. Dr. Cleary' at Paeroa; and as soon as Bishop Cleary was made aware of the fact he addressed a personal and pointed offer to Mr. Jolly, expressing his willingness to submit himself to relevant questioning by Mr. Jolly for one hour on the subject of his (Bishop Cleary's) attitude towards the Bible-in-schools proposals, and asking that he should be allowed to question Mr. Jolly for a like period, with the usual provisions regarding a time-limit for each answer and the right of each questioner to rise to a point of order. As an alternative, Bishop Cleary offered to meet Mr. Jolly or any other League leader in public debate on the subject of the League's scheme; and further generously undertook, if either proposal was accepted, to pay full hire of hall or theatre, at Paeroa or elsewhere, together with the fare of any League leader from Wellington, or elsewhere. As usual, both offers were emphatically declined. Similar offers have been sent to the League branches at Tauranga and Rotorua; and have been published in the local papers with excellent effects.

DIOCESE OF DUNEDIN

His Lordship Bishop Verdon, who went to Wellington last week to assist at the consecration of Archbishop O'Shea, is expected back in Dunedin at the end of the week.

On the Feast of the Assumption Masses were celebrated at 6.30, 7, 8, and 11 o'clock at St. Joseph's Cathedral, and notwithstanding the inclemency of the weather there were good congregations.

Rev. Father Buckley presided at the meeting of St. Joseph's Men's Club on Monday evening, when there was a fair attendance. The programme consisted of an instructive lecture by Mr. H. Gallagher, who, on the motion of Rev. Father Buckley, seconded by Mr. E. W. Spain, was accorded a very hearty vote of thanks.

A card tournament between members of the Hibernian Society and the U.A.O.D. (Otago Lodge) was held in St. Joseph's Hall on Tuesday evening, the former being the winners by 17 games to 15. During the evening songs were contributed by Bros. T. J. Hussey, Walker, W. Atwill, J. Carr, Beasley, F. Johns and Aston. Bro. Hussey (president of the Hibernian Society), who occupied the chair, in welcoming the visitors, pointed out that there was a sort of connection between the Druids and the Hibernians, as in the early days the Druids were held in high esteem in Ireland.

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The Sacrament of Confirmation will be administered in St. Joseph's Cathedral on the second Sunday in September.

Now that the date for the opening of the bazaar in aid of the building fund of the Christian Brothers' School is drawing near, the stallholders and their assistants are displaying commendable zeal in preparing goods for their stalls, and the generous encouragement which they are receiving on all sides should certainly be an incentive to still greater efforts on their part. Everything points to the fact that the bazaar will be the most successful of its kind ever held in Dunedin. The training of the participants in the spectacular display, which promises to eclipse all previous efforts in this line, is going on steadily, and the attendance at the rehearsals is all that could be desired.

The newly-formed branch of the H.A.C.B. Society (St. Mary's) in Mosgiel held its second meeting on Tuesday night, August 13, in the schoolroom. Bro. J. P. Walls (president) presided over a good attendance of officers and members. Two new full benefit and five honorary members were initiated. Included in the latter were Rev. Fathers Morkane and Collins, and Rev. Dr. Kavanagh, of Holy Cross College, and two of the older male members of the congregation (Messrs. E. O'Neill and James Walls). Rev. Father Liston's clearance from the St. Joseph's (Dunedin) branch was received and accepted. The branch now numbers 26 full benefit and 8 honorary members. Everything promises to a most successful career for the branch. In the course of the business it was resolved that a meeting of ladies of the parish be held on Sunday afternoon with a view to a number of them becoming members. Bro. Doolan (Dunedin) was present, and gave much useful information to the officers and members. On the motion of the Rev. Father Liston his kindness was acknowledged.

Rev. Father Coffey, Adm., in announcing at St. Joseph's Cathedral on Sunday that Masses would be celebrated every Sunday in future at 8.30 o'clock in the Church of Mary Immaculate, Kaikorai, and at 10 o'clock in the Mornington Hall, incidentally mentioned that opportunities for the people to comply with their religious duties had been in some instances doubled within recent years. Some time ago there were only four Masses every Sunday in the parish—three at the Cathedral and one at the Sacred Heart Church (North-east Valley)—now there are eight—four in the Cathedral, two at the North-east Valley, one at Kaikorai, and one at Mornington. A few years ago there were only two churches, at present there are three, with the probability of another in the near future in Mornington. Evening devotions, which were commenced on Sunday week in the Sacred Heart Church, will be held regularly in future. The opening this year of a school in connection with the Church of Mary Immaculate has also increased the educational facilities of the parish.

Last evening, 'A Bit o' Blarney' was produced at His Majesty's Theatre by a strong company of amateurs, the proceeds being in aid of the furnishing of the St. Vincent de Paul Stall at the forthcoming bazaar, to be held in aid of the Christian Brothers' School building fund. Apart altogether from the excellence of the production, the object is one which is deserving of liberal support. As the piece had been carefully rehearsed for some time, and as the performers have a well-deserved reputation for conscientious work, it was no wonder that their initial performance was witnessed by an appreciative and representative audience. The following was the cast of characters:—Rody (the Rover), Mr. T. J. Anthony; Cudeen Cassidy, Mr. R. B. Reynolds; Squire Rossmore, Mr. G. G. Denniston; Edward Lawton, Mr. W. W. Crawford; Teddy Burke, Mr. J. W. Elliott; Captain Castleton, Mr. C. V. Hill; Corkerry, Mr. J. Budge; Darboy Darney, Mr. P. Carolin; Rosaloon O'Connor, Miss Ethel Young; Lady Patrice, Miss Lillian King; Shevaun Jack, Miss A. Hooley. The piece was produced

under the supervision of Mr. T. J. Anthony, Mr. J. Power being scenic artist, and Signor Squarise musical director. 'A Bit o' Blarney' will be repeated to-night (Thursday), when there should be a crowded house.

THE COADJUTOR ARCHBISHOP OF WELLINGTON

IMPRESSIVE CONSECRATION CEREMONY

(By telegraph, from our own correspondent.)

August 18.

The Most Rev. Dr. O'Shea, S.M., was consecrated Coadjutor-Archbishop of Wellington on yesterday morning in the Sacred Heart Basilica by his Grace Archbishop Redwood, who was assisted by his Lordship Bishop Verdon, Dunedin, and his Lordship Bishop Cleary, Auckland. The ceremony commenced at 9 o'clock, the church being packed, and hundreds were unable to obtain admission. There was a large number of visiting clergy present, including Very Rev. Father Ryan, S.J. (Melbourne), Right Rev. Mgr. Brodie and Very Rev. Dean Darby (Auckland), Very Rev. Dean Regnault, S.M. (Provincial of the Marist Order), Ven. Archdeacon Devoy, Very Rev. Father Roche, and Rev. Fathers Lynch and Tuohy, of the Redemptorist Order, Very Rev. Deans Holley (Wanganui), Power (Hawera), Smyth (Greenmeadows), Carew (Greymouth), Tubman (Timaru), Very Rev. Father O'Connell, Rev. Fathers Kerley, McCarthy (Marist Missioners), Very Rev. Father Keogh (Hastings), Rev. Fathers Le Preire (Wairoa), McDonnell and Kimbell (Greenmeadows), Ainsworth (Nelson), Fay (Blenheim), Delach (Otaki), and all the Wellington clergy. Ven. Archdeacon Devoy and Very Rev. Dean Holley were assistant priests at the Archbishop's throne, whilst Very Rev. Deans Smyth and Regnault were assistants to the Most Rev. Dr. O'Shea. Rev. Fathers Hurley and Schaefer were masters of ceremonies. The religious Orders were represented by the Marist Brothers, the Sisters of Mercy, Sisters of Compassion, and Sisters of the Mission. Mr. John O'Shea and Sister Mary Aloysius, brother and sister of the Most Rev. Dr. O'Shea, were present, and also Mr. G. W. Russell, M.P. An additional temporary altar was erected in the main sanctuary, the permanent altar being for his Grace Archbishop Redwood, and the temporary altar for the new Archbishop. The procession of hierarchy, clergy, and acolytes to the church commenced the ceremony. The Archbishop-elect presented himself duly robed in white, as a priest, to the consecrating prelate. The apostolic mandate was read by Rev. Father Hickson, after which the episcopal oath was taken, and the examination was proceeded with. After the examination, the Mass began, the Consecrating Prelate at the high altar, and the Archbishop-elect at the special altar. During Mass the ceremony was continued. After the Epistle, the clergy present chanted the Litany of the Saints, whilst the Archbishop-elect prostrated himself. At the conclusion of the Litany, the Archbishop-elect knelt before the Consecrating Prelate, who, with the assistant Bishops, placed the Book of the Gospels over the neck and shoulders of the Archbishop-elect to remind him that he accepted the tiara of the Gospels, and that, although he was head of his Church, yet he was under its laws. This was followed by prayer, and the consecration preface commenced. The hymn, 'Veni Creator,' was sung, after which the head and hands of the Archbishop-elect were anointed, the crozier, rings, and Book of the Gospels were blessed, and handed to the new Archbishop. Then came an interesting part of the ceremony—the offering by the new Archbishop to his consecrator of two loaves and two small barrels of wine. After this the Communion followed, and the mitre was then placed on the head of the new Archbishop, and he, accompanied by the assistant Bishops, proceeded down the main aisle and blessed the congregation.

Very Rev. Father Ryan, S.J., of Melbourne, preached an eloquent sermon, in which he described the



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growth of the Church from the time of the Apostles until the present day.

The ceremony lasted nearly three hours, and at its conclusion the prelates, clergy, and committee were photographed and entertained at luncheon by Archbishop O'Shea at the Guildford Terrace school, and at which his Grace presided. The following toasts were honored:—'The Pope and the King,' 'His Grace the Coadjutor-Archbishop,' proposed by his Grace Archbishop Redwood, and feelingly responded to by Archbishop O'Shea, who thanked the visiting prelates, clergy, and committee for their kindness to him; 'The Hierarchy of New Zealand,' proposed by Very Rev. Dean Regnault, and responded to by his Grace Archbishop Redwood, and their Lordships Bishops Verdon and Cleary, and Dean Hills (representing Bishop Grimes), 'The Visiting Clergy,' responded to by Very Rev. Father Ryan, S.J., and Right Rev. Mgr. Brodie; 'The Ladies,' proposed by Very Rev. Father O'Connell, S.M., and responded to by Messrs. M. Flynn (Auckland) and B. Doherty (Wellington).

At St. Joseph's Church, Buckle street, in the evening, his Grace Archbishop O'Shea sang Solemn Pontifical Vespers, the large church being packed to overflowing. Rev. Father Thos. McCarthy, Marist Missioner, preached an eloquent sermon from the following text:—'Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own Blood' (Acts of the Apostles, xx., 28).

At the conclusion of the sermon his Grace Archbishop O'Shea thanked the preacher, the clergy, and people for their prayers, Communion, and Masses, and many acts of kindness.

To-day the visiting prelates and priests were taken out for a motor drive to the suburbs and other places of interest. To-night a most successful conversazione was held in the large Town Hall. His Grace the Coadjutor-Archbishop was escorted from his residence to the hall by a procession, consisting of the Hibernian Society as a guard of honor, St. Patrick's College Senior Cadets, St. Vincent de Paul Society, Children of Mary, and two bands—the City and Jupp's. His Grace Archbishop O'Shea received a most enthusiastic reception from the large gathering assembled. Addresses were presented by the laity, clergy, Wellington district Hibernians, and the New Zealand Executive of the H.A.C.B. Society, which were read respectively by Mr. J. J. L. Burke, Very Rev. Dean Power, Messrs. P. D. Hoskins, and D. Flynn. A purse of sovereigns accompanied the address from the laity. Very Rev. Dean Power, and Messrs. J. J. L. Burke, Martin Kennedy, and D. Flynn delivered speeches, as also did his Grace Archbishop Redwood and his Lordship Bishop Cleary, who was most enthusiastically received, the large audience rising and cheering him as he rose.

His Grace Archbishop O'Shea received a great reception on rising to respond to the addresses and speeches. He feelingly thanked the Archbishop, Bishops, clergy, laity, and Hibernian Society for the sentiments expressed. He spoke at some length, and was cheered again and again by the vast audience.

His Grace Archbishop Redwood announced that the new Vicar-General would be Very Rev. Dean McKenna, of Masterton, now on a visit to Europe.

Apologies were read from his Excellency the Governor, the Prime Minister, Sir Joseph Ward, and many others. The following contributed to a splendid musical programme:—St. Mary's Choir (under Mr. E. J. Healy), Miss Morrison, Signor Truda, Misses Agnes Segrief and McEnroe, and Mr. C. Hickmott. The proceedings terminated with the old and well-known hymn, 'Faith of Our Fathers,' played on the large organ by Mr. W. McLaughlin, the large audience standing and joining with enthusiasm in singing it. Thus concluded one of the most enthusiastic and historical events in the history of the Church in New Zealand.

[Additional particulars will appear in our next issue.]

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CORRESPONDENCE

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

THE CONCERT PLATFORM.

TO THE EDITOR.

Sir,—It is evident from the tone of A. C. Nottingham's letter, which appeared in your issue of July 24, that the writer is a person with a very elementary knowledge of music. He asks why singers sing in foreign languages. He says that a singer sings in Italian because afraid of the criticism which might be levelled at her English rendition of the song. Now let us study the position. Firstly, what songs are sung in Italian? Assuredly only those which were originally written in Italian by Italian composers. We do not hear colonial singers singing songs in Italian which were originally written in English. But why, you may ask, are the Italian songs not translated into English so that we may all understand what the singer is singing about? For answer let me ask the questioning one to take up his copy of Mascheroni's 'For all eternity.' Let him sing it first in Italian and secondly in English. Then let him ask himself to which he was able to give the more artistic rendering. He will find that where, in the Italian a phrase ended, in the English translation he was only half-way through a word and had to pause here most likely for breath, thus interrupting the flow of the words, which make up the story upon which our friend sets so much stress. The beauty of the melody, too, which is perhaps the most integral part of the song, is by this bad phrasing marred. I could enumerate the instances a hundred fold, but space does not allow. In conclusion I would like to draw your correspondent's attention to our own Masses. Let him translate these into English and then ask himself if he thinks they sound as beautiful as when sung in Latin.—I am, etc.,

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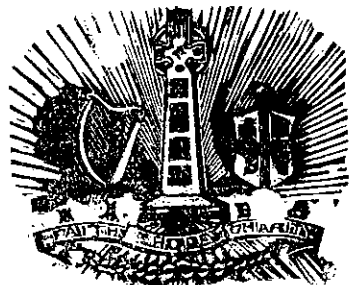
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Irish News

GENERAL.

Sixty thousand people, including Mr. John Redmond, M.P., witnessed the great G.A.A. football final at Jones's Road, Dublin, on June 28, when Kerry beat Louth by 2 goals 4 points to 5 points.

The Government has nominated Mr. Dillon, Mr. Swift MacNeill, Mr. Healy, and Mr. James Hope as members of a committee comprising sixteen M.P.'s of various parties charged with considering whether any alterations are desirable in the practice and procedure of the House of Commons.

Mr. Dillon joined Mr. Birrell in a meeting at Bristol on June 27, which closed the Nationalist retort to the recent Carson campaign. The Colston Hall, accommodating 5000 people, was crowded to excess, and a crowd of 15,000 outside clamored vainly for admission.

Mr. Jas. McGarvey, of Dirnan, Lissan, Cookstown, who, on the occasion of his 102nd birthday last November, was the recipient of a congratulatory letter from his Majesty the King, died on June 26, after a few weeks' illness.

Cardinal Logue paid his first visit to Lough Derg on June 30 and was presented with an address on behalf of the pilgrims by Canon Keown. In replying, his Eminence said that in making the stations the pilgrims were walking in the footsteps of saints, and found the peace which surpassed all understanding—peace with God. The Cardinal made a tour of inspection of the island.

Writing in reference to the recent seizures of arms at Belfast and other Irish ports, the military correspondent of a London weekly says:—'The rifle destined for General Carson's forces is the Vetterli pattern, 1884, which was displaced in the Italian army by the Mannlicher Caracans pattern, 1891. The obsolete weapons, bought for the extermination of the Nationalists, can be obtained for fifteen francs complete. The Ulstermen's military experts pay £1 10s for them. Shocking extravagance!'

Year after year the Wicklow Harbor Board gives a lesson in toleration. At the last meeting of that body Mr. Samuel F. Pim, a Protestant, was unanimously re-elected chairman for the eleventh time. Mr. McCarroll, who proposed the election, said that if the same spirit was shown in Ulster it would lead to a great deal more harmony and happiness than existed there at present.

Mr. Valentine Kilbride, the well-known Dublin solicitor, has been appointed Taxing Master in the High Courts in succession to the late Mr. John Mathews. Mr. Kilbride comes of an old County Kildare family, who threw in their lot with their poorer brethren during the eviction campaign on the Luggacurran estate, and became victims to their loyalty, suffering eviction from a fine holding.

THE LITTLE SISTERS OF THE POOR.

An interesting case came up for decision the other day in the Dublin Courts regarding a bequest which had been left to the Little Sisters of the Poor in Dublin. A Catholic lady, recently deceased, had left a considerable sum in her will directing that it should be invested and the revenue from the investment paid to the Little Sisters' Home in Dublin. It seems, however, that the Little Sisters of the Poor are prevented by their rules from taking any legacy that was not an absolute gift. Counsel stated that the Sisters were forbidden to take dividends. Fortunately a brother of the testator, who is also since dead, had become aware of the dubiety of the Sisters' bequest and had in his will left a thousand pounds absolutely as gift to the Little Sisters in Dublin in case they would fail to benefit from his sister's will.

GOLDEN JUBILEE OF A CONVENT.

The golden jubilee of Banagher Holy Union Convent, the first foundation of the Order in Ireland, took place during the last week in June, amidst every

manifestation of popular rejoicing and fitting religious ceremonial. The Most Rev. Dr. Hoare was amongst those present. Rev. Mother-General Marie Achille, Rev. Mother-Assistant Valentin, and several Sisters from the parent house in Toumai, Belgium, visited Banagher for the occasion, as also did Mother-Provincial Theona (Highgate, London), Mother Mary Aiden (Port Said), and the Mother-Superior, Margaret Mary, Athlone. An address of congratulation and a purse of sovereigns were presented to the community on behalf of the townspeople of Banagher. His Eminence Cardinal Vannutelli, Director of the Order, sent a message from the Holy Father according his paternal blessing to the Sisters on the occasion of the jubilee, to the presiding prelate, priests and people of the parish, and to the Mother-Superior of the community. The Cardinal also expressed his own congratulations and good wishes.

HOME RULE SAFE.

In an article on 'Home Rule' in the *London Budget*, Mr. John Redmond says the provisions of the measure have been discussed at greater length on the floor of the House of Commons than any great constitutional change ever carried in Parliament. During all the months that have passed since then, frantic and most costly efforts have been made in the country to arouse antagonism. All the Unionist leaders in turn have denounced the Bill in the country, and the Unionist Alliance has inundated every constituency with hostile literature and hostile speakers. And yet, by the confession of leading Home Rule opponents, they have utterly failed to arouse even the faintest echo of the old antagonism and prejudice. The latest evidence of the feeling of the country has been afforded by Sir Edward Carson and his friends themselves on their recent tour. So mechanical was their reception, and so over stage-managed were all their proceedings, that Sir Edward himself has evidently been impressed with the futility of attempting at the eleventh hour to swing public opinion right round in his favor. No man, of course, can foretell the future with absolute certainty; but barring the chance of some political earthquake, it is, in my judgment, as certain as the rising of tomorrow's sun that Home Rule will have passed on to the Statute Book before this date next year. And once it is law, I am convinced it will be loyally accepted by all classes of Irishmen.

MAYNOOTH UNION DINNER.

The annual dinner of the Maynooth Union was held on June 26 in the Students' Refectory in the College. The Very Rev. Dr. Hogan, President of the College, occupied the chair, and on his right was the Most Rev. Dr. Morrisroe, Bishop of Achonry. About 200 members and guests participated in the function.

In proposing the health of the Pope, the President said that during the recent illness of his Holiness there were no people in the whole world that felt more sympathy with him than the people of Ireland, and he was sure that there were no people in any part of the world that prayed more earnestly for him. The toast having been most cordially honored, the Ven. Archdeacon Fricker (Rathmines) gave the 'Song of the Pope.' Father Kerr (Belfast) and Father Gibbons contributed enjoyable vocal items.

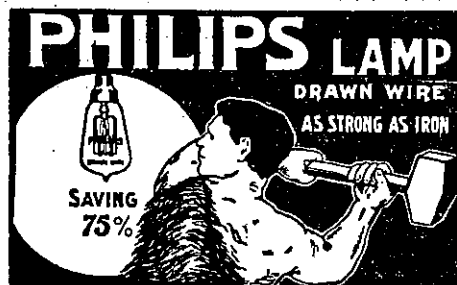
Rev. Father O'Doherty (Raphoe) proposed the toast of 'Our guests.' He extended a hearty welcome to them all, from Ireland and abroad, and said things were going on fairly well at home. One thing he would like to remind them of was that after a struggle—and a hard struggle for ages—they were now in a position to see the dawning of the light and to say that after a short time they would have the prospect of being masters in their own country, and be able to pass their own laws and legislate for their own land.

Rev. Father Holbrook (Auckland) responded, and paid a high tribute to the spirit prevailing amongst the Irishmen of Australasia, and said that all through the Colonies Catholic and Protestant Irishmen were as ardent Home Rulers as those in Ireland.

Very Rev. Father Logan paid a high tribute to Maynooth and its learning. All through the Con-

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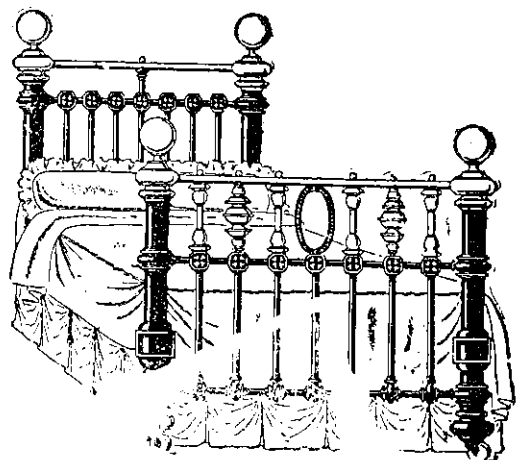
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tinent, and especially in Belgium, the desire of the Catholics was that Ireland should get Home Rule, and as quickly as possible.

A CONTRAST.

A Protestant rector went to Cork the other day (says the *Irish Weekly*) and delivered a lecture. He chose an outrageous subject—'The antiquarian value of a knowledge of the Irish language.' In the report of the proceedings we find the following evidence of Cork 'intolerance':—

'The lecturer being one of the foremost anti-quaries of Ireland, those interested in the very interesting study of which he has made himself a past master might naturally be expected to attend in large numbers. But though the published title of the lecture may in a way indicate that it would be an address of greater interest to the antiquarian than to the man in the street, those to whom the revival of the Irish language is a vital question attended in very large numbers. Every part of the large hall was crowded, and a great many were unable to obtain admission. Indeed, the attendance was about as representative as ever gathered in the City Hall.'

The lecture was an admirable one; and a vote of thanks to the reverend and learned gentleman who delivered it was proposed in eloquent terms by the High Sheriff of Cork, a Protestant. The motion was supported by Mr. John J. Horgan, solicitor, a well-known Catholic Nationalist, who said:—

'They all recognised in Canon Moore an Irishman who loved his country, and the welcome they extended to him showed that they knew only one test in their ultimate analysis of a man, that they did not mind what a man's politics or religion were so long as he was to Ireland true. They all recognised that characteristic in the lecturer. There was a German proverb which said, "there are people behind the hills," and there was a great deal behind the names of places in Ireland. The names of places told them history. He remembered about fifteen years ago listening to a very beautiful lecture given by Professor Savage Armstrong, who said that the coming age would be one of cosmopolitan literature, and that the day of the small nations had gone. Well, five small nations had driven the Turks out of Europe, and he believed that Ireland, though a small nation, would be able to write a page in the history of the civilisation of the future.'

Canon Courtney Moore, the Rector of Mitchelstown, Co. Cork, was the lecturer on the occasion; and the people of Cork City honored him and cheered him. The venerable Rector has lived in the South for many years, and he is a Home Ruler. If Mr. William Moore, K.C., M.P., were a wise man, he would go to the other side of the Galtees for a few weeks and take lessons in common-sense from his reverend uncle, the popular Canon Courtney Moore.

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People We Hear About

The French President, on his recent visit to London, bestowed on Superintendent Quinn, of Scotland Yard, the decoration of Grand Officer in the French Order of the Legion of Honor.

The first Chinese woman to become a nun has just died at Hong Kong at the age of 83. Sister Magdalen Tam entered the Italian convent at Hong Kong in 1860. After a novitiate she took charge of the orphan girls, and continued the duty until recently, when the weight of years bore her down.

Serjeant Charles L. Matheson, K.C., has been promoted to be his Majesty's First Serjeant-at-Law; Serjeant Alexander M. Sullivan, K.C., to be his Majesty's Second Serjeant-at-Law; and Mr. George McSweeney, K.C., has been appointed his Majesty's Third Serjeant-at-Law, in Ireland.

Mr. Vincent O'Brien, choirmaster of the Christian Brothers' School in Dublin, and one of the leading instrumental musicians in Ireland, has accepted an appointment from Mr. John McCormack, the famous Irish tenor, to join in his concert tours.

The late Lord Avebury used to boast that he was the first person in England to be photographed. It happened when he was a child. Daguerre came to England from France to patent his invention, and when calling on Lord Avebury's father he saw the little boy in the garden and photographed him.

A wedding of Catholic interest took place recently at Our Lady of Good Aid Church, Motherwell, Scotland, the contracting parties being Mr. Francis Graham, M.A., and Miss Janette W. Marshall, M.A. It will be remembered that Miss Marshall is a convert to the Catholic Church, and her conversion some two years ago caused a wave of excitement in the Protestant society circles in which she moved, and has since provided more food for public discussion than any event of the kind in recent years. Miss Marshall was one of the principal teachers in the Knowetop School, Motherwell, and immediately on her conversion the Dalziel School Board summarily dismissed her from her position. Miss Sinclair, who acted as bridesmaid, is also a convert to the Catholic Church.

In communicating an offer by the Duke of Norfolk to grant to the Littlehampton Urban Council a lease of between three and four acres of land for nine hundred and ninety-nine years at the nominal rental of a shilling a year for the purposes of a recreation ground, Colonel Mostyn wrote that his Grace had noticed that no Sunday games were proposed to be allowed. He had no wish to force his own opinion in any way on this subject, nor would he wish the Council to take a course which might meet with legitimate conscientious objection, but he felt that innocent games of croquet, tennis, or bowls on Sunday might obviate worse evils. At the same time he would not consent to the ground being open during the hours of Divine service, or to the groundman being employed or anyone paid to take his place on Sundays.

The new Attorney-General for Ireland, the Right Hon. John Francis Moriarty, is 47, and was educated at Stonyhurst and Trinity College, Dublin. For many years he has been one of the leaders of the Irish Bar, but his official promotion began only five years ago with his appointment as Third Serjeant-at-Law. Mr. Moriarty's appointment as Solicitor-General in Ireland was but lately announced, the rapid promotion being accounted for by Attorney-General Moloney's elevation to the High Court Bench. His forensic addresses are remarkable for the wealth of literary allusion, and for the way in which he manages to enliven his pleadings in the most technical Nisi Prius proceedings with quotations from the poets.

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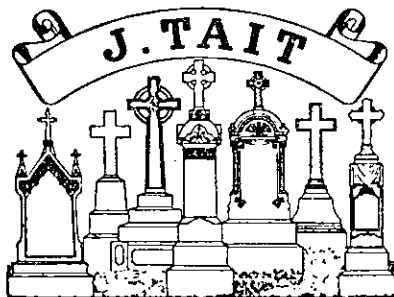
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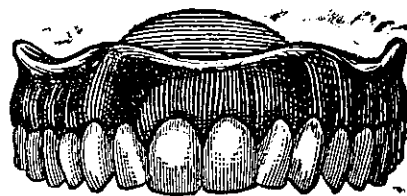
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THE PALMERSTON CONTROVERSY

A FINAL LETTER AND A CHALLENGE

The following letter from the Rev. Father Lynch appeared in the *Palmerston and Waikouaiti Times* of August 15:—

'Sir,—In your issue of July 25 Rev. Mr. Clarke wrote: "Everybody knows that when infallible definitions of Popes and authoritative statements of doctrine by Roman Catholic Councils are given as evidence, individual opinions by Roman Catholic writers, such as my neighbor has quoted, do not count for anything." Christian charity and the position of clergyman which Mr. Clarke holds prevent me from giving this statement the unsavory designation it deserves. I challenge him to name even one well-informed, fair-minded man who would cheerfully subscribe to such a statement. An honest appeal to his own conscience will tell him that it is utterly false. "Everybody knows." What Pope, what General Council even declared it to be so? Let us have some proof, some candid, reliable, impartial authority for your statement twice repeated. Your private declarations, unsupported by one scrap of evidence, "do not count for anything."

'The infallible definitions of General Councils and Popes are irreformable—i.e., fixed and unchangeable for all time. It is so with many statutes of our civil law, with the decisions of Supreme Court judges. May no official body, therefore, give an explanation of them? If not, then alas for the lawyers—"Othello's occupation's gone!" Now, what do we find in regard to this axiom? That all Catholic theologians are unanimous in giving it a certain meaning. When, therefore, all Catholic theologians are thus agreed in giving this expression a certain, fixed meaning; when, moreover, this unanimity of opinion has the completest approval of the highest authorities of the Church—e.g., Pius IX.—then we have not mere "personal explanations," or "individual opinions," but the official declaration of the Teaching Church, whose approval and authentic mouthpiece they are

'Despite his loud talking about infallible definitions of Popes and Councils, Mr. Clarke has not (wonderful to relate) quoted a single one. The Profession of Faith (less correctly called the Creed) of Pius IV. is neither an infallible definition of that Pontiff nor of the Council of Trent. It is merely a summary or collection of truths always and everywhere taught and believed by the Church. Why, nearly half of it was drawn up by the Council of Nice, A.D. 325. How absurd, then, to call this document "the infallible definition of Pius IV. and the Council of Trent." The author of the Athanasian Creed somehow knew of this awful axiom when he wrote towards the end of the fourth or the beginning of the fifth century: "Whoever wishes to be saved before all things, it is necessary that he hold the Catholic Faith, which, unless a man shall have preserved whole and inviolate without a doubt, he shall eternally perish." Yet the Anglican Church and the formula concordiae of the other Reformed Churches recognise this ancient symbol. Wherein, then, have "Romanists" offended? They knew of it in the fourth Council of the Lateran, A.D. 1215. St. Clement of Rome knew of it in the year 95 A.D. But Mr. Clarke will have it that it was invented by Pius IV. and the Council of Trent in the sixteenth century. How ruthlessly the "patent rights" of the manufacturers have been violated every student of the Westminster and other Protestant Confessions of Faith well knows!

'I feel pained to have to direct attention once more to Rev. Mr. Clarke's lack of information. His words at the beginning of my letter constrain me, though unwilling, to do so.

'1. Has Mr. Clarke never heard of the Catechism of the Council of Trent, which the Fathers of the Council ordered to be drawn up as a simple and orderly explanation of the said Council's infallible definitions?

'2. Does he not know that there is in Rome a congregation of learned ecclesiastics whose office it is

to give official explanations of the said definitions and decrees?

3. Should not one in his position be expected to know that Catholic dogmatic theology, with its hundreds of authors and thousands of works, is for the most part but an explanation of the concise and highly technical language used by the Church in defining matters of Faith?

4. Might not a little reflection tell him that, since the works of Catholic theologians are printed and published only after due examination and approval by the highest authorities in the Church, the explanations and teaching therein contained must be in strict agreement with the official teaching of Popes and Councils, and therefore no mere "individual opinions"? Otherwise, it is hard to see how sane men would devote time and energy to the writing of explanations that are (says Mr. Clarke), as far as Catholic teaching goes, nothing more or less than "worthless."

'5. May I ask if he has read Pallavicini's *History of the Council of Trent*? If not, he may do so with profit. There in three big volumes he will learn the *modus agendi* of General Councils: long discussions and debates on words and definitions without even a hint that approved theologians may never presume to explain what is the exact tenor and import of such infallible utterances.

'6. He quotes the Catechism of the Plenary Council of Australasia as if it were an infallible definition. I called his attention before to his confounding General with Plenary Councils. Will Mr. Clarke kindly read and mark the following: "We say no one can be saved outside the Church; we mean by this, no one who remains outside the Church through his own fault can be saved." Now, where, think you, are these words to be found? In a little book written for the use of the Catholic children of Australia, and with the approval of the Australian bishops: *Manual of Religious Instruction, Explanatory of the Catechism Approved for General Use by the Cardinal Delegate Archbishops and Bishops of the Australian Commonwealth*, lesson 10, page 29.

'Mr. Clarke attempts "to whitewash" the Calvinism of the *Presbyterian Confession of Faith* seem as easy as to poultice the humps on a camel's back. In fact, under the stress of controversy, he has altogether abandoned this Presbyterian stronghold, and taken refuge in the pages of the "open Bible." Even there it is only by ceding all dogmatic Christianity he can hope to find any consolation. This, in effect, he has done. Proteus-like, he imagines he can appear, vanish, and disguise himself at pleasure. But the official declaration on the title-page of the *Confession of Faith*, like the hand-writing on the wall of Baltassar's banquet-hall, stands ever over against him: "The *Confession of Faith* . . . approved by the General Assembly, 1647, and ratified and established by Acts of Parliament, 1649 and 1690, as the public and avowed confession of the Church of Scotland." Herein it is declared that the Catholic Church is the "Synagogue of Satan" (p. 106), "The Pope of Rome is Anti-Christ" (p. 107), death is to be inflicted "on Papists and adversaries of true religion" (p. 342), those who do not accept the Confession of Faith are "no members of the said Kirk within this realm and true religion presently professed," "Papistry in general stands damned and confuted by the Kirk of Scotland," "We detest that Roman Anti-Christ," "his five bastard sacraments," "his devilish mass," "his blasphemous priesthood" (p. 340-341), "with our hands lifted up to the Most High God we swear that we shall endeavour the extirpation of Popery" (p. 348-349). Lo! the climax: "The Assembly doth bless the Lord and thankfully acknowledge His great mercy, in that so excellent a Confession of Faith is prepared" (p. 13)! Mr. Clarke has not yet admitted that "Romanists" may be saved. He cannot do so and remain a Presbyterian parson, for "Papistry in general" was long ago "damned by the Kirk of Scotland."

'Public Challenge.

'The Rev. Mr. Clarke may now arrange with me to select a competent judge, who shall decide the issue

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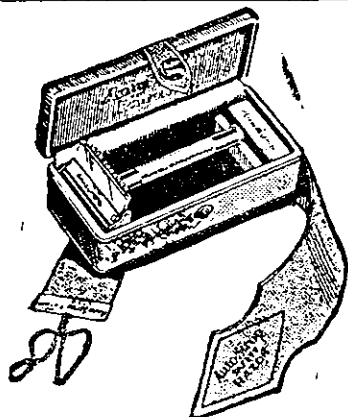
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of this controversy. If he is declared to have satisfactorily proved his point, then I am prepared to hand over the £10 to the sanatorium. Should the verdict be against him, both the public and myself will expect him to hand over the same amount to the aforesaid institution.—I am., etc.,

'J. J. LYNCH, P.P.

'Catholic Presbytery.'

JUBILEE PROCESSIONS IN LIMERICK

EDIFYING MANIFESTATIONS OF FAITH

(From a Limerick Correspondent.)

One of the grandest religious functions that have taken place in the history of Catholic Limerick was that witnessed on Sunday, June 15, in connection with the celebration of the Universal Jubilee by the members of the Confraternity of the Holy Family. In numbers, in fervor, in manifestation of faith, and in outward display it is doubtful if it could have been surpassed by any similar religious demonstration in any part of the world. Early on Sunday morning the city was astir, and when many of the citizens awoke, they found a transformation had taken place during the night: flags and streamers floated gaily in the breeze throughout the city; the city flag proudly waved from its lofty vantage point on the Town Hall; and magnificently worked streamers, bearing appropriate mottoes, were carried across the streets in the line of march. As the morning advanced many strangers might be noticed in the city, a large number having come long distances from different parts of the country to witness a procession that no other city in Ireland, or, as a matter of fact, in the world could present, and shortly before noon the crowd in the streets was considerably augmented by the great St. Lawrence O'Toole procession from Dublin. As 2 o'clock approached the city presented an animated and truly picturesque appearance. The various city bands, accompanied by enthusiastic crowds of men, had begun to march towards Mount St. Alphonsus Church, where the Redemptorist Fathers started the confraternity, which numbers over 7000 men. At 2 p.m. punctually the bells of Mount St. Alphonsus pealed forth, and immediately afterwards the great procession began to move. In front of the procession the cross was borne by Rev. Father Murphy, C.S.S.R., assisted by a large number of acolytes. Then followed St. John's Temperance Band, after which the various sections of the confraternity in alphabetical order marched. The Tuesday night division was led by the Boherbuoy Brass Band, and the Wednesday night (boys') division marched after St. Joseph's Industrial School Band. A large number of banners and bannerets and sacred pictures were borne in the procession, a beautiful statue of St. Columcille, on a pedestal, carried by a number of stalwart men, occupying a conspicuous place. The various bands played sacred music, each band taking its turn and the sections immediately after each band sang hymns to the music so rendered. In the intervals prayers were recited by the prefects of the various sections, the members devoutly responding. At St. John's Cathedral the procession halted, and entered the church and grounds, where prayers for our Holy Father the Pope were recited by the Rev. Father Michael Murphy, Adm., Rev. Father T. Macnamara, and Rev. Father Connolly, and responded to by the confraternity members. St. Mary's Church was then visited, and the decorations, etc., of this old and historic parish deserve a special word of praise. Beautiful streamers, banners, and bannerets, bearing appropriate mottoes, were everywhere in evidence. One of these bore the dates—1868 (the date of the inauguration of the confraternity) and 1913. Nearly every house along the route was tastefully decorated, and beautiful statues of the Blessed Virgin were displayed in recesses throughout the parish. Rev. Father Rea, who worked energetically, recited the prayers. At St. Joseph's Church prayers were said by Rev. Father Devane. Rev. Father Mangan, C.S.S.R., the indefatigable director of the confraternity who

worked hard from an early hour, was the chief director of the procession, and was ably supported by a body of orderlies, and as a result of their labors in the handling of over 7000 men and boys there was not the slightest hitch.

The following was the route for the first Sunday, June 15:—Quin street, O'Connell avenue, O'Connell street, William street, Cathedral place, to St. John's Cathedral, from the Cathedral through John street, Broad street, Sir Harry's Mall, Ahern's row, to St. Mary's Church, from St. Mary's through Athlunkard street, and O'Connell street to St. Joseph's Church.

Another Magnificent Procession.

The final jubilee procession of the members of the confraternity of the Holy Family was held on Sunday, June 22, and to say that it eclipsed that of the previous Sunday in point of numbers, fervor, and enthusiasm is no exaggeration. The proceedings on the whole were a remarkable success, reflecting great credit on the promoters—the good Redemptorist Fathers—who have been ever watchful of the spiritual interests of the large body of Catholic men who comprise the largest confraternity in the world. The route of the procession was different from the previous Sunday, O'Connell street and William street being struck out, while Upper Henry street, Charles street, Wolf Tone street, Edward street, Parnell street, and Gerald Griffin street were substituted. From St. John's Cathedral to St. Mary's Church, and thence to St. Joseph's—the final church to be visited—the route was the same as on the previous Sunday. All of the above-mentioned thoroughfares were tastefully decorated with streamers, evergreens, flags, and religious pictures, the inhabitants vying with one another in the erection of artistic altars, with the result that some very pretty sights were witnessed. The inhabitants, especially in the older parts of the town, spared neither time, expense, nor trouble to show their devotion to the faith for which their forefathers suffered, and even gave up their lives. To the Rev. Father Mangan, C.S.S.R., the director of the confraternity, the greatest credit is due for his untiring efforts to make the procession the brilliant success it undoubtedly was. The weather on both occasions was perfect. Rain threatened on the second Sunday, but happily the weather held up until about 8 o'clock, when rain descended in torrents, and spoiled the after illuminations. All the streets were decorated with bunting, banners, lanterns, etc., especially St. Mary's parish and Boherbuoy. The decorations of the O'Connell and the Sarsfield statues were most tasteful, reflecting great credit on those responsible for the work.

The Procession.

The boys headed the procession, followed by the Monday night division, the Tuesday night division bringing up the rear. In the middle of each group of twenty sections, one of the bands marched and played hymns, one verse being played after each decade of the Rosary. Following each group came either a large statue or banner, borne by a number of men wearing sashes. Small banners and shields, bearing the names of each section, were borne by the sub-prefects and prefects. From shortly after 1 o'clock the members began to congregate in the field attached to the Redemptorist Church. All being satisfactorily arranged, a start was made. His Lordship, Most Rev. Dr. O'Dwyer, accompanied by the Very Rev. Canon Andrew Murphy (St. Munchin's) viewed the procession, and were greatly delighted with it. In the vicinity of the Redemptorist Church a vast multitude of people were assembled, and also along the streets *en route*. Arriving at Henry street, the procession proceeded along Charles street and Wolfe Tone street, where crowds of large dimensions were gathered. From Wolfe Tone street the procession continued to Boherbuoy, where the decorations were of the most picturesque and pleasing design. Here also a large number of banners were displayed. Parnell street, Gerald Griffin street, and Cathedral place were also nicely decorated. Rev. Father Michael Murphy, Adm., met the processionists at St. John's, while Rev. Fathers Thornhill and Fitzgerald, recited the prayers for the Pope's intentions. From St. John's the procession continued on through

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Irish town, across Baal's bridge, Sir Harry's Mall, and on to St. Mary's Church. Rev. Father D. R. Shanahan, assisted by Rev. Father Rea, recited the prayers which the processionists answered with great fervor. After leaving St. Mary's the procession wended its way to St. Joseph's Church, the last to be visited. The route was through Athlunkard street, across Mathew bridge, along Rutland street, Patrick street, and O'Connell street. At St. Joseph's Church Rev. Father J. A. O'Connor, Adm., St. Michael's and St. Joseph's, received the vast multitude from whence they dispersed to their homes after the usual prayers had been recited. To his Lordship, Rev. Dr. O'Dwyer, who readily consented to the holding of the procession; to Rev. Father Mangan, the director of the confraternity; to the prefects, sub-prefects, and orderlies for the splendid work done, great praise is due. The city bands, all of which gladly availed of the opportunity to take part, deserve a special word of praise. Special mention must be made of the devout bearing of one and all who took part in the procession. The devotion of the Limerick people on Sunday, June 22, and Sunday, June 15, gave a striking evidence of their fidelity to the teaching of the Church.

Taking the procession as a whole it was a sight well calculated to gladden the Catholic heart, for it bore ample testimony to the fact that the Faith of St. Patrick is as strongly planted to-day in the hearts of the Limerick people as ever it was in the dark and evil days of the penal times. It proved that a materialistic and unbelieving age has not shaken the love of Limerick for the Catholic Church which she prized through the persecutions of centuries, and it was a wonderful and truly inspiring proof of the good work which the Redemptorist Fathers have accomplished in our midst.

The Decorations.

The splendour and picturesqueness of the decorations along the route for Sunday's magnificent procession could not be surpassed. From an early hour on Saturday until nearly 12 o'clock on Sunday the residents in every parish worked energetically putting up streamers, bannereis, religious pictures, and erecting altars. The decorations not only proved the deep religious feeling which animated the Catholic community of the city, but the fact that the people, who erected them, possess a keen and marked sense of the artistic. The amount of work entailed in the carrying out of the decorations was very great, and those who undertook it spared neither trouble, time, nor expense. All the streets mentioned were tastefully decorated. Every house was most artistically ornamented. Quantities of colored lanterns were hung from the houses, large portions of trees were planted along the streets, altars were erected in every nook and corner and were greatly admired by the thousands of people who traversed the city from an early hour in the morning. St. Mary's parish was beautiful in the extreme, especially along the Sand Mall, and Athlunkard street, as well as opposite St. Mary's Church. Boherbuoy was also very beautiful, as was Bank place. Outside St. John's Temperance Hall a fine painting of the Siege of Limerick was exhibited, and a multitude of people pressed from early morning till night to view the work. Throughout the city large bonfires were lighted in the evening, adding another feature to the decorations.

A portion of the Trapnell collection of Bristol porcelain was sold recently at Christie's (in London), and included the famous Edmund Burke tea-pot, with some other pieces of the service. About thirty years ago the tea-pot was sold for about £150, and six or seven years ago it realised £500. The tea-pot and service was the other day put up in one lot, and, after brisk bidding, was sold for 1450 guineas.

A great congregation, numbering from 60,000 to 80,000 people, gathered in Rockefeller Park, Cleveland, to attend the open air military Mass, arranged by the Knights of St. John. The scene recalled the ages of faith, and as the cannon boomed at the elevation, the uniformed Knights who formed a guard of honor about the altar tent, presented arms, while every head was reverently bowed.

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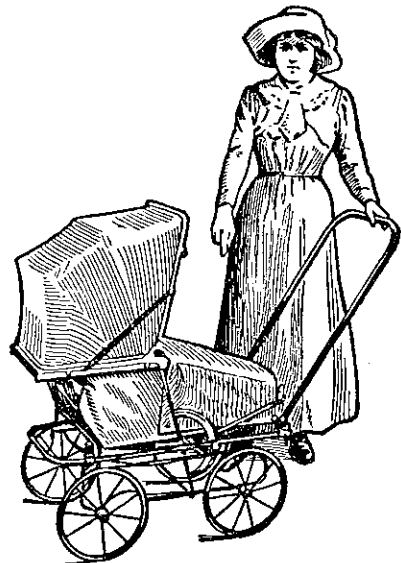
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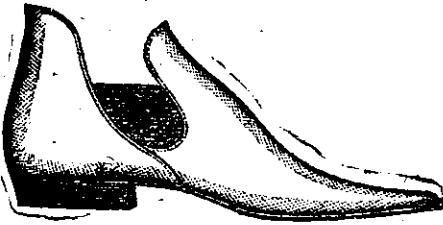
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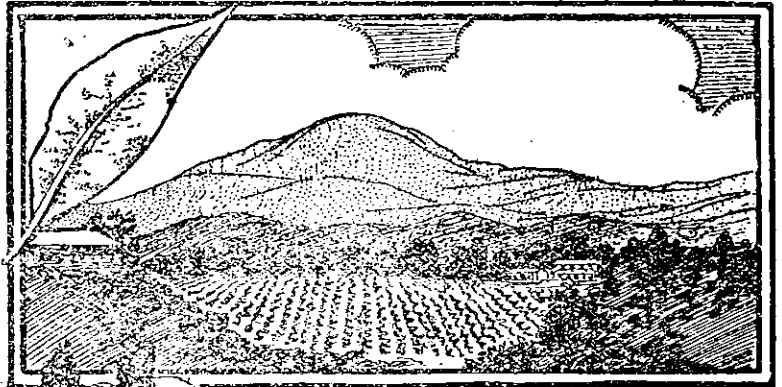


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The Cultivation of Sponges.

The color of the living sponge is black, becoming brownish at the base. The plan of the sponge culturist is to grow sponges in quantities large enough to be of commercial value, and that this may be done economically they must be grown in water, shallow enough to leave them easily accessible, without the aid of diving apparatus, which is expensive to maintain.

The Aluminium Industry.

Although the early expectations of the wholesale substitution of aluminium for steel and iron have not, for very good reasons, materialised, it has shown such a perfect adaptability to certain of the arts that the demand for the new alloy has grown enormously. From a production in the United States of less than 100,000lb in 1883, in 1893 the output had grown to 350,000lb, in 1903 to 7,500,000lb, and to-day it is in excess of 50,000,000lb.

To Test Wallpaper.

Many of the cheap papers contain arsenic, and this poison is most dangerous to human beings. The following is a test which is easily applied: Take a piece of the paper, and dip it into a saucer containing strong spirits of ammonia. If arsenic is present the green paper will gradually turn blue in color. If the color only changes slightly a little crystal of nitrate of silver (caustic) added to the ammonia in the saucer will cause a yellow sediment, showing that arsenic is present.

A Jet of Water.

A factory in Grenoble, France, utilises the water of a reservoir situated in the mountains at a height of 200 yards. The water reaches the factory through a vertical tube of the same length, with a diameter of considerably less than an inch, the jet being used to move a turbine. Experiments have showed that the strongest men cannot cut the jet with the best tempered sword; and in some instances the blade has been broken into fragments without deflecting a drop of water, and with as much violence as a pane of glass may be shattered by a blow from an iron bar. It has been calculated that a jet of water a small fraction of an inch in thickness, moving with sufficient velocity, could not be cut by a rifle bullet.

Ships of Concrete.

A 500-ton concrete scow was recently launched at Baltimore, Maryland. It is 110ft long, 28ft wide, and has a depth of 10ft 6in. Others, built before this one, have shown a large saving in repairs over wooden craft. It is claimed by the builders that concrete vessels will ultimately create a revolution in ship construction. The Italians have already made use of concrete vessels, and have found them practicable, it is stated. Indeed, they seem to be of exceptionally stout build, for one of them, rammed by a small war cruiser, showed no other injury but a crack, which it was quite possible to repair successfully. This accidental test gave the constructor much satisfaction.

The Making of Films.

The immense amount of work entailed upon the German censorship of films is almost incredible. According to the official returns, during June alone 154,000 yards of film (87½ miles) were examined by the censor; and in July 173,000 yards (98 miles). It is difficult to estimate the average cost of manufacturing a film, says the report, because the managers grossly exaggerate the fees paid to the artistes acting for the purpose of advertisement. However, it is a matter of common knowledge that M. Max Linder, 'the Film King,' declares that he has received £40,000 in three years as 'cinematograph stage manager' for a famous French firm. The same house produces sixty miles of film every week at a cost of £4000, which produce £320 of revenue weekly, or £16,000 a year.

Intercolonial

The dignity of Domestic Prelate (says *Rome*) has been conferred on the Right Rev. Mgr. Thomas Robinson and the Right Rev. Mgr. Patrick Verling, of the diocese of Perth, West Australia.

Rev. Father McDwyer, who was recently appointed to the new parish of Urana, was, on the eve of his departure from Junee, where he was stationed for some time, entertained by the parishioners at a musical evening, and presented with a purse of sovereigns and a travelling rug.

Brother Paul, director of De la Salle College, Armidale, has been appointed provincial of the Order of the Brothers of the Christian Schools, and leaves in about a month to visit the various communities of the Order in South Africa. Brother Fridolin, who has had charge of the primary school at Surry Hills for some years, succeeds him as director of the college at Armidale.

The Rev. W. Ryan, S.J., who was for many years mathematical master as St. Aloysius' College, North Sydney, has been elected a Fellow of the Geological Society of England for original research work of considerable scientific importance. Father Ryan is at present engaged in scientific work in Vienna, and will spend some months in visiting the principal seismological observatories in Europe before returning to Australia next year. He will be attached to the Riverview College Observatory.

The annual meeting of the Hospital Saturday Fund of New South Wales was held recently in the Town Hall, Sydney, Sir Gerald Strickland presiding. The sum of £8800 was distributed among the various hospitals. Miss Strickland, who was present on the platform, handed cheques to the representatives of the institutions. Catholic hospitals received the following amounts:—St. Vincent's, £800; St. Joseph's, Hospital, £140; Lewisham Hospital for Women and Children, £315; Mater Misericordiae Hospital for Women and Children, £75; Sacred Heart Hospice for the Dying, £105.

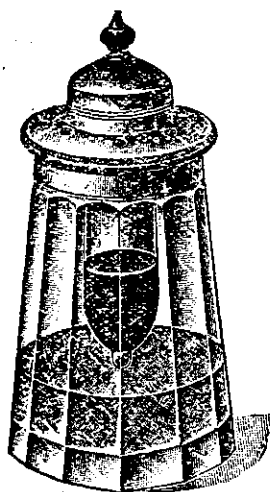
Patrick Keane, the Dublin newsboy, whose ambition to emigrate to Australia has been fulfilled through the kind offices of the Hon. L. O'Loughlin, arrived by the Ballarat last week (says the *Adelaide Southern Cross* of August 1). Owing to Parliament meeting at noon on Thursday, Mr. O'Loughlin was prevented personally from going to the Outer Harbor to meet the little fellow. His son (Mr. C. O'Loughlin), however, went down. A pressman had a chat with the boy before he went ashore. 'I'm not sorry,' he remarked, 'that I've come to Australia. Mother cried when I left home, but I know I shall like here better than selling newspapers at home. I'm going to Mr. O'Loughlin's ranch, where I'll have some riding on horseback to do.'

The Convent of the Good Shepherd, and the Magdalen Refuge attached thereto, in Victoria road, Ashfield, Sydney, was opened and blessed on July 31 by the Archbishop of Sydney. Despite the fact that it was a week-day, there was a large gathering at the ceremony. The convent is, perhaps, the finest building in Ashfield, and is surrounded by several acres of gardens and park lands. Rev. H. McGuire (Lewisham) welcomed his Grace on behalf of the Sisters. He briefly pointed out that the work to be done was most important, and that everyone would extend their sympathy to the Sisters, and give them every encouragement. The property had been secured for £13,000, but a further sum of at least £3000 was necessary to equip it for active work. A laundry was to be built and machinery installed out of this sum, which would leave a total debt of £16,000 to be supported by the Sisters. The speaker doubted not that their work would meet with the success which it deserved, and felt assured of the practical co-operation of each and everyone present.

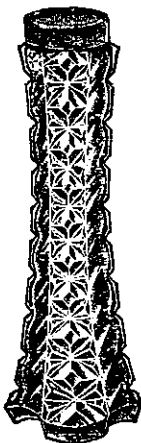
Photographs!

He may be Prime Minister. That is the privilege of every New Zealand boy. Photographs that preserve his boyhood will mean a lot to you; so that the little collection taken at various ages will always be a precious one.

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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.

How Missions are Governed

Bishop Le Roy, the Superior-General of the Fathers of the Holy Ghost, has recently defined, in the *Echo from Africa*, some of the terms used in missionary literature and explained how missions are governed:— 'A mission,' he points out, 'in the sense in which we here use it, is an apostolate undertaken by a special band of missionaries in a limited area not already occupied, or in a vicariate or diocese of which they themselves have not charge. The heads of such missions bear the title of Superior, till, in the event of the work prospering, they are raised to the rank of Prefectures Apostolic and then to Vicariates, and so come under the organisation of the Catholic Hierarchy. The Prefecture Apostolic is the first independent centre of Catholic activity; the Prefect, nominated by Propaganda, is merely a priest invested with special powers, Superior of the rest, and receiving his instructions direct from Propaganda if a secular, or through his Superior-General if he be a member of a religious Order. He also is often delegated with the power of administering Confirmation.'

The function of a Vicar Apostolic is much more complex. The Vicar Apostolic is, in fact, a Bishop who represents the Holy See, and is deputed by the Pope to reside in pagan countries with the special mission of founding new churches. From early times power has been given to Vicars Apostolic to decide ecclesiastical questions for the Holy See. They have to propagate the faith within the territory assigned to them, and may not absent themselves from their mission without grave reasons, not being allowed to go even to Rome, except by special permission from the Prefect of Propaganda from whom they receive their jurisdiction. They are given an episcopal title derived from a See now abandoned, or one that is held by non-Christian powers, most of these titular Sees being in the Turkish Empire. The Vicar Apostolic, however, cannot nominate a Chapter and Vicar-General, though he enjoys all other episcopal privileges, the actual difference between him and a Diocesan Bishop being that while the latter has ordinary jurisdiction in his own diocese, the former holds his jurisdiction from Propaganda. When the faith seems likely to flourish by the aid of native clergy, the full Hierarchy is established in the country.

OBITUARY

MR. JOSEPH CARROLL, GLEN OROUA
(MANAWATU).

Sincere regret was felt at the news of the death of Mr. Joseph Carroll, son of Mr. Robert Carroll, of Glen Oroua, who passed away on July 18 at a private hospital in Palmerston North, after undergoing an operation. The deceased, who was 21 years of age, was ill only for four days, during which time he was visited regularly by the Rev. Fathers McManus and Dolaghty, and the Sisters of Mercy. The late Mr. Carroll was the youngest but one of nine brothers, who are well known in athletic circles. He was a brother of Mr. Michael Carroll, captain of the Marist Brothers' Football Club, Auckland, and of Mr. V. Carroll, New Zealand champion professional distance runner. The deceased, who had also made a name for himself as a runner and footballer, was of an extremely bright disposition, and was very much esteemed by all who knew him. The Rev. Father O'Dwyer, of Feilding, officiated at the interment in the Rongotea Cemetery. The funeral was the largest ever seen in the district.—R.I.P.

MR. P. McSWIGAN, KAIKOURA.

We (*Kaikoura Star*) regret to announce the death of Mr. Patrick McSwigan, which took place on Tuesday night, August 5, at his residence on the Esplanade. Deceased had been in failing health for more than a

year, heart attacks being frequent, and his death was not entirely unexpected. The late Mr. McSwigan was born in Berragh, Tyrone, in 1849, and was in his sixty-fifth year. With his father and mother, and the other members of the family, he arrived in Lyttelton in 1872 by the, then, largest sailing vessel on the Home-Colonial route, the *Lady Jocelyn*. For a while Mr. McSwigan worked at his trade, that of boot-making, and he then established the 'U.B.D.' Boot Palace at the High street-Litchfield street corner in Christchurch. This business he carried on for about thirteen years, and he came to Kaikoura in 1887, setting up at the West End, removing his establishment to the Esplanade about ten years ago. Mr. McSwigan took no part in public affairs, but he was a genuine, unassuming man, of a kindly disposition, who made a large circle of friends. He was a staunch and zealous Catholic. To his widow and only daughter (three sons and one daughter predeceased him), and other relatives, very sincere sympathy will be extended by the whole community.—R.I.P.

BEWARE OF THE SLIGHT COUGH.

Many big, strong men have found an early grave through consumption. This terrible disease began with a slight cough not worth buying medicine for, and before the danger was realised, it was too late.

Nothing can save you once you are fairly in the grip of the 'Great White Plague,' Consumption. Don't let your slight cough develop into something more serious. Cure it with Nature's healing herbs. Baxter's Lung Preserver is composed of herbal essences, healing and harmless. One dose will give good results, and a single bottle will cure the severest cold. It costs only 1/10 a bottle, at your storekeeper or chemist.

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Remuera

(From our own correspondent.)

The visiting examiner for Trinity College of Music, London, has just completed the examination of candidates at the Auckland centre, and the results afford reading of a very pleasant character for those who admire the educational work of the various Catholic Sisterhoods laboring in and around the city. Of the successful passes, 145 are from the city and suburban convents. Of this fine total the Sisters of St. Joseph contributed no less than 62, inclusive of the three presented from the local convent.

The final results are now in for the recent 'At home,' and the net profits amount to £80. From all sides Father Doyle and the committee have received the warmest congratulations upon the unprecedented financial and social success of the entertainment.

A large number of boys and girls attending the local convent school are to make their First Communion on Friday next at the 8 o'clock Mass. The class has been receiving instructions from Rev. Father Kirrane for some months past.

Hastings

(From our own correspondent.)

I regret to have to record the death of Mr. Denis Hourigan, which took place on Saturday, August 2, after a short and painful illness. The deceased, who was 56 years of age, was a native of County Limerick, and had been a resident of Hastings for the last thirty years, where he had been well known and highly respected. The interment took place on August 4, when the remains were taken to the Sacred Heart Church, where a short service was held, and from there to the Hastings Cemetery, where the Rev. Father Mahony officiated. The cortege, which was a lengthy one, was headed by a large body of the Hibernian Society, of which the deceased was an active member. He leaves behind him a family of one son and five daughters to mourn their loss.—R.I.P.

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WHAT INDEPENDENT WITNESSES SAY.

Thankful Mothers' Testimony.

From Mrs A. LAWLESS, Lisnadan, Corboy P.O., Co. Longford, Ireland.

January 10, 1912.

'Your letter to hand, and in reply to same I am very glad to inform you that my son has not had a turn since last October twelve months, thanks to the benefits derived from your most valuable medicine. He is now as strong and healthy as ever he was in his life. You can make what use you like of my letter.'

From MRS. JOHN SLEITH, 241 Leslie Street, Toronto.

January 22, 1912.

'I have been waiting to see if my son was permanently cured before writing to you. It is now eighteen months since he had an attack or any feeling approaching one.

'Since he was six years old he had been subject to them off and on, sometimes better and sometimes worse, and as he grew older they came on heavier and oftener. At eighteen he began taking your Remedy, and he got relief. At this time he got his leg broken and the shock brought on the fits again. He stopped the Remedy when he met with the accident. The attacks kept right on until two years ago. I begged him to take the Remedy again and give it a fair trial. This he did, dieting himself according to instructions, and we began to see a lessening of the attacks, until they ceased eighteen months ago, with no return of any since.

'He feels well and has gained in health and strength ever since. He spent six months out west in Saskatchewan on a farm and worked hard too. They were to report to me if there was any return of his trouble, but they said that there was none and he was enjoying the best of health, which I can truly say still continues. I am thankful to be able to report so highly of the good effect of your Remedy, and I trust, with God's blessing, my son may continue in good health. I have recommended your Remedy to several others, as I consider there is no other remedy so effectual for fits of any kind as Trench's Remedy.

'If this testimony from a thankful mother will induce any others who are afflicted to try your Remedy, you are at perfect liberty to make use of it.'

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 PANNELL'S BOOTS AND SHOES MEET ALL NEEDS.

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Did you ever know a young lady who could not do with just one ring more? They love rings, and why should they not? We would be just the same ourselves if we were girls. We import precious stones from Home by every mail, and make up rings of all kinds in our own factory. Every ring is guaranteed 18 carat, and stones are set in any style—and stay set.

Let us make that ring for you.

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THE SQUARE,
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YOU MAY SHARE BY MAIL.

MAIL ORDERS during Sale time get our usual prompt and careful attention. Cash must accompany all orders. Your money will be cheerfully refunded in full if your satisfaction is not complete. The following are rare Mail Order values. Ask for patterns of anything you may want.

**An
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LADIES' VELOUR FLANNELETTE DRESSING GOWNS, plain colored Pinks, Cardinals, Sky Blues. If you buy two, any friend would be glad to give you 7s 6d for one on sight. Our Post Free Price for Cash with Order—5/11

**Post
 Free,
 5s. 11d.**

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The Leading Drapers, PALMERSTON NORTH.

Ladies' Underclothing Parcel.
 22s 6d WORTH FOR 18s.

- 2 Pairs **LADIES' WOVEN MERINO COMBINATIONS**, short sleeves, natural color only, good weight, soft, warm, and comfortable.
- 2 **LADIES' CREAM RIBBED VESTS**, shaped.
- 2 Pairs **GOOD QUALITY NAVY STOCKINETTE BLOOMERS** (warm, fleecy lined).
- 1 **MOIRETTE (or White) UNDERSKIRT.**

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The Catholic World

BELGIUM

A NEW EDUCATION BILL.

The Belgian Government has laid before the Parliament its new Education Bill, which some are sanguine enough to hope will finally settle the education question, or at least remedy the grievances under which Belgian Catholics have too long suffered. The three chief features of the Bill are that it makes elementary education compulsory on all children between the ages of six and fourteen; that it will improve the salaries of all teachers; and that it will organise in all schools a course of professional teaching for children who have completed their elementary education. Compulsion will cease for all children at the age of thirteen if they have obtained a certificate of having completed their elementary education. The salaries of teachers in schools (not adopted or entirely supported by the local authorities) will be placed on the same footing as in these latter schools. The managers of the non-official schools will receive a grant of about twenty to twenty-four pounds a year from Government for each class, provided its master is certificated. All teachers will receive every two years during thirty years an increase of four pounds in their salary. Teachers who are members of religious communities will receive like treatment provided they are certificated. In all schools the Government will take on itself two-thirds of the payment for the bi-annual increase of salaries. Assistant teachers will henceforth receive lodging-money. This will be doubled for married teachers and headmasters and mistresses.

ENGLAND

CATHOLIC WOMEN'S LEAGUES.

The fourth International Conference of the *Federation Internationale des Ligues Catholiques Femmes* was held in London recently, Mgr. Bidwell officially representing the Holy Father. The 'open meeting' at the Cathedral Hall was attended by a large number of members of the C.W.L., and his Eminence Cardinal Bourne presided over an exceptionally interesting meeting. On the platform were the Bishop of Southwark, Canon Sutcliffe, Mgr. Bidwell, as well as the Duchess of Norfolk, Lady Denbigh, the Baronne de Mirbach, representing the German *Frauenbund*, the Vicomtesse de Velard, representing the *Ligue Patriotique des Françaises*, Madame Le Roy Liberge, of the *Action Sociale de la Femme*, Mrs. James Hope, president of the C.W.L., Miss Streeter, and Miss Margaret Fletcher. After a brief opening speech of welcome from Mrs. James Hope, who spoke for the C.W.L., highly interesting papers were read by the French, German, and English delegates.

FRANCE

SUPPORT OF CATHOLIC MISSIONS.

In supporting Catholic missions France continues to figure as the most generous nation. Her contribution, according to the latest report, being 3,106,830 francs. The next largest contribution, 1,828,832 francs, came from the United States. Germany gave 980,067, England 373,314, Belgium 356,314, and Italy 272,384.

GERMANY

CATHOLICS AND THE EMPEROR.

Catholics took their fair share in the rejoicings attendant on the Kaiser's jubilee (writes a Berlin correspondent). And not without cause. In his first speech from the throne, in 1888, the Emperor declared he would regard it as a duty to preserve freedom for all creeds, and to bring about religious peace in Germany. Bismarck commented with a smile that 'the weapons formed in the Kulturkampf against the Catholic Church were but laid aside in the fencing school,'

but the Emperor has not permitted them to be taken up again. If the Empire has progressed, we have progressed with it. It is only necessary to look at the statistics of the Church in Berlin itself to be convinced of this. In the capital in 1870 there were about 75,000 Catholics, who had two churches and two small chapels to serve their spiritual needs. In 1900 these numbers had grown to 187,569, and ten years later, the last statistics available show 243,020, so that Berlin has, after Cologne, more Catholics than any diocese in Germany. In the course of the twenty-five years, the completion of which Kaiser Wilhelm is celebrating, some forty-five churches and chapels have been built in the capital, and still the number is insufficient. It will be remembered that it was decided to signalise the Emperor's jubilee by a collection, the proceeds of which were to be employed towards the Christian missions of the Fatherland in the German colonies. The proceeds of this collection were placed in the Emperor's hands during the jubilee celebrations. The Protestants, who are of course largely in the majority, raised 3,300,000 marks, and the Catholics have collected the fine sum of 1,700,000, making a total of 5,000,000 marks. At the head of the Catholic deputation which brought this offering to the Palace was Prince Von Lowenstein Wertheim, Gen. von Stimaceker, and Herr Cahensley, of Limburg, the Director of the Work of St. Raphael for Emigrants. The Catholic deputation presented to the Emperor an 'edition de luxe' of a history of all the Catholic missions in the German colonies copiously illustrated.

PORTUGAL

THE GOVERNMENT AND CHRISTIANITY.

Afonso Costa continues the evil work of endeavoring to injure and, if possible, ruin Christianity in Portugal and the Portuguese colonies. It will be remembered (remarks the *Catholic Times*) that like the French Separation Law, the Masonic decree or so-called law for the separation of Church and State in Portugal provided for the formation of Cultural Associations. The object in both countries was to weaken and devitalise the Church. The authority of the priests was to be lessened and that of lay folk, who might be mere nominal Catholics, increased. In France, thanks to the loyalty of the Catholic population, the cultural scheme fell through. The laity refused to have anything to do with it. The French Catholics were faithful to their creed and their clergy, and those Frenchmen who were unbelievers declined to further the project. In Portugal, however, Costa, who hates Christianity in every form, has induced some of his minions to attempt to form Cultural Associations in order that divisions may be sown amongst the Catholics. In this way efforts have been made by the disloyal Catholics of the associations to capture some of the most important churches in Lisbon, such as the Graca, and the churches of San Domingo and San Vincente de Fora. Costa's stratagem is not, however, likely to have any real success. The Masonic separation decree has been declared by the Holy Father null and void, and it is reported from Portugal that the churches at which the Cultural Associations seek to exercise authority have been placed under an interdict. The faithful will find other places where they will meet for worship, and Costa's minions will not long keep up the pretext of taking an interest in religious services. It is announced that the money devoted by the Government to the purposes of religion in the Portuguese colonies is to be withdrawn. This step was, of course, inevitable. Costa needs at home all the funds he can lay his hands on, for the Republic is practically bankrupt.

PILES.

Can be instantly relieved and quickly cured by the use of BAXTER'S PILE OINTMENT. This excellent remedy has been a boon to hundreds of sufferers all over New Zealand. Sent post free on receipt of 2/6 in stamps; or postal notes, by WALTER BAXTER, Chemist, Timaru....

GOITRE

Over 600 cases have now been successfully treated with DOIG'S GOITRE SPECIFIC. Letters of appreciation received from all parts of N.Z. and Australia. Complete cure takes from four to six months. Price 10/6 (one month's supply), post free. A. DOIG, Chemist, Wanganui

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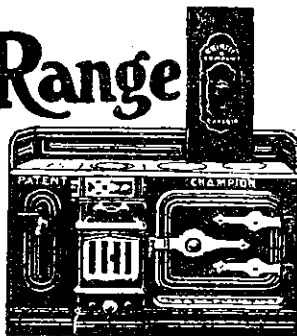
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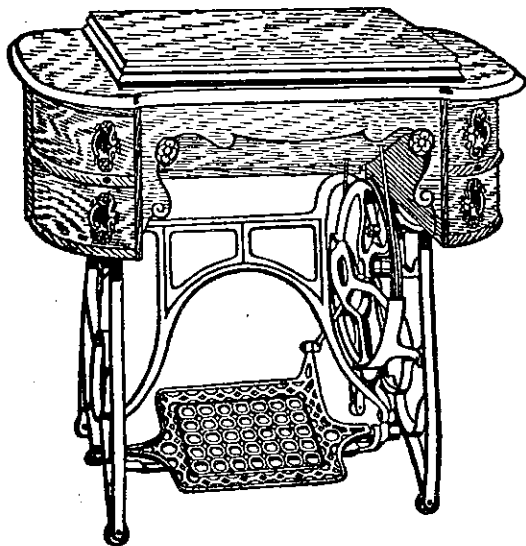
It's a Pleasure to Bake with the new Champion Range. The woman using a "Champion" knows that whatever it is the "Champion" will cook it perfectly. This is because the oven of the

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heats evenly and stays hot. It does not cool suddenly and so spoil the baking. Cakes, scones, pastry are done beautifully, while meats are made tender, savoury and wholesome. The "Champion" is beautifully finished, easily cleaned, easily polished, easily managed. It has a roomy oven, and a tin-lined quick-heating copper boiler. No wonder it is prized and loved by thousands of women. Write for free catalogue, giving particulars.

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Machine, complete with all attachments,
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THE WHIRR OF WHIZZING WHEELS.

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

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

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

J. McCORKINDALE & CO. - Popular Cycle Works - Main Street, GORE.

The Kind to Buy

FALLING
OUT

FROM
OUR
SETT NCS



W. BAKER
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for
Rings

LOVELY RINGS FOR LOVELY LADIES.

ARE you thinking of "Popping the Question?" If so, visit W. BAKER. He will supply you with such a gem in the ring line that will make it impossible for her to refuse you.

ENGAGEMENT RINGS.—He has a very large stock to choose from, and the prices are absolutely right. They cannot be beaten anywhere, ranging from 12s 6d to £40.

TO THOSE ABOUT TO BE MARRIED.—Be sure and get one of Baker's Lucky Wedding Rings. He has them from 10s to £3. And don't forget that a Useful present is given with every Wedding Ring purchased.

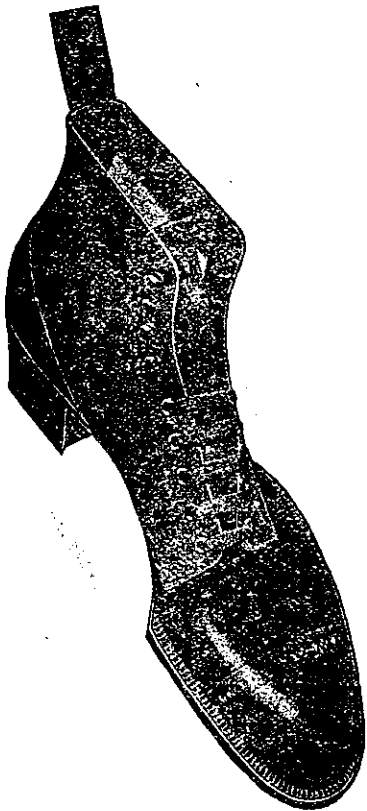
BAKER Specialises in Rings and gives the Best Possible Value every time.

A PRIVATE ROOM is at your disposal to select goods in, and all our ring business we are most careful about and guarantee is treated in the most strictly private and confidential manner.

For Selection and Value come to

W BAKER,
JEWELLER,
(Next Bank of New Zealand). **GORE**

ENORMOUS SAVINGS ON BOOTS



During Sale time we offer you this boot in either Box Calf or Glace Kid, Welted Soles, open or closed fronts, for

5/-

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23s. 6d.

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If not satisfied, your money will be cheerfully refunded.

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DRAUGHT-PROOF
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Very Cosy!

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As the Season is nearing an end I can supply you with a good Bicycle—

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REPAIRS to Lawn-Mowers. Bicycles, Sewing Machines, Mangles, Wringers, Etc.

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56 GEORGE STREET, DUNEDIN

Domestic

By MAUREEN.

To Clean Eyeglasses.

Not all who wear eyeglasses know that these troublesome articles may be kept remarkably clear and bright by rubbing them occasionally with soft tissue paper and a few drops of methylated spirit. This is the method of cleaning used by many opticians.

Hint to Test Linen.

When buying handkerchiefs or other linen goods, to find out if they are really linen moisten the tip of the finger and press on them. If the wet penetrates the handkerchief at once it is linen, but if cotton it takes some seconds to wet through the thread.

Drawn-Thread Hint.

It is always more or less troublesome to draw the threads for fancy work. If you take a piece of soap and mark along the back of the material where you want the threads to come from you will find they will slip out ever so easily. In machining new calicoes the same applies with advantage, and saves wear of the delicate parts of the machine.

Preserving Cut Flowers.

French chemists have discovered that a sugar solution of varying strength proves the most effective method of preserving cut flowers, except in the case of lilies, lilacs, and sweet peas. Carnations lasted longest in a 15 per cent. sugar solution, while roses were most permanent in a sugar solution of half that strength. Chrysanthemums and tulips were not benefited, but effort is being made to discover a suitable preservative for them also.

An Aid to Boot-Cleaning.

You may reduce the labor of boot-cleaning by using a little glycerine. Brush the boots well, and rub the glycerine into the leather with sponge or a piece of soft rag. When they are nearly dry, brush with a soft cloth. It will give an excellent polish, and they will keep their polish for three or four days, if you give them an occasional brush. They will also keep a good color, and be soft and comfortable. No blacking is required.

Reading at Meals.

The habit of reading at meals is to be condemned, and more particularly when it has grown to one of actual study, and when the reader endeavors to gain knowledge and to save time at his meals. The solitary reader, if he reads, should only read what is light and amusing. The common practice of having the morning paper at our breakfast-table is not especially injurious, as it furnishes items for conversation, and does not particularly exercise the brain, but if it should do so it is advisable to at once discontinue it. Digestion is always best served when the mind is free from care and when the physical processes of our frames are left to discharge their work free from nervous trammels. It is on the ground of the elevation of spirits produced by cheerful association with others that pleasant company at meals has always formed a condition of social enjoyment. The stimulus to nervous activity which is thus given acts beneficially on the digestive powers, just as the man who is harassed, worried, and excited will not be likely to digest or eat a satisfactory meal.

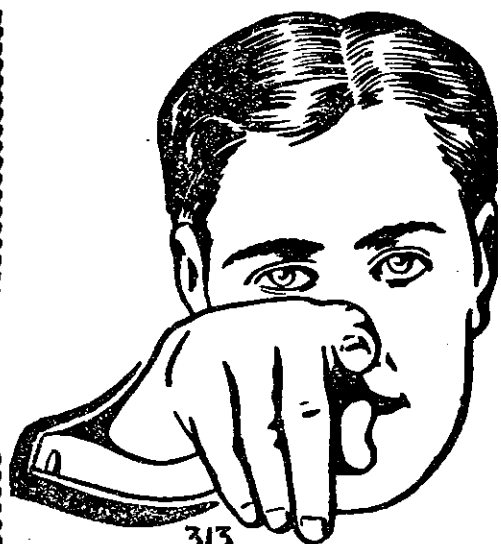
Maureen

The pride of other days had fled,
Weak was his chest and bowed his head;
His friends had gone to their last home,
And he, alas! was left alone.
He courted death to end his ills,
No longer life could he endure;
But now he's happy as can be
Taking Woods' Great Peppermint Cure.

IN COLD WEATHER

no beverage is so acceptable as SYMINGTON'S COFFEE ESSENCE. In two minutes you can have a delicious warm drink. If you haven't tried it

The Best Furniture is the kind Pegden makes



This is borne out by facts as scores of homes round about here can testify.

Furniture that is slammed together anyhow is no use to anyone—it costs as much as Pegden's and doesn't look as well or last a quarter of the time.

When you want furniture—whether it is a whole outfit or a single piece—come to Pegden's where every article is well and honestly made in all styles from the best of timber.

W. Pegden, Art Furniture Manufacturer,
PA MERSTON NORTH.

NEW ZEALANDER HOTEL

Corner of St. Asaph, Madras, and
High Streets, Christchurch.

JAMES POWER, ... Proprietor
(Formerly of Dunedin)

Good Accommodation and a hearty welcome for all old friends.

The Children Need Not Go Short!
—for you can always get plenty of the Fresh, Delicious, 'Full Cream.'

HIGHLANDER
Condensed Milk.

Even though ordinary Milk is dear in Winter, don't stint the children. Milk is a necessity to them, and they just love "Highlander."

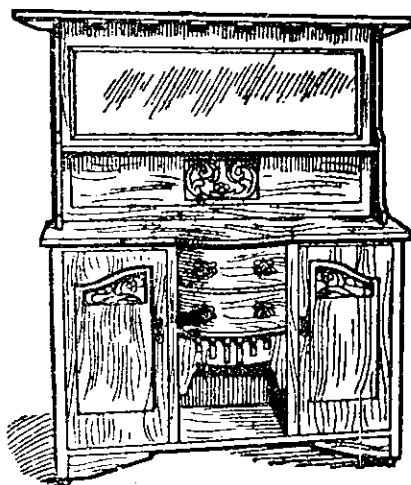
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On the Land

GENERAL.

Vetch is a very good dairy feed. It is richer in protein and total digestible nutrients than lucerne. It is also a feed that is relished by cows, and a crop that does well under a great variety of conditions.

Oats are ready for the silo when they are in the milk stage. Care must be taken to thoroughly tramp them, for the hollow stems carry considerable air, a large amount of which is removed by tramping.

In harvesting the bush or meadow hay crop the time of cutting is important. Analysis has clearly demonstrated that the plant is richest in nourishment at the time of early flowering. At that stage of its development the growth ceases, the seed formation begins, and the herbage becomes more hard and fibrous.

The profits from cow-keeping depend upon three main factors—viz., cost of production, the yield of milk, and the price at which the milk or the product into which it is converted is sold. The first of these three factors works against the other two, and over all three the cow-owner has a larger or smaller degree of control.

The Queensland National Show opened in brilliant weather. Clydesdales.—Stallions, four years and over—Royal Scotch (bred in New Zealand) 1; three and under four years—Recruit (Mitchell and O'Brien, Oamaru) 1; two and under three—Sir Logie (bred in New Zealand) 1; mare, four and over—Mitchell and O'Brien's Flora was awarded second prize.

The practice of cultivating lucerne after the first season for the purpose of eradicating grass and weeds is rapidly increasing in favor in the United States of America. In the opinion of a number of growers, the proper implement to use is some kind of spring or spike-tooth harrow. The spring-tooth harrow does not seem to injure the young sprouts above the surface of the soil, and for the thorough eradication of weeds it is preferable to any other implement.

At Addington last week there were only small entries of stock and a limited attendance of buyers. Store sheep showed little change, though ewes were rather easier. No fat lambs were penned, and only a few hoggets. The entry of fat sheep consisted of ten lines of wethers, which brought high prices. Fat cattle were rather easier, but without appreciable change, the quality of the yarding being only moderate. Pigs of all classes were in good demand, and porkers showed some advance in price. Fat sheep: Extra prime wethers made to 34s; prime wethers, 25s to 31s 6d; others, 20s 3d to 24s; hoggets, 19s 3d to 23s 6d. Fat cattle: Steers realised £8 to £11 15s; extra, to £16; heifers, £7 10s to £9 10s; cows, £5 7s 6d to £9 15s. Pigs: Choppers made £5 15s to £6 17s 6d; large baconers, 63s to 67s; lighter, 55s to 60s—equal to 6d per lb. Heavy porkers made 45s to 52s; lighter, 40s to 46s—equivalent to 6½d per lb. Small sorts were in good demand, but the entry was small. Large stores realised 31s to 38s 6d; smaller sorts, 18s to 28s; and weaners, 14s to 18s.

At Burnside last week there were only moderate entries in all departments. The fat cattle forward totalled 150, including several pens of good quality bullocks. Prices were from 10s to 15s per head better than at the previous sale. Quotations: Best bullocks, £12 10s to £14; extra heavy, to £17; medium to good, £10 10s to £11 5s; light and inferior, £8 to £9 10s; best heifers, £10 10s to £12 17s 6d; medium to good, £8 10s to £9 10s. There was a yarding of 2500 fat sheep. A number of butchers had secured supplies outside, and prices were from 1s 6d to 2s per head lower than at previous sale. The yarding included a good proportion of good quality wethers. Quotations: Best wethers, 25s to 28s; extra, to 31s; medium, 21s to 23s; others, 19s to 20s 6d. Best ewes, 21s 6d to 23s 6d; extra, to 31s; others, 16s to 19s. Fat lambs: 200 yarded. Freezing buyers were operating, but graziers

secured a large proportion of the yarding and prices were a shade firmer. Quotations: Best, 17s to 18s 6d; extra, to 19s 6d; medium, 15s to 16s. The entry of pigs consisted of 33 fats and 12 stores, which were disposed of at late rates.

JERSEY COWS.

The performances of the winning cows at the Spring Show of the Royal Agricultural Society of Jersey, where the Jersey cows are the particular feature, set one thinking of the things that have been accomplished in turning the beasts of the field to the service of mankind. The gold medal was won by a heifer two years and four months old, which had been 124 days in milk at the date of the test. The total milk of the day was disappointing in quantity, being only 29lb, well under three gallons, but the butter yield from this milk reached the wonderful weight of 3lb 6oz. This would make the analysis of the butter-fat work out at about 9.77 per cent. The silver medal cow gave 35lb 4oz milk, yielding 2lb 13oz butter, after 148 days' milking. In this case again the proportion of butter-fat was very high, reaching 6.7 per cent. The bronze medal cow gave 37lb 4oz milk, yielding 2lb 11oz butter, thus making the butter-fat work out at 6.06 per cent.

MANURING SWEDES.

Long experience and many trials (says the *Weekly Freeman*) have shown that phosphatic manures in almost any form are pre-eminently the manure to use for swede turnips. Ville, a French scientist, long ago demonstrated that phosphoric acid was the 'dominant ingredient' of turnip and swede manures. This question of dominance has never been satisfactorily explained, for, in the case of swedes, nitrogen, potash, lime, and soda, are all required by the crop in larger quantities (and in the order named) than phosphoric acid, and yet it is phosphatic manures that have the most effect on the crop, and any form of phosphate will have a beneficial effect on most soils. The opinion is gaining ground that the ordinary 'acid' superphosphate is responsible for part of the ravages of the finger-and-toe fungus, and that the 'basic' super—in which the acid has been corrected by the addition of lime—is a good substitute. A 'complete' manure (containing all the elements of fertility) will, of course, give the best results, especially on a soil in a run-down condition, but where the land is in fair condition, or where a fair lot of dung is put on conjointly, then a dressing of from three to five cwt. of some phosphatic manure will give a full crop of good quality by itself, if say, one cwt. of nitrate is also applied. Even basic slag will give good results. It is covered in and mixed with the actual soil, and thus acts more quickly than it would do so as a top-dressing, though perhaps not so quickly as a 'super' would, and the same thing holds true of finely-ground mineral phosphate.

WOOL PRODUCTION.

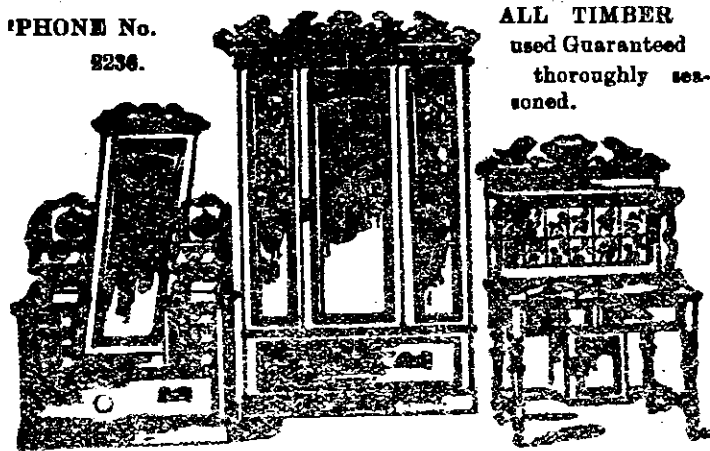
According to an estimate, all the wool sold in Australia during the past season made the splendid average of 10.2d per lb, as compared with 8.53d for the preceding season. The actual oversea shipments of wool during the past twelve months amounted to 2,718,486 bales (or 551,977,702lb) from the Commonwealth, and 528,779 bales or 169,843,814lb from the Dominion of New Zealand—a total of 2,247,265 bales (or 721,821,516lb). The value of the wool has advanced from £11 15s 5d per bale in 1911-12 to £13 13s 1d per bale in 1912-13. The total value of the clip sold in Australasia during the past twelve months amounted to 24½ millions sterling, as against 22½ millions sterling for the previous season, notwithstanding that only 1,804,801 bales were sold, as against 1,926,926 bales in the previous year.

When removing, you will do well to employ the New Zealand Express Co. They are so careful, so expert, so reliable. It's a real saving to get them to do the work, your things are handled so nicely. They remove furniture to any address, near or far. Offices all towns....

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For Artistic Reliable Furniture, for All
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Floorcloths and Linoleums,

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JAMES J. MARLOW
Excelsior Furniture Warehouse
203 Princes Street South.

Duchesse Chests from 42/- ; Brass Rail Bedsteads 35/-
Brass Rail Fender and Brasses, 20/-
Country Orders receive Prompt Attention

Flawless Jap. Silks direct from Japan.

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

PRICES—27in wide—2/-, 2/6, 2/11, 3/6.

Send for Samples.

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The Best Values At The Busy Corner

BY VALUE—FIRST, LAST, ALWAYS. We keep our Store filled with pleased buyers. The MOST-
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The Family Circle

WHAT THE MINUTES SAY

We are but minutes, little things—
Each one furnished with sixty wings,
With which we fly on our unseen track;
And not a minute ever comes back.

We are but minutes. When we bring
A few of the drops from pleasure's spring.
Taste their sweetness while ye may;
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day tell.
Who uses minutes, has hours to use;
Who loses minutes, whole years must lose.

WANTED—A BOY

'Why, what a funny advertisement! Bobby, listen to this!' and Mrs. Johnson read from the evening paper as follows:

'Wanted—A good, smart, honest boy. Must be red-haired and freckled. None other need apply.—Smith and Thompson.'

Bobby laughed. 'That's me, sure,' he said; 'especially the red hair and freckles. Guess I'll go around.'

'Well, it really sounds as though it were meant for you,' continued his mother, so seriously that Bobby laid down the book he was reading and looked at her in surprise.

'You were just funning about the red hair and freckles, weren't you, mammy?' he asked.

'No, indeed; come and see for yourself.'

'Whew—w—w!' whistled Bobby, looking at the paper; 'I'll have to try, sure thing. But how queer for Smith and Thompson to put in an ad. like that. It's the very office I've had my eye on for months; but I didn't know there was likely to be a vacancy so soon.'

At nine o'clock next morning Bobby found himself one of a row of boys in the waiting room outside Smith and Thompson's private office. The youngsters all had hair of various degrees of redness, and freckles of all sizes and shades of brown. Some were speckled as a turkey's egg, others could only boast of a few of these valuable marks. It seemed so funny to Bobby that he forgot how badly he wanted the place himself and greeted each rival with a friendly smile.

The first boy to be admitted had a fiery red head and as many rust spots as any one could desire. Mr. Smith, the senior partner, opened the door himself to let him in, and swept an amused glance along the line of candidates.

In a few minutes that boy came out and another went in.

'Said my hair was too red, an' I had too many freckles,' he intimated, with a grin which showed a front tooth missing. 'Maybe you'll do,' he added good naturedly to Bobby, 'you ain't got too many freckles, and your hair is most brown.'

Bobby felt encouraged, although he wondered very much about it all. But surely Mr. Smith was not a man with time to waste in looking over such a lot of boys without a purpose.

'He's got his mother in there with him; a little old lady with white hair and gold-rimmed eyeglasses, an' she said I wasn't the right one at all, I was too cheeky lookin',' remarked another unsuccessful one on his way out, making a face at Bobby as he passed.

Bobby laughed and grew still more curious. 'Why should a business man have his mother in his office helping him to select an office boy. Perhaps—'

'Next!' called a voice from the open door, and Bobby was admitted.

'That's him. I should have known him anywhere. Such a manly little fellow,' exclaimed the old lady sitting by the office window.

'Why didn't you wait a minute after helping me off the car last night?' she continued, motioning the surprised Bobby to come nearer to her.

'What—I beg your pardon. I don't know what you mean,' stammered Bobby, knitting his sandy-colored eyebrows. 'Oh!' and his freckled face brightened into a smile. 'I didn't want anything for just helping a lady. I wouldn't even if I were so poor,' and he drew himself up with an air of sturdy pride.

'Would you like work, young man, asked Mr. Smith with a smile, and Bobby replied promptly that he would.

'What can you do?'

'I don't know, sir. I'm just eleven, and I've always been at school; but I'm willing to try anything, and I'll do my best. I can study at nights with my big brother,' he added.

'Well, a boy who is so good at looking out for helpless old ladies as I've been told by my mother you are, ought to do pretty well in any line,' said Mr. Smith. 'You may report here at one o'clock this afternoon.'

The gentleman opened the door into the outer office and informed the red-headed brigade that they need not wait any longer, as he had found a boy to suit him. Then he turned to his desk, and Bobby, feeling himself dismissed, hurried home to tell his good news.

'Why, I really didn't do anything, mother,' he said. 'There was such a jam that the poor old lady had no chance to get off, for the conductor was so busy somewhere else and didn't notice, so I just helped her, that was all.'

'It was a little thing, but it had big results,' said his mother, and Bobby thought so, too.

GENERAL RELIEF

A writer in the *Edinburgh Despatch* tells the following amusing story: The reporter, after a very busy day, felt exhausted when he returned to the office with his notes. He had a report of a speech delivered by Lord Rosebery, and not being equal to the task of transcribing his shorthand notes, a good-hearted typist came to the rescue, and obligingly offered to take the speech down on a typewriter if the reporter would dictate it from his notes. The speech was a long one, and when it was got into type both reporter and typist were very tired, the reporter in winding up exclaiming, with a sigh of relief, 'Thank heaven!' Unfortunately the typist automatically incorporated the exclamation as part of the report. The copy was rushed through to the compositors, set up, hastily read, and sent to press. The consequence was that the following morning the speech appeared in print with this startling finale: 'At the the conclusion of the meeting Lord Rosebery left for the south. Thank heaven!'

THE REPORTER AS A CRITIC

Lord Dufferin delivered before the Greek class of McGill University an address about which a reporter wrote:

His lordship spoke to the class in the purest Greek, without mispronouncing a word or making the slightest grammatical solecism.

'Good heavens,' remarked Sir Hector Langevin to the late Sir John A. Macdonald, 'how did the reporter know that?'

'I told him,' said the Conservative.

'But you don't know any Greek.'

'True, but I know a little about politics.'

ACCORDING TO CUSTOM

The football match was over, and a large crowd surrounded the small gates, the only exit, when a small boy was seen climbing the wall in an endeavor to get out without being crushed.

When almost at the top a policeman saw him and shouted out to him: 'Eh, lad, come down and go out the same way that you came in.'

The reply came back as the lad dropped over the other side, 'I am doing that, mister.'

Wm. INGS

DENTIST, 6 OCTAGON, DUNEDIN.

'PHONE 1807.

Less Pain.

Best Attention.

Moderate Fees.

THE IRONICAL METHOD

The doors of a certain new house had shrunk horribly, as is the way of the modern door made of unseasoned wood. The builder would not send the carpenter to replace them, so the householder tried the ironical method and wrote:—

'Dear Sir,—The mice can run under most of our doors, but our cat cannot follow them. Will you please send a man at once to make room under the doors for the cat, and much oblige?'

Next day the carpenters came.

A LARGE FAMILY

A man remarked that he came from a very large family.

'How many are there of you?' he was asked.

'Well, there are ten of us boys,' he said, 'and each of us had a sister.'

'Good gracious!' exclaimed the other. 'Then there were twenty of you?'

'No,' said the boastful man, 'eleven.'

WHAT IS A LADY

What is a lady? 'The one person one must always be careful to describe as a lady,' says Mrs. Alice Perrin, 'is the female who is most unlikely to be one.' But what is a lady? In such a matter an illustration is perhaps of more value than a definition. Mr. G. W. E. Russell has a story of a house-surgeon of a London hospital who 'was attending to the injuries of a poor woman whose arm had been severely bitten. As he was dressing the wound he said, "I cannot make out what sort of animal bit you. This is too small for a horse's bite, and too large for a dog's."

"Oh, sir," replied the patient, "it wasn't an animal, it was another lady."

IT ARRIVED

A budding author who was making excursions into humor sent a paragraph to the editor of a daily paper. Not finding it printed within a reasonable time or hearing from the editorial department, he wrote about its welfare.

'I sent you a joke about ten days ago. I have heard nothing respecting its safe receipt, and should be glad to hear whether you have seen it.'

The editor's reply was as follows: 'Your joke arrived safely, but up to the present we have not seen it'

HIS FRIEND

A physician who was a guest at a social affair, was placed at dinner beside an elderly lady whom he had not previously met. Almost at once the lady, who was inclined to garrulity began to talk.

'By the way, doctor,' she smilingly remarked, 'ought I to call you doctor or professor?'

'You may call me what you please, madam,' was the physician's quick reply. 'I am frank enough to admit, however, that some of my friends call me an old fool.'

'I see, doctor,' smilingly replied the lady, 'but of course, they must be people who know you intimately.'

SIGNIFICANCE OF COLORS

The curate of a large and fashionable church was endeavoring to teach the significance of white to a Sunday school class.

'Why,' said he, 'does a bride invariably desire to be clothed in white at her marriage?'

As no one answered, he explained: 'White,' said he, 'stands for joy, and the wedding day is the most joyous of a woman's life.'

A small boy queried: 'Why do the men all wear black?'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

The Inverted Glass of Water.—The following is an old experiment to show the pressure of the atmosphere, also an elaboration on the same. Take a tumbler and fill it to the brim with water. Place over it a sheet of paper. If the tumbler be now inverted the pressure of the atmosphere upon the paper will prevent the water from escaping. Not satisfied with this, the conjuror proceeds to show his audience that by his magic power the liquid will be made to remain in the tumbler even when the paper has been drawn away. This he proceeds to do, and is—or should be—rewarded by much applause for the feat. The effect is great, and the explanation simple. The fake employed in the experiment is a small piece of either mica or transparent celluloid—obtainable at most garages. This is cut to the size and shape of the mouth of the tumbler. The latter article is filled with water and the celluloid attached. When performing the trick the piece of paper is placed over the already covered mouth. The celluloid having been damped a little causes the paper to adhere. The whole arrangement is now inverted, and but little wonder will be shown at the paper not dropping, but when this is removed the conjuror meets with a reception which makes him feel that the little time spent over the illusion has been well rewarded.

A Pair of Scissors and Some String.—This is an old but yet very mystifying trick if worked smartly. Take a pair of scissors, also a short loop of string. Pass one end of this loop through one handle of the scissors and pass the other end of the loop through the end which emerges from the handle. Then pull tight and hand the end to a lady asking her to remove the scissors. If she cannot do it proceed to do so yourself by taking hold of the loop which is close to the scissors, pulling on it, passing it right over the scissors and thus freeing the instrument.

A Good 'Sell.'—A slip of paper is handed to a spectator with a request that he will write two or three words upon it. This paper carefully folded is handed to a second person for safe-keeping and a third person is asked to assist the performer upon the platform. The performer takes another slip of paper and writes a few words upon it (after a due amount of 'hanky-panky'). This paper the conjuror folds and hands to the person who is helping him on the platform. The person, who is holding the other strip of paper, is now asked to call out aloud the writing upon it. We will suppose this turns out to be 'Monkey Brand Soap.' The performer turns to the assistant on the stage, and with a magnificent air—that of a man who has succeeded in a great undertaking—asks what is written upon the piece of paper which he is holding. The assistant calls out 'Just the same.' The performer turns to the audience, bows, and the trick is done. Now for the explanation. When the performer has obtained hold of his piece of paper he writes upon it the words 'Just the same.' The rest of the trick requires no explanation. In fact that little sentence is the whole trick. The deception is as perfect as one could well desire. The performer has apparently written upon his paper the very words written by the first person because the assistant upon the stage informs the audience that the words upon his paper are 'just the same.' Thus, everyone is taken in, except the person last referred to, but a friendly wink from the performer, and a whispered injunction to 'keep quiet and help me to produce a great illusion,' will in every case—unless the assistant be a very cantankerous person—succeed.

Let dogs delight to bark and bite,
I do not care a jot;
In sooth it is their own lookout,
So they may get to pot.
But while I am upon this lay
I'll make a slight detour,
And ask you all to drink good health
To 'Woods' Great Peppermint Cure.'

We Supply West Coast People

GILBERT BROS.—THE MANUFACTURING JEWELLERS.—GREYMOUTH,

with any description of High-class Jewellery made from West Coast gold by Expert Goldsmiths in our own workroom.