

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- September 7, Sunday.—Seventeenth Sunday after Pentecost.
 „ 8, Monday.—Nativity of the Blessed Virgin Mary.
 „ 9, Tuesday.—St. Kyran, Abbot.
 „ 10, Wednesday.—St. Hilary, Pope and Confessor.
 „ 11, Thursday.—St. Nicholas of Tolentino, Confessor.
 „ 12, Friday.—The Holy Name of Mary.
 „ 13, Saturday.—St. Sergius I., Pope and Confessor.

St. Hilary, Pope and Confessor.

St. Hilary, a native of Sardinia, became Pope in 461. During a pontificate of seven years, he was unremitting in his endeavours to remove the stain of heresy from certain portions of the Catholic world, and made several wise enactments for the preservation of discipline in the Church.

St. Nicholas of Tolentino, Confessor.

St. Nicholas receives his surname from a small town in the Papal States, where he spent the greater part of his life. He was remarkable for his austerity, being accustomed to fast on bread and water several days in the week. In the pulpit and in the confessional his zeal and prudence were productive of an incalculable amount of good. He died in 1306.

Feast of the Holy Name of Mary.

The name of Mary, according to St. Bernard, means 'Star of the Sea,' an emblem of hope in the midst of danger. St. Peter Chrysologus considers the meaning of Mary to be 'Queen,' and this would accord with her royal dignity as Mother of Him Who was truly King. The name, too, is interpreted as meaning 'bitterness,' and thus recalls the sword of grief which, according to Simeon's prophecy, was to pierce Mary's soul in the Passion of her Son.

GRAINS OF GOLD

GOD WITH US.

The world were bleak, and keen life's smart,
 Without Thy Eucharist-Presence, Lord!
 But there Thou keepest watch and ward
 And waitest for the sad of heart.

In hours of gloom, in hours of dole,
 When Thy sweet Presence I have sought,
 Surcease of sorrow Thou hast brought,
 And mystic healing for the soul.

When 'neath the chancel's ruby flame
 I lay my burden at Thy feet,
 Then peace benign and comfort sweet
 Within my heart a lodging claim.

Then every cloud that o'er me lowers,
 Doth lightly vanish into air;
 The daily fret, the carking care,—
 Somehow, they seem to break in flowers.

—*Ave Maria.*

A friendship that makes the least noise is very often the most useful; for which reason we should prefer a prudent friend to a zealous one.

The philosopher who gathers wisdom and never imparts it to mankind is useless as the Sphinx that has looked wise for ages and never answered a query put to it by man.

Come from the husks of swine and taste the sweetness of the peace of your Father's house. One word of contrition and confession, and He will restore you innocence, peace, merits, right to heaven, all your dignity as a man and a Christian.

'STAND FAST IN THE FAITH'

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

FREQUENT AND DAILY COMMUNION.

VI.—SOME STRAY THOUGHTS

The main purpose of Holy Communion is not to worship God—though, of course, this idea can never be wholly excluded—but to maintain and nourish the spiritual life of grace. The Council of Trent reminds us that our Lord 'wished this Sacrament to be received as a spiritual food by which those who live in the world are nourished and comforted by the life of Him Who said: "He that eats Me, the same shall live by Me."'

It adds that the Blessed Eucharist 'frees us from our daily faults, and preserves us from mortal sin.' This, indeed, is but a repetition of our Saviour's words: 'I am the Living Bread which came down from heaven: if any man eat of this Bread he shall live for ever. . . . Amen, amen, I say to you, except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood hath everlasting life; and I will raise him up on the last day. . . . My Flesh is meat indeed, and My Blood is drink indeed.'

Notwithstanding this persistent invitation from our Lord Himself, backed up by the teaching of Council and Pope, many have difficulties about frequent Communion—nature and the enemy of souls will readily suggest them. That there is something in the difficulties and hesitations cannot be denied: no reverence or worship can be too great to offer to our God thus dwelling amongst us. But neither can any love be too great, and surely it is the highest, as well as the first, duty of love to yield to His wishes. It is too much for us, but not too much for God. Some strange compassion moved Him to come on earth and share the lot of His fallen children, and then to give Himself to them as their food: 'I will not leave you orphans.' In His loving thoughtfulness and self-forgetfulness He thinks of us, looks to our good. And who are we to presume to tell God how He shall act, to set Him lessons of wisdom and propriety?

The prayer of Blessed Thomas More, High Chancellor of England, may well find an echo in our hearts: 'Take from me, O Lord, this lukewarm or rather stark cold manner of meditating, this dulness in praying to Thee, and give me warmth, delight, and guidance in thinking upon Thee. Grant me the grace to long for Thy holy Sacraments, and especially to rejoice in the presence of Thy very Blessed Body, sweet Saviour Jesus, in the Holy Sacrament of the Altar.'

'There are two extremes to be avoided—neglect of Holy Communion until the spiritual life sinks lower and lower within us, and dies almost for want of nourishment; on the other hand, that familiarity which breeds contempt, that frequent reception of our Divine Lord—without reverence, without fear, without adequate preparation of our soul,—until finally we come to forget and to ignore the awful truth that we are receiving the very Incarnate God Himself. Perhaps the very best test which we may apply practically to the value of our reception of this Sacrament, is to be found in its effect upon our lives. As long as we can perceive in ourselves a growing aversion from sin, a sincere desire to serve God, a dissatisfaction with ourselves and what we do for God, we may have a confident hope that, however unworthy we may be, our Holy Communions are doing God's work within us and nourishing the sources of spiritual life. But if with frequent Communion we fall away from prayer, fail to correct our daily faults, make light of venial sin, or dally with grievous temptation, then we have reason to be on our guard lest the very source of life should prove the occasion of our ruin' (Father Matthew Russell, S.J.).

'If the Incarnation be indeed the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry

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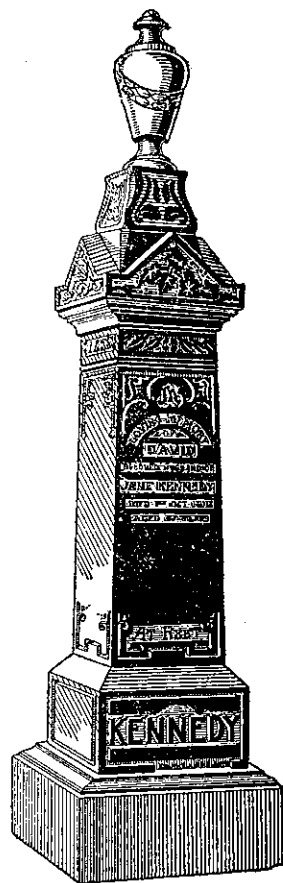
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and thirsty land for the help of man, who is apt to be discouraged, if perpetually told that everything really important and interesting happened once for all, long ago, in a chill, historic past. It is the Mass that matters.' So wrote a few years ago the distinguished essayist, Augustine Birrell, now Chief Secretary for Ireland. A Catholic can read into these striking words a deeper meaning than was ever intended, when he remembers the Real Presence, where our Saviour

'Through ever swift vicissitude
Of changeful time, unchanged had stood,'

and the Holy Communion, which enables him to be united in sacramental union with his God.

The queen of English poetry, Alice Meynell, published in the *Dublin Review* of October, 1911, a short meditation on the Eucharist. She explains in chaste, concise language how the devoted Lord, though multiplied for Communion, is yet ever one and unparted; how those who receive are all fed at one only board

'I saw the throng, so deeply separate,
Fed at one only board,
The devout people, moved, intent, elate,
And the devoted Lord.

'Oh struck apart! not side from human side,
But soul from human soul,
As each asunder absorbed the Multiplied,
The ever unparted Whole.

'I saw this people as a field of flowers,
Each grown at such a price,
The sum of unimaginable powers
Did no more than suffice.

'A thousand single central daisies they,
A thousand of the one;
For each, the entire monopoly of the day;
For each, the whole of the devoted sun.'

The Storyteller

MY GODCHILD

I looked up from my work. It was the scent of violets which roused me—real Parma violets, like a breath from a spring garden. The mere opening of the door would not have caused me to look up; for I was very busy over an article which had to go to the printers next day.

My visitor entered unannounced and handed me her card. I looked at her and remarked—somewhat tartly, I fear:

'I think you have made a mistake.'

'You know Lady Elton,' she answered. 'She told me to come to you. Her card, you see, is with mine.'

I took the card, and then stood staring helplessly at the girl. Her appearance was so remarkable that it staggered me. (I may as well admit that I am an old maid, with Old-World notions.) The perfume was well enough; but her face! The paint and powder! Such coloring could not be natural, and such beauty and dress were certainly out of place in my sanctum. Uncharitably, I concluded that they belonged to a world not to be touched by my virtuous, if dowdy, skirts. I pointed an indignant finger toward the door. But the girl stood her ground bravely, smiling a whimsical little smile.

Then I relented. For all its make-up, there was something so good and honest in her face that, when I had time to study it, I knew my suspicions to be groundless, and I motioned her to a chair.

'You must forgive my intrusion,' she said sweetly, as she sat down, 'but Lady Elton told me to come to you. You see, I want to become a Catholic. I have been instructed, but I want some one to be my sponsor and to help me through. Lady Elton thought that perhaps you would be so kind.'

I looked at the girl, at her dress—'creation' I suppose it ought to be called,—at the golden curls, at

the impossible fairness of her skin; and once more my equilibrium was disturbed. My spiritual vision refused to see grace penetrating through such a crust. She noticed my hesitation.

'Perhaps you think I am not in earnest,' she said. 'I suppose I seem very worldly.' (I saw her eyes travelling over my uncompromising flannel blouse and tweed skirt.) 'Perhaps I am worldly; but, if so, I want to be better. I am an actress, and I must stick to my profession, because it is my only chance of bread and butter. But I want something to help me keep straight. It is not easy on the stage. Life is so hard.'

Then I saw that there were tears in her blue eyes, and my heart was won.

'Poor child!' I said, sitting down on the couch beside her, and taking her hands in mine. 'Forgive my coldness! I did not understand. You must tell me all your troubles. I am only an old maid, but we women all have mother-hearts when once they are touched.'

Then she told me all about her life, and I understood, too, how God's ways are not our ways. And I realised that I, wrapped up in my own self-righteousness, knew really very little about life's struggles and dangers. Sheltered by faith, protected by the circumstances and limitations of my life, what did I know of those worlds within our world, where souls are tossed about in the stormy waters of unbelief and sin! In the midst of the storm this child had kept her little barque afloat, and God was bringing it safely into port.

Poor girl! How rashly I had judged her, and how my heart went out to her, now that I knew her story! We chatted together long and earnestly; my work was forgotten; the press and its requirements at my hands seemed sadly insignificant to me, now that I was brought face to face with living 'copy.' From that day we were fast friends.

Some weeks later we were once more together, this time in a convent chapel. My friend knelt beside me, waiting for her Baptism. She wore a simple white muslin frock; her sunny hair was smooth and braided; her fair complexion was untouched by cosmetics; her whole appearance was so modest and childlike that there was nothing to offend even my rigorous ideas of the right and fitting. But as I looked at her in her simple garb I had to acknowledge that it made her more dangerously beautiful.

I could see that she was praying earnestly. When the time came she read her confession of faith bravely, and begged humbly to be admitted to the Church. Then the saving waters flowed over the fair head and the garment of innocence was laid on her shoulders, for she had never been baptised before. At that moment I seemed to see her soul pure and lovely as the soul of a little child; and, in the ardor of my joy, prayed that it might be preserved so at all cost, even at the cost of pain and sorrow to myself. Then, with a heart full of happiness, I rose to follow her out of the church. Before she left she laid a bunch of lilies upon our Lady's altar.

That day she spent with me. My little home offered an assured retreat, where the world and its claims could be forgotten. We passed some peaceful, happy hours together. She amused herself turning over with a child's curiosity all my poor treasures. But in the evening the stage claimed her once more, and robbed me of her presence. I did not fear for her soul's safety, feeling confident that God would guard her as His own; but it seemed a desecration, and I could not reconcile myself to the cruel fate which bound her to a life so full of danger.

For weeks I had not seen anything of my god-child, when one morning, as I was feeling unusually weary and depressed, the perfume of Parma violets once more invaded my little sanctum, and she stood radiant before me.

'We are going to have a holiday—a real holiday,' she said. 'We shall spend it in the country together. I know a delightful spot, where we can dream and talk, and wander in the woods, and enjoy ourselves in your own quiet way. Say you will come. I have set my heart upon it.'

'Yes, I will do so gladly. I have been longing for a day in the country, and longing to see you.'

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'See how well I can guess your wishes, though I am only the godchild, not the fairy godmother!' she answered, laughing. 'Now get ready quickly. And then in the evening you must come to the theatre. I am to have a benefit to-night, and you must be there.'

The idea of the country expedition was delightful. The weather was warm; the smell of ink and paper had grown nauseous, and I was weary of routine work. But the prospect of going to the theatre did not enchant me, and I demurred.

'You see,' I said, 'I never go to a play. And, then, I would rather think of you as I know you, than as I should see you on the stage—'

'You are afraid of being disillusioned. You don't approve of the stage.'

'I have no right to condemn. It certainly does not fit in with my ideas.'

'But just this once! It is a fine piece, and I should so like you to see me in my professional capacity.'

She pleaded so effectually that at last I consented, and then went to get ready for our expedition.

In honor of my godchild I donned a new summer gown, which delighted her.

'How nice you look!' she exclaimed. 'Do you know, when you wear pretty things you look quite young? I am sure you are not half as old as you pretend.'

'Oh, yes, I am quite, quite old!'

'I refuse to believe it!'

Then she grew silent and thoughtful for a while. But afterward we chatted gaily on many subjects, and passed a delightful day together. When we came back in the evening, she insisted on my dining with her at a little French restaurant, which was as excellent as it was unpretentious. She seemed to divine my tastes in everything, and was determined that I should enjoy myself as much as possible in my old-fashioned, quiet way. She was so simple and winning that I soon forgot her worldly role and calling. When our pleasant day had come to an end, she reminded me of my promise to go to the theatre, and forced me to accept a box.

I went reluctantly. It was years since I had seen a play, and the stage had lost all charm for me; besides, I dreaded the possible nastiness of a modern play, with the child taking the part, perhaps, of a foolish or unfaithful wife. I dreaded, too, any failure or disappointment, because I loved her, and could not bear to see her pained. Strange to say, I knew nothing about her theatrical career,—did not know whether she played under her own name, whether she were a successful actress or otherwise. I had simply put the whole subject away from my mind as something unpleasant.

The house was packed, and from the moment the curtain rose the interest seemed to be intense. The play was a modern one and of the usual problem type; but it was wholesome and uplifting. As for my friend's acting, I quickly realised that she was a star. She simply carried everything before her by her beauty and talent, and the applause was uproarious. There could be no doubt that the girl was a born actress and as gifted as she was pretty. I could not withhold my admiration, and was as enthusiastic as the rest, laughing and weeping by turns, and hardly realising that it was my young friend who had such power to captivate me. I remembered, half sadly, that morning in the convent chapel, and then I began to wonder if it could really be this brilliant woman upon whom hundreds of eyes were fixed in admiration that had prattled so innocently to me in the woods a few hours earlier?

When the play was over she came once more upon the stage to bow her thanks to the audience. She wore a shimmering white gown, with pearls, and certainly she looked very lovely. A burst of applause broke from the house, and a rain of flowers fell upon the stage. She bowed and smiled; but the only eyes she sought were mine, and I knew that the innocent smile which lit up her face was intended for me.

'I may come home with you, may I not?' she asked.

'Yes, of course. But why should you care to come to my dull little home? And you need some refreshment after your exertions.'

'You can give me a cup of tea, and I don't care for anything else. Do let me come to you! I want to know what you thought of the play and of your god-child.'

'Why, I was perfectly delighted. The play was really excellent. And as for your acting it was splendid. I dare not ask you to give up the stage now. You have wonderful talent.'

'Not so much, but I have worked very hard. I had a great object in view. I never told you that I had a crippled little sister. I have worked to give her the very best care and treatment. She is nearly cured, and now I need work no more, because a relative has adopted her. Besides, I can give her quite a little fortune from my earnings. Everything I have will go to her.'

'But you will go on making a fortune! You have a great career before you,—so great than even I would not dare to hold you back. I shall only trust and pray that God may keep you pure and good always.'

She smiled her child's smile and pressed my hands.

I felt half ashamed when I led her into my sombre little home and into my quiet sanctum, they were so out of keeping with her radiant beauty. But she did not seem to mind in the least, and appeared quite at ease. Throwing off her cloak, she at once set about arranging the masses of flowers she had brought in from the carriage. My room soon presented quite a festive appearance, and she insisted upon helping me to make tea.

'But, dear, what freak is this?' I ventured to ask. 'Surely you have had many invitations for this evening.'

'Yes, rather too many,' she answered, laughing; 'but I wanted to spend my last night with you.'

'Your last night? What do you mean?'

'Only this, my dear godmother! To-morrow I am going to X—, to be teacher of elocution in an academy of the Sisters of Mercy. After two years, perhaps—if they will have me,—I shall enter the convent of the Sisters of Charity in A—, where my little sister was cared for. See what your prayers have brought about!'

I almost let my cup drop, for my astonishment was complete. But, remembering in time that it belonged to my mother's best old Worcester set, I retained my presence of mind and put it down quietly. But I was so overcome that I could only stare at the vision opposite to me. It seemed impossible to believe that this brilliant girl, at the height of her popularity, was going to leave the world and hide herself in a convent school. But I saw by her eyes that she was in deadly earnest.

'God's ways certainly are wonderful!' was all I could find to say.—*Ave Maria.*

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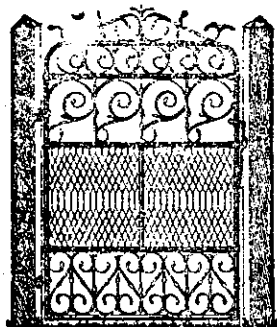


Fig. 41

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ADVENTURES IN PAPUA

WITH THE CATHOLIC MISSION

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

By BEATRICE GRIMSHAW.

(Continued)

It was at Beipaa that I saw one of the most curious things I have ever seen in Papua—the cemetery town.

There was something about Beipaa itself that was difficult to understand, at first sight—the alleged number of inhabitants. Six hundred was the figure as given to me; but even in the late afternoon, when all the hunting and fishing parties were home, and the women had come back from the yam gardens, the big main street seemed rather thinly filled—considering the six hundred. Where could the rest of them be?

The Answer was Simple—in the Graveyards.

The town had not been suffering from any epidemic; on the contrary, it was in a very healthy state; but none the less, a good proportion of its inhabitants were among the tombs, and likely to remain there for an indefinite time.

I went to see. The place has three cemeteries, each very large, and all carefully fenced in with pig fences of wattled sticks, furnished here and there with stiles. Following the Sister who was my guide, I climbed over the stile of the cemetery nearest to Beipaa itself, and there, apparently, was another town, low, straggling, ill-built, but a town all the same, with people eating and carrying food, men and women moving about, numbers of little, roughly-built houses, some of them mere roofs set on the ground.

'Look,' said the Sister, beckoning me under a roof so low that I had to stoop down to the earth.

Inside was brown dusk, with the sunset light sifting in through the rustling leaves of the thatch. A formless heap, covered with bark cloth lay upon the ground. It stirred as we came in and a woman raised her head. She was yellow-pale; her eyes were like deep wells with a spark of smoky fire somewhere at the bottom; her body was a crate of bones.

'That is a widow,' the Sister said. 'They make the widows lie on their husband's graves like this,' just sheltered by a roof, all the time of mourning. They must never be seen out in daylight, and they have to live on what is brought to them by relatives; this poor creature cries nearly all the time.'

The woman was moaning, and clinging to the Sister's dark blue habit. I never saw a face more wretched.

'How long must she stay here?'

'Until she takes black—puts on the black soot paint you have seen them wear. That may be as much as a year. Poor things, they are very unhappy, shut up so long,' said the Sister, caressing the pitiful, dirty skeleton in the bark wrapper.

'Are there many widows?'

'Oh, very many. I will show you some more.'

The next widow was certainly a change. She was young, fat, and well-looking; she was not lying on her husband's grave, with her head hidden under a mat, but peeping coily out from under the grave-house roof; and may I never see a widow again, if she was not looking and laughing towards the lodge that sheltered a more or less disconsolate young widower, also doing his time in the cemetery.

When a widow is young and pretty, she is not expected to mourn so long as the older and uglier relicts. There would not be much use in expecting, to judge by some of those I saw. Though conventionally in the depths of grief, and unable to tear themselves away from the loved one's tomb, they were obviously getting bored, and ready to take interest in anything that might happen to divert the dulness of graveyard duty. It goes without saying that disconsolate young widowers offer the easiest and most effectual diversion.

Not far away, in another cemetery, were a father and mother seated on a stage that overlooked the grave of their only child. They were thin and worn

with grieving; their faces were hopelessly sad. They had been there for many months, sitting all day on the staging, and at night watching the fires that are built at head and foot of the newer graves, to keep the ghosts away. This seemed a smaller and quieter graveyard than the first; there were fewer young men and women in it, and less of the hurried scuffling in and out of grave-houses, as stranger footsteps drew near. Ashes of fires lay beside the newer graves; the older ones had worn down to mere unmarked heaps of sand, where no one mourned, or slept, or lighted watch-fires any more.

A strange sight, even in the full blaze of noon, are these cities of the living and the dead. They must be stranger still at night, for then custom, which confines the mourners more or less strictly during the day, allows them to come forth from the tombs, and wander about like ghosts. Some of them, still new to loss, run up and down beneath the moon, wailing and crying, and calling out on the lost one's name. Some feast, some tend the fires, some make love to other mourners. When dawn breaks, the shadowy creatures flit back again to the graves, and hide from the light of the day. After a period, longer or shorter according to age and sex, the mourner 'takes black'—puts on a suit of black paint, made of coconut oil and ashes—and joins in the life of the village again. The black is allowed to wear away gradually; when it is gone, the time of mourning is considered to be over.

This Custom of Living in the Cemeteries

is at its worst in Beipaa; but all over Mekeo it is one of the greatest troubles that the missionaries have to contend with. Morally, physically, and psychically, it is bad, and the Mission fights it steadily, with considerable success in many cases. The Papuan native is of all savages the most conservative, and the most deeply attached to his national customs; it takes generations of work to uproot his habits, and the Fathers have had much hard labor over this same matter of living among the tombs. They preach against it, they talk against it, they try to bring individuals out of the cemetery back into the village life, or to prevent them from going there at all. Their own converts, of course, are taught from the first not to practise the custom; and there can be no doubt that, in time, it will die out. But with the Papuan change comes slowly, and for the most part through the children, who have grown up under Mission influence and teaching. With the older savages, not very much can be done.

From Beipaa station I went on through the forest to Rarai with a couple of Sisters, who (of course) rode like lancers. One station in Mekeo is much like another; the houses put up by the coadjutor Brothers with a little native assistance are all the same—split slab and thatch, with 'bush' furniture—each school with its bright-eyed, naked children, learning English and arithmetic and reading and writing from the Sisters, carpentering, boat-building, and other useful work from Fathers and Brothers, is like every other school. That matter of English teaching is worth special notice. Papua is a tangle of different languages; the curse of Babel lies heavy on the land, and natives from one valley or mountain peak often cannot understand a word of the tongue spoken by those of the next. There is no language so suitable for general use among Papuans as English; they take to it like ducks to water, and one may often hear the police, or native servants of the Government, talking to each other in English, since, recruited from all parts of the territory they have no other means of communication. Some of the Protestant Missions choose a native language and teach it to all their converts from different places. This gives the converts a measure of communication among themselves, but locks them up from intercourse with the whites. The Catholic Mission thinks it best for the interests of their charges

That English Should be the Language Taught, and it is. (Most of the teachers being foreigners, it is a comical thing to hear a naked, painted Papuan savage addressing you in schoolroom English flavored with the

Ken. Mayo

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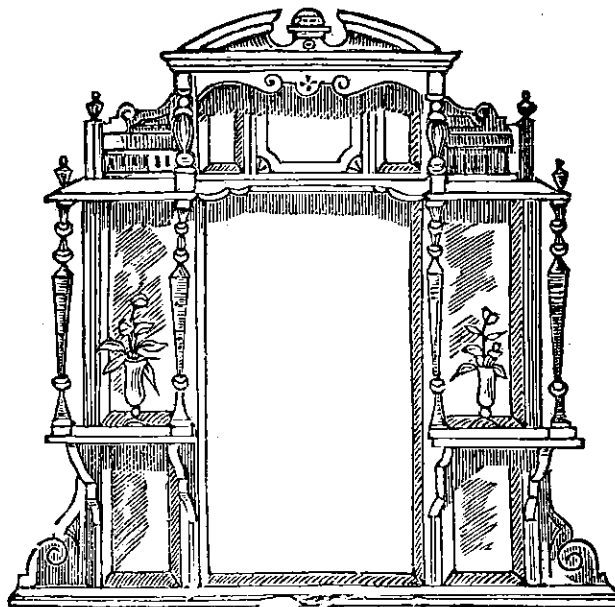
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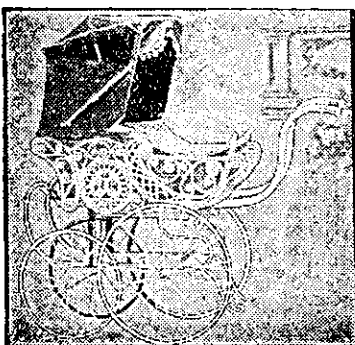
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intonation of Paris, Brussels, Geneva, or Strasbourg—but, all the same, they have got the language.)

There was a leper in one of the villages near Rarai; we went to see him. He and many other sick people are regularly visited and cared for by the Mission. The man was terribly disfigured, but did not seem to suffer much. He was kept in a little tree-house approached by a short ladder, and so boxed up that it would have been difficult for him, in his maimed state, to get out. The Mekeo people seem to have some idea of the danger of leprosy, and do not allow the lepers to mingle freely with the rest of the population.

At Inawaia, where I went a day or two later, there was a very interesting sorcerer. When we chanced on him, walking through the village, he was not only feathered and painted, but all caked over with a mixture of mud and oil. This last adornment, it seemed, signified that he wanted to kill someone; probably some inhabitant of the village, who had been unlucky enough to annoy him. He had a deadly snake in his house, the Sister told me; it was kept in a saucepan, and trained to various tricks by its owner. Deaths by snakebite occurring in the village were generally put down to the sorcerer's pet, especially if they happened at night. When he went away he carried it about with him in a bamboo.

Nearly all the sorcerers have these snakes, I was told. You have probably met them often enough in the bush, but you would not know; you would only think that the man was carrying a stick in his hand.

It occurred to me that I would look narrowly at any walking-sticks carried by any innocent-looking native whom I happened to meet in the forest after that. A tiger snake, black snake, or death-adder, carefully trained, and carried about by a gentleman who was likely to take violent offence over comparatively small causes, seemed to be the sort of thing one would want to avoid.*

There was an interesting alligator, too. He lived at the crossing point of the St. Joseph River, a deep, wide stream of a beautiful grey-green-blue, within a few minutes' walk of Inawaia station. He had killed four grown-up people and one baby in two years; the baby was snatched from its mother's arms as she was bending down to take some water. . . . The canoe we crossed in was low and heavily loaded. I took care not to cool my hands in the stream, though the heat of the day made it tempting. The Father at Inawaia had tried to get this alligator more than once, but it is a cunning brute, and seems to know by instinct when danger is about. Like all man-eaters who haunt crossings and fords, it is very big and old, and full of craft.

Mekeo Was Finished.

I had seen all the stations, crossed all the famous fords (with an extraordinary luck in the matter of low water and absent alligators), ridden most of the horses, and, remembering that they were gift-horses, kept silent about their mouths, also about their heels, their backs and their tempers. I had stayed at all the Sisters' little houses, seen and talked to all the Fathers, heard Mass in all the poor tin churches, and watched the brown naked scholars at work in the sheds that passed for schools. I had been shown the little, fenced-in heaps of sand beneath the swinging palms, where those who had fallen by the way. (Only too many of these there are in fever-smitten Mekeo, and some of them are but a few months old.) I had eaten, worn, occupied,

* Every sorcerer is, in fact, in possession of a snake (generally a black snake or a death-adder) charmed according to the Indian fashion, and trained to bite the designed victim. The way, very simple, in which the snake is skilled to do its deadly business has been recently discovered by one of the Fathers. In a raid made by a Government officer on a sorcerer's premises, a black snake was detected in an earthen kettle, carefully hidden in a corner of the house. And on several occasions the snake was found in the bamboo stick carried by the sorcerer, and once, under the turban of the man, coiled up into the tangles of his bushy hair.—A. B.

and used the lion's share of everything in the way of worldly goods that the Fathers and the Sisters possessed. I had seen the wedge of the Catholic Mission work driving slowly home through the dense mass of heathendom, splitting, penetrating, changing, making a decent, peaceful land of what had been a very hell upon earth. And now I was to see the new, pioneering work among the mountains of the interior, where you were surrounded by tribes still in the true savage state, and where even the Mission people allowed that 'it was a little difficult.' Before leaving these plains, I made out a list of the gifts that might be

Useful to the Different Stations,

if anyone possessing more than they require of such things cares to send them.

First.—Money: copper, silver, gold, notes, cheques; any amount at any time.

Secondly.—Calico and print, cotton singlets in gay colors, belts, sheath knives, tomahawks, clearing knives, axes. As there are no stores in Mekeo, it is necessary to use these things in buying food for the natives, or paying them for small pieces of work. I might add here that the Mission pays every native a fair price for all work done for the Mission, even in building churches and making roads that will be as much use to the natives as to anyone. They ask nothing whatever from the Papuans; no money, goods, or labor, or lands. The collecting plate is unknown. The Mission comes to Papua to give, not to take.

There are many things to be found in superfluity in most well-furnished houses which would be invaluable to the hard-working Fathers and Sisters, and never missed by those who sent them away.

Every drawing-room has more vases and ornaments than it really wants. The churches of the Mission have only jam tins and cut-down bottles, disguised with paper, to serve for altar vases.

No housewife would allow that she has not a few knives and forks and spoons, a dozen or so of cups and plates, above her actual needs—a store of table napkins and tablecloths, sheets and pillow-slips, put by on tidy shelves. . . . Half a dozen matrons, consulting together, could fill a box with household goods that they would never miss. And the stations would rejoice. Nuns are women and ladies still, and holy poverty does not extinguish a desire to have things clean. I ask the tidy matron, is it easy to be dainty when you have hardly anything of anything at all?

The most accomplished cook among the Sisters has much trouble with a worn-out stove, and other stoves are giving out, after years of wear. There are stoves in many basements and lumber sheds quite good, only superseded by something newer that has been recently put in. These, if wood-burning, would be very greatly valued.

What has become of the side-saddles given up by 'the girls,' now that they are taking to cross-saddle? There are Sisters who cannot ride on anything else, and who would be very glad of a saddle or two.

Ordinary men's saddles often lie about a house for years, unused. The Mission could use fifty, if it had them; its saddlery is falling to bits, and I did not see a single decent bridle.

That bicycle, drop-frame or diamond, that the boys and girls once used for riding to school—now that the children have ridden away for ever, why not take it out of the back kitchen, and send it up to Papua for the Fathers and Sisters to ride about Mekeo in the dry season.

Eggs, and an occasional fowl, are the only fresh food obtainable on most of the Mission stations. The breed of fowls is mixed—very—and would not please the eye of a fancier. One need not be an experienced hen-wife to see that a crate or two of fowls from the country house where they are proud of their poultry yard would mean more eggs and better chickens. And it is fresh food that keeps off fever in New Guinea.

There is a colt running about in the paddocks—a colt with a good family tree—but there are plenty of others, also with good family trees, on the station. The 'Brother who looks after the small stud farm would

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The great stores of Australian big cities are usually 'Brothers Limited,' or '_____ and Co.,' which means that they are companies managed for the benefit of a number of shareholders. If a shareholder sends an order to the firm to select and ship to Yule Island so many dozen cotton and flannelette shirts, so many khaki drill trousers, so many dozen socks, so many pairs of stout walking boots for men and women (fives, sixes, sevens for the latter) so many cases of groceries, meats, flour, kerosene, he pockets a certain portion of the profit himself. . . . And, after all, those shares pay so well—one can afford it. And there are Fathers, gently reared, who are trying to learn to do without socks, though walking the greater part of the day—because socks wear out so quickly, and the supply is far too small.

Other things wanted are simple colored pictures of sacred subjects, with only one or two figures in each, for use in the schools; all sorts of school stationery; first-aid pocket medical cases, for the Fathers to carry on their long rounds among the native towns; field-glasses (much wanted among the mountains), drugs of all ordinary kinds, especially quinine and cordials.

There is a Father who wants a gramophone, with records of band music, laughing songs, recitations, to aid him in his apostolic work. It brings in the natives from the outlying districts—and once there, you may leave the rest of it to him.

III.

And now about the mountains.

Few people have any idea of the difficulty of moving about in Papua. There is, perhaps, no country in the world of such an extraordinary conformation. It is a continent rather than an island. The Australian-owned portion is twice as large as England. German New Guinea is nearly as large, and Dutch New Guinea very much larger. Practically the whole of this great country is mountain. There is a small belt of level, close about some portion of the coasts, and in the upper parts of the ranges you may strike a mile or so of tableland. But take it all in all, New Guinea is simply a jumble of precipices, peaks, and torrents, the mountains running to thirteen thousand feet (in Australian Papua), the rivers most unnavigable by reason of their rapid fall. Of roads into the interior there are absolutely none, with the exception of forty miles of horse track through the plantation country behind Port Moresby, the capital, and of the Catholic Mission horse and bullock track, that leads right away from the coast into the heart of the unknown and unexplored country lying among the colossal summits of the great main range. It was this latter road that I was to take. Few travellers have been along this route; one might count them every one—a handful of prospectors, looking for gold; a few Government officers, patrolling after murderers, two collectors of birds and insects, one literary man. Of white women, none

But the Sisters of the Mission

had passed through, until I went. The road is a marvel; it was made by years of appalling labor, through engineering difficulties that would have daunted most professional road engineers. The Fathers and three or four coadjutor Brothers carried it through, aided by the paid labor of a small number of natives. It traverses country that else must have remained eternally closed to white influence. For all its wonderful construction, however, it is trying, and the missionaries who practically live on it, going up and down about their work, have not an easy time.

Bioto station is the 'jumping-off place.' Here a Brother lives, and takes charge of the forwarding arrangements for the interior, besides working among the natives of the surrounding country.

The Sisters escorted me to Bioto from Inawaia, with the carriers that had been engaged at the latter town. In the afternoon, all packing and loading done, my seven New Guinea men took up the painted canvas swags that held my clothes and food and cooking pots and tent, I said good-bye to the Sisters, and started off, the carriers and I, for the mountains.

We had three hours to go to the first rest-house, where we were to pass the night. It was quite in consonance with Mekeo custom that four of my men, with a tiring walk before them, should refuse to touch the rice I had served out, while the others ate heartily. The trouble, as usual, was girls. There were two or three young women from the nearest village seated before the Mission house verandah, watching the party set out, and in consequence, none of the unmarried men, of whom there were four among my carriers, could eat a morsel—it would have been most improper for them to do so. So the four unlucky ones took a reef in their belts—they were already tight-laced, one would have thought almost beyond endurance—put their food in packets of banana leaf, and started off in the heat, dinnerless. As for the girls, they went on chewing betel-nut, and took no notice of the bachelors at all.

Some miles out, we were coming into uninhabited country, so the bachelors begged a halt, devoured their food ravenously, and let out their belts a little. After this, day by day, as we ascended from the plains into the mountains, a steep bit of track nearly always resulted in the temporary disappearance of a bachelor carrier, to let out his waist a little more. By the time we had reached the Kuni country, where the real pinch of steepness begins, the bachelors' waists rivalled the comfortable figures of the married men. One may 'suffer to be beautiful'—but not on a Papua mountain track.

And now for three days the carriers and I travelled on, starting as soon as there was light enough to see, journeying through the endless morning under a blaze of equatorial sun, and halting towards one o'clock at the rest house that generally appeared alongside the track about that hour.

Near the plains we lunched, rested, and then travelled on; but once in the mountains, it was a race every day with the rain, which begins regularly soon after noon, and comes down like a waterspout till sunset—so, when the rest-house was reached we stopped. These houses have been built by the Mission for the use of the Fathers when travelling up and down. They are about thirteen miles apart as a rule; mere huts of sticks and thatch, set up on piles, and containing nothing more than an iron cooking pot, a billy-can and a tin pannikin or two, and some sort of a rude camp bed. When the Fathers travel, their carriers sleep inside at one end of the hut. Mine had the loan of my tent, and were very comfortable underneath the house each night, sheltered from the keen mountain winds that are so trying to the native, once the sun is down.

After the first day, the easy level of the plains was left behind; and now one began to understand

The Wonder of the Mission Track—

be it repeated, the only road in all New Guinea that penetrates into the far interior. Along the edges of formidable scarps and gorges it crept, knitted in long zig-zags up the sides of hills as steep as a house-roof, round ugly corners where one's feet dangled over floating clouds—creeping and wriggling and getting along somehow through a landscape that was literally set on edge. Here for the first time one saw the extraordinary formation of the mountain country, every hillside running into every other, without a yard of level, and almost every hill ending, as it touched the next, in a stream or a waterfall. Down the cliffs and gorges they came, those innumerable streams, foaming among huge green varnished leaves as big as hearth-rugs, and stately croziers of giant ferns, taller than the tallest man—scattering cool spray over the rich red clusters of the wild begonia, cutting formidable gullies across the path, as they rushed out from the dark recesses of clefts and caves filled with orchid, jasmine, and maidenhair. A country wet and green as a salad; a country wild,

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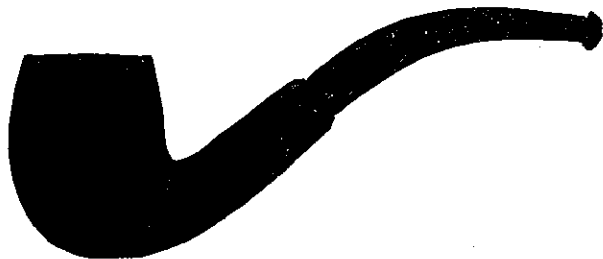
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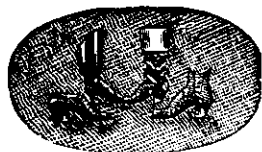
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beautiful, uninhabited, trackless save for the little thread that wound like a magic clue of safety through the midst of indescribable chaos. Forest on forest, huge and dark and knitted inextricably together with creeping liana and 'lawyer'; gorge after gorge, precipice shouldering precipice, all in the shadow of the never-ending trees, all veiled with constant rain—this was the way. Steeper and steeper the track grew, as we neared the big ranges. It was admirably engineered, but, even so, one had to walk a good deal here and there, and the carriers halted often, streaming with sweat, to lay down their loads and take breath. As for the views, wonderful though one knew them to be, one saw very little of them, save at the rest houses, where clearings had been made. In Papua, if you want to see where you are, you must (usually) climb to the top of a hill, and cut a big break in the trees, to clear a view. But when one did get a look, from the rest house, at sunset, and saw half the world stretched out below, far and thin and clear, down to the small blue thread of the St. Joseph winding across the plains, and the Coral Sea, lying on the horizon, like a golden shield—well, it was worth every step of the way. In the

mountains of New Guinea, one gets surfeited with beauty of scenery; after a while, the eyes look coldly, even though the mind perceives the loveliness of all these blue and violet and hyacinth peaks, shaped like the wildest fancies of a goblin dream, and piled upon one another unto the very arch of the sky. And one is usually wet, and often hungry, and generally tired—so that much of one's admiration comes afterwards, when one has finished the journey, and got back to civilisation. Still, the great ranges of New Guinea are undoubtedly among the finest sights that the round world has to show her wandering children.

(To be continued.)

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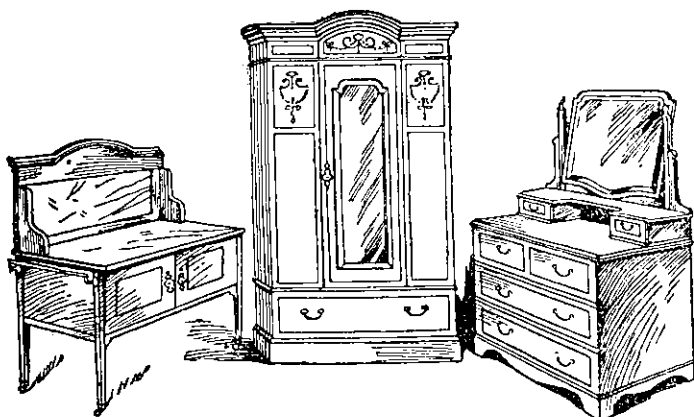
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NEW CHINA AND CHRISTIANITY

The following summary of recent events in China, which has been contributed to *America* by the Rev. Father Kennelly, S.J., of Shanghai, will assist our readers to understand the position of affairs in that country at the present time:—

On April 17 the Chinese Cabinet met and decided that all the Provincial Governors and other high officials request the Christian communities and leaders of Christianity within their jurisdiction to join in prayer for the welfare of the nation. The Peking message communicated to all the papers and sent to the four quarters of the new republic ran as follows: 'Prayer is requested for the National Assembly now in session, for the newly established Government, for the President to be soon elected, and for the Constitution of the republic, begging that the present Government may be recognised by the Powers (Brazil, Cuba, the United States, and Mexico have so far recognised it; the other Powers still withhold their approval), that peace may reign within the land; that strong, virtuous men may be elected to office, and that the Government may be establishment upon a solid foundation. Upon receipt of this telegram you will notify all Christian churches in your provinces that April 27 has been set aside as a day of prayer for the nation. Let all take part.'

Such a request from a non-Christian Government was unprecedented. Never in pagan Rome were the Christians invited to pray for the State, its rulers and its needs. They were, on the contrary, only fit victims for the gladiatorial combats, the hardships of exile, and the ruthless cruelty of martyrdom. In China the Manchus likewise persecuted, exiled, and banished to the extreme limits of the Empire. Yungcheng, who ruled from 1723-1736, banished the Jesuits to Macao, except a few skilled in mathematics, who were kept at the court as astronomers. The Sacred Edict states clearly that this privilege did not in anywise imply that the Catholic religion was good. 'This sect,' it is there said, 'is unsound and corrupt, and the people must be prohibited from believing its doctrine or joining its ranks.' Then follows an exhortation to rank idolatry: 'Within the family were two divinities—the father and mother. Why should men go elsewhere to find an object of worship (sic) and pray for happiness' (*Chinese Repository*, Canton, 1832. Vol. i., p. 308). During his reign hundreds of churches were destroyed in the provinces and 300,000 converts left without their pastors. Under Kienlung (1736-1796) the persecuting policy continued and lasted till the end of his reign. The same attitude was maintained under Kia-king (1796-1821), and Taokuang (1821-1850), that is, for a period of well nigh 130 years. It was only in 1844 that the Catholic religion began at last to be tolerated. Churches were allowed at first to be built only in the five open ports (Treaty of Whampoa, September 24, 1844, Article 23). The missionaries had to wait till 1860 before they could legally penetrate into the interior of the provinces. France then obtained that the Catholic religion and Catholic converts were to be protected, that missionaries might live in the interior, erect churches there and open schools, rent and purchase property. It was also stipulated that all religious establishments confiscated in times of persecution should be restored (Peking Convention, ratified October 25, 1860; Article 6). Religious toleration has therefore existed only during the last sixty years, a short period indeed, and even during this time many efforts were made to evade the treaties. When the republic was established in the early part of 1912, Article 7 of the Provisional Constitution granted

Full Toleration in the Matter of Religion to All.

This was reiterated at various times both to Protestants and Catholics. During the course of 1912 and down to the present day the above policy has been faithfully maintained. In April of the past year General Li Yuan-hung, the hero of Wuchang, now Vice-President, is credited with having said to Father Murphy that 'Catholic missionaries were wanted to regenerate

China, and that they would be fully protected.' In July of the same year Yuan Shi-kai generously helped the Vincentian Fathers at Pastingfu, in the province of Chihli, to start an industrial school and establish workshops for poor children. About the same time the then Minister of Education issued a proclamation stating that in future the government would not give any special honors to Confucius. If Confucianists wanted temples and schools, they must build and maintain them at their own expense. No preference would be given to any of the three religions of the country—Confucianism, Taoism, and Buddhism—in the public schools. This decision of the government raised intense opposition, some contending that Confucianism was not a religion at all, but a politico-ethical code of state-government, which had done good work in the past, but could now be dispensed with. Others maintained that it should be kept and state-supported, as it had given to China its national and individual character and has ever stood for knowledge and virtue. The Minister, however, was unmoved by these arguments and abided by his original proclamation.

In many places idol processions have been prohibited and the temples of the gods turned into schools and barracks or transformed into public halls. At Pichow, in North Kiangsu, a curious fact happened. The village elders were compelled to tear down a temple and employ the materials in erecting barracks. Before setting to work they offered the incense to the gods as the Chinese are wont to do, while the masons and workmen bowed reverently and pleaded superior orders. The poor idols were then placed outside in the rain and sun and told to wait until the inhabitants were able to build them new temples.

Some of the leading papers, especially in Shanghai, have more than once pleaded in favor of Christianity. 'The Christian religion,' says one of them, 'exercises a wonderful influence over the people. It teaches self-discipline, a virtue which is imperatively needed in a community where all are free to enjoy equal rights. It also inculcates uprightness and honor. When children are instructed in this progressive religion the advantages are incalculable. We are anxious that for the future welfare of China the religious point of view should not be over-looked in her national development.'

The Heads of the New Government Seem,

therefore, to show strong sympathy for the Catholic Church. Not only has toleration been proclaimed, but in many cases opportunities have been seized to do acts of kindness, help Catholic work and encourage educational efforts. Last year the government officially allowed the Aurora University, conducted by the Jesuit Fathers at Shanghai, to grant degrees to its students who had completed their course in Philosophy, Law, Science, and Arts.

It must also be acknowledged that the Government is possibly much impressed by the large and growing number of Christians. Catholics (baptised) reckon at present 1,431,302 (Father de Moidrey's figures for 1913), while catechumens under instruction and preparing to enter the Church are about half a million, thus aggregating a total of 2,000,000. As to the number of Protestant converts, the best and latest authority is the *China Mission Year Book* for 1912. Here we find the number of baptised converts set down as 324,000, or one-fifth of the adherents found within the Catholic ranks. It is a well-known fact that among Protestant missionaries in China Christianising efforts have partly ceased. The present-day efforts are almost exclusively along the line of educational and medical work. This is good indeed, but does not Christianise. Despite their large number of foreign missionaries and native helpers; despite also the abundant funds placed at their disposal by the Home Boards, they are far behind the Catholic Church in success and in numbers. Among the converts of both Churches, many Christians are prominent in political, social, commercial and other positions, and all classes are fairly represented in their ranks. It is therefore not surprising to see

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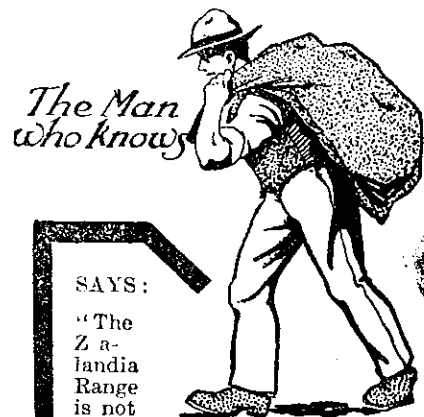
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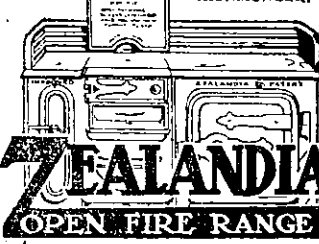
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The Government Appeal to the Christian Churches for prayer and help in its present needs. China thereby recognises prayer as a spiritual force and invokes its efficacy. It also recognises Christianity as a living and life-giving principle. The idea of universal prayer originated with the Premier, Lu Cheng-hsiang, a Catholic convert and a native of Shanghai. The carrying out of the appeal was attended with a public and ready response throughout all China as well as in the home-lands. Here in Shanghai all the churches took part in the celebration. The Catholics invoked the Holy Spirit by chanting the hymn 'Veni Creator.' The officials attended in the principal church. The next day Yuan Shi-kai telegraphed his thanks and said that all China was grateful.

China stands much in need of prayer. For months the President has had a terrible struggle with the 'Knomin-tang' party, or Southern Radicals, headed by Sun Yat-sen and Field Marshal Huang-Hsin, who both oppose his policy, want him to be but a figurehead and allow them to establish a party Cabinet where all the good positions would be given to their members. The late loan is also opposed by them, as it gives Yuan influence and means which will strengthen his position.

As to the future we are confident and may augur that a new era is in store for the Church. There is everywhere indication of greater activity and hence of a more rapid spread of the true religion, and the conviction is growing that Christianity will be a vital factor in the regeneration and welfare of the country.

THE CATHOLIC FEDERATION

ONEHUNGA.

(From an occasional correspondent.)

A very pleasant and eminently successful social function, under the auspices of the Onehunga branch of the Catholic Federation was held in the parish hall, Onehunga, on August 15. There was a large attendance of members of the Federation, with Mr. B. McLaughlin (vice-president of the parish committee) presiding. Mr. F. G. J. Temm, diocesan secretary of the Federation, was also present.

After formally opening the proceedings, the chairman called upon the Very Rev. Dean Mahoney, to address the assembly. In prefacing his remarks, Dean Mahoney expressed the pleasure he felt at seeing such a large gathering of members of the Federation, which showed that they had the interest of the movement at heart. He explained that as the Federation existed, not only as an organisation prepared to defend Catholic interests, when the same were assailed, and to petition for our just rights and claims when necessary, but also for the purpose of promoting and advancing the social interests of its members, the Onehunga parish committee were determined that this important phase of its operations should not be overlooked. It was for this object that the social function was being held that evening. Although the first yet held by the Federation, in the parish, he hoped that there would be many more to follow. As a bazaar is being held in the parish shortly, it was decided that the gentlemen attending this conversation, should bring some little present towards the bazaar, and that the ladies in turn would provide the refreshments. He thereupon thanked all the gentlemen who contributed towards the great table of presents at the door, and also expressed his gratitude to the ladies who came forward with the many baskets of 'good things,' which would no doubt be appreciated during the supper adjournment. In conclusion, he wished one and all a pleasant evening.

The chairman then informed the gathering that the committee had decided that a general meeting of all the members would be called, and would take the form of a social evening, during which, a full report of the business which had been transacted at the recent meeting of the Dominion Council, would be submitted to them. Mr. McLaughlin delivered an address upon Federation matters, explaining in detail the business deliberated upon at the Dominion Council meeting in Wellington, to which he had the honor of being elected.

During his address, which was listened to most attentively throughout, he showed how the various units in the organisation could enter upon the duties which awaited them, in the obtaining of a consolidated Catholic opinion on social and public questions affecting Catholic interests, the promoting and extension of Catholic education, the dissemination of Catholic literature, and the mutual support and advancement of Catholic societies. He concluded by exhorting all present to always take an active interest in the Federation, which, he said, had come to stay, and which would eventually prove to be a power in the land.

A very excellent musical programme was gone through, and was much appreciated by the audience. The following contributed songs—Misses Ruby Leahy, B. Barry, J. Zainey, J. Visco, Mrs. Goodwin, and Mr. E. Houston. Mr. A. J. Martin gave a recitation. Miss L. Leahy acted as accompanist.

During the evening, the chairman expressed his pleasure at seeing the diocesan secretary (Mr. F. G. J. Temm) present, and, on behalf of the parish committee, extended a hearty welcome to him, and in doing so said that if there was any one these that evening who could say anything on Federation matters it was the gentleman who has filled the important office of secretary for the diocese since the inception of the Federation. He then called upon Mr. Temm to address the meeting.

In responding to the request, Mr. Temm said he thought the meeting, after hearing the able address on the Federation from the chairman, did not desire any more Federation speeches that evening, but thought that the items on the programme still to be rendered would be more appreciated. He endorsed the remarks of the chairman, and emphasised the importance and necessity of organisation, and showed how and why Catholics should federate, and said that union, combination, federation, amalgamation—call it by whatever name you like—meant strength. It is the age of combination. In nations, in finance, in commerce, in every walk of life, you see amalgamation. We, therefore, want to combine and federate for strength and influence. He thought, however, that he had a duty to perform, and that was, on behalf of the executive of the Diocesan Council, to congratulate the Very Rev. Dean Mahoney, together with the members of his progressive parish committee, on the condition of the Onehunga branch of the Federation. He considered that in the Onehunga parish there was one of the most progressive branches of the Federation in the diocese, and the parish committee was to be commended for its attention to the social wants of the members; not only were the members of the committee interested and enthusiastic, but they were supported by the individual members of the branch, as evidenced by the attendance, interest, zeal, and enthusiasm shown that evening. He hoped that this would only be the forerunner of many similar social functions, and that other parish committees would follow suit, and cater for the social requirements of the general body of members, thereby helping to promote that goodfellowship that should exist in every community. He was grateful for the invitation extended to him, and expressed pleasure at being present.

The Very Rev. Dean Mahoney then moved that a hearty vote of thanks be accorded Mr. McLaughlin for his able address, and to Mr. Temm for his attendance and very interesting and encouraging remarks. This was carried by acclamation.

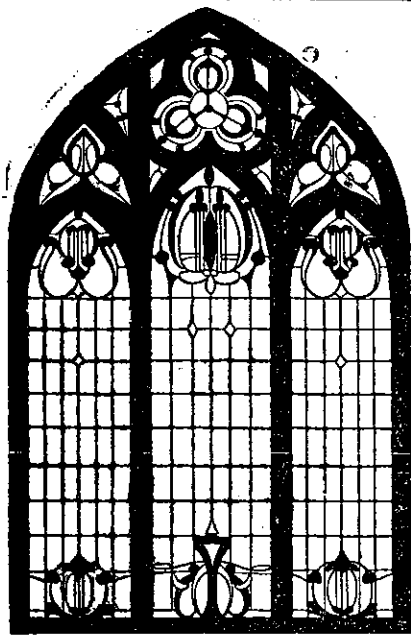
At the conclusion of the musical items, supper was served by the ladies.

Mr. John McCormack, the famous Irish tenor, sang in 'Rigoletto' in the recent production at Covent Garden. Newspaper critics say it is doubtful whether a better performance has ever been heard in any operatic production in England.

A replica of the Vatican is to be one of the features at the great Exposition in San Francisco. Its dome will be 183 feet above the ground, and will be surmounted by a cross 20 feet high. At night the cross will be illuminated, and will throw its light for many miles over the waters of the Pacific.

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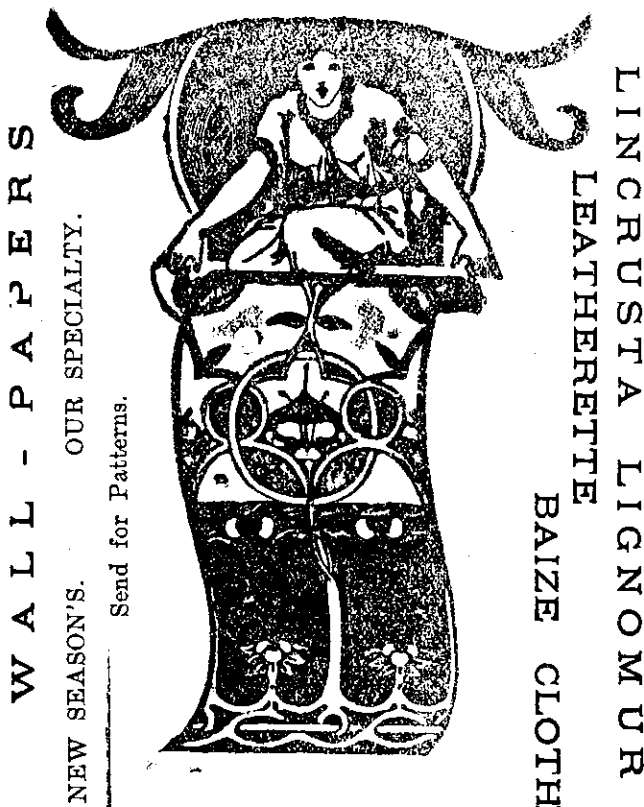
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Current Topics

Bergson

Henri Louis Bergson, whose Modernistic works have, according to Thursday's cables, been condemned by the Pope as embodying false theories and seeking to undermine fundamental truths, is 53 years old and at present Professor of Philosophy at the College of France. Among his books, which have given rise to much discussion, are *Matter and Memory*, *Laughter*, and an analysis of Evolution. Bergson has just returned from a lecturing tour in the United States; but his vague and nebulous theories do not seem to have exactly taken America by storm. One western paper declared, with brutal bluntness, that the philosophy propounded by Bergson might be summed up in the line of the song, 'I don't know where I am going but I'm on my way.'

Proportional Representation

Our esteemed and usually well-informed contemporary, the London *Universe*, in its issue of July 18 has the following: 'While the House of Commons in England is tinkering with the electorate, New Zealand has made one more advance towards a stable and equitable method of exact proportional representation. It tried the second ballot in 1908, but that system of bare majority representation has not proved satisfactory. It has now adopted the system of Proportional Representation, which Tasmania has proved to be admirably effective in giving a true and complete reflex in election of the mind of the country.'

We are sorry to say that our contemporary's announcement is premature. Provision for a modified form of proportional representation in the election of members of the Legislative Council has indeed been included in the new Bill for making our Upper House elective, which is now before Parliament; but there is at present little prospect of the Bill becoming law. Regarding proportional representation as a settled feature of our whole electoral system, New Zealand has, like many other countries, been talking very seriously about it; but considering the overwhelming weight of evidence in favor of the reform the progress made by the movement is surprisingly slow.

The Federation and Politics

As the outcome of Father O'Reilly's remarks at Bathurst, considerable discussion is taking place in Catholic circles in New South Wales as to the relation of the Catholic Federation to politics; and it is just as well, when the matter is on the tapis, that it should be thoroughly threshed out and be done with. In the course of the discussion an exceedingly good point is made by a Mr. James Bilsborrow—who is, we understand, a well-known citizen of Bathurst—in a letter addressed to the Sydney *Freeman's Journal*. After referring to the provisions of the Federation constitution on the subject, Mr. Bilsborrow continues: 'I would maintain that the statement in the constitution as published should stand. Our objection to the education system is not political. It is something quite outside the pale of politics. To require the children of the country to be educated up to a certain standard of secular knowledge is undoubtedly the province of the Government and of politicians; but when they require the education to be of a certain religious or irreligious type they are going beyond their authority and are trespassing on the domain of religion and conscience. And if we Catholics, as a protest against this trespass, choose to set aside our political views and vote against a candidate who is in favor of a continuance of this usurpation of authority, our action cannot be described as political, for it is the very opposite. We are refraining from politics for conscience sake. It has been said that if we go to the Government for help for our schools or institutions we thereby make the Federation political. If this argument were sound, then those country hos-

pitals and Schools of Arts whose Government subsidies have been withheld or reduced, and whose committees are working to obtain these subsidies, are political organisations. *Quod est absurdum.*'

*

The point that in making a stand on a question of religion and conscience Catholics, so far from making their organisation a political one, are deliberately abstaining from politics for conscience sake, is well taken. It will be noted that Mr. Bilsborrow takes the attitude, already adopted in these columns, that the position of the Federation is correctly expressed in the constitution.

More 'Garlandism'

Canon Garland does not improve upon further and closer acquaintance. He has now been almost twelve months in this country and the early impression formed by many as to his want of straightforwardness, and lack of the spirit of fairness and of manly courtesy which is desirable in the leader of an ostensibly religious movement has been more and more confirmed. The latest New Zealand citizen to find out by painful personal experience what manner of man the imported League organiser is is Mr. A. R. Atkinson, of Wellington; and he has set forth his estimate of Canon Garland and his methods with a plainness and vigor that are calculated to make even the most pachydermatous squirm. Mr. Atkinson's experience arose out of a misreport in one of the Wellington papers of an utterance made by him as head of a recent deputation to the Premier on the Bible-in-schools question. He had said: 'The application of the cry, "Trust the people," to the right of a majority to oppress a minority in matters of religion involves a strange combination of politician cant and religious dogma'; and two out of the three Wellington papers had reported him with substantial correctness. The third, however—the *Dominion*—misreported the speaker as saying, 'It is singular that the forces working for the Bible-in-schools movement are a mixture of religious bigotry and political cant.' A week later—but without in the interval taking the trouble to so much as give Mr. Atkinson a ring on the telephone to ascertain whether he had been rightly reported or to ask which version of his remarks was the correct one—Canon Garland seized upon the report in only one paper as against that given in the other two, and proceeded to denounce Mr. Atkinson from the pulpit as imputing 'superstitious hypocrisy' to the members of the Bible in State Schools League, and as using against the League 'exactly the same language as was used by the (British) slave-owners who were defending slavery in attacking those who were against it.' Mr. Atkinson promptly wrote to the press explaining that he had never made such a statement as that attributed to him, either to the Prime Minister or to anybody else, and that it did not represent anything that had ever entered his thoughts. Bishop Sprott, who had also commented on Mr. Atkinson's supposed utterance, at once accepted that gentleman's disclaimer. But not so Canon Garland—that does not happen to be Canon Garland's way.

*

After waiting some days to give the League organiser the opportunity to do the obviously honorable thing, Mr. Atkinson addressed to the press 'An Open Letter to Canon Garland,' in which, without any beating about the bush, he states exactly what he thinks about that gentleman's action and methods. We print the whole of the letter elsewhere in this issue, but we may fittingly reproduce the passage in which he sums up his estimate—and, as he suggests, the estimate of the people of Wellington generally—of 'Garlandism.' 'But the cup,' he writes, 'is not yet full. The last and crowning act in your glorious triumph of Christian strategy has still to be told. It was on Monday that the reports which you supplied to the papers enabled me to know what was laid to my charge, and the *Post* allowed me to blow it to pieces that evening. On the same day, Bishop Sprott was generous enough to say that he accepted my contradiction, yet four days have

been allowed to pass without a word from you—the proud engineer of the whole business—by way of apology, withdrawal, qualification, or explanation to the man you had wronged, or to the public you had misled. The people of Wellington are amazed that a leader in a great religious movement should thus show himself blind to what has hitherto been regarded in this country as one of the fundamental obligations of honorable controversy. You have come to us from Australia as the advocate of a special system of religious instruction. As to the merits of that system public opinion in this country is much divided. But there is, I think, something like unanimity among us that some of the controversial methods which you have brought with you might, with advantage, have been left on the 'other side of the water.' It is significant to note that the objectionable methods which Mr. Atkinson denounces are precisely the methods of which Bishop Cleary, the Rev. J. H. Mackenzie, and Mr. John Caughley have had to make such frequent and bitter complaint.

*

About the same time that Mr. Atkinson was uttering his strenuous protest against the methods of the League organiser as applied to his own case Mr. Caughley was drawing attention in the Wellington papers to a fresh series of misstatements and misrepresentations perpetrated by Canon Garland in connection with the attitude taken by the teachers. As our readers will remember, the N.Z. Educational Institute, representing nearly 3000 teachers, at the annual conference held at New Plymouth by an overwhelming majority declared against the League's proposals. Addressing a meeting of the Women's Bible-in-Schools League at St. John's Schoolroom, Wellington, the day after his denunciation of Mr. Atkinson, Canon Garland remarked: 'In regard to the opposition of the teaching profession it was evident that there were dissentients amongst them. It was quite true that a resolution against the Bible-in-Schools League had been passed at the conference of teachers held at New Plymouth, but, at this conference, a pamphlet—the work of Bishop Cleary and Professor Mackenzie—opposing the Bible-in-schools movement, had been placed before each delegate. There was no one to supply delegates with the Bible-in-schools' side of the case. What was the value of an opinion expressed in such circumstances?' Mr. Caughley, who was president of the Institute at the time the conference was held, has not the slightest difficulty in demolishing Canon Garland's assertions: and his clear, concise, and comprehensive refutation of the bundle of misstatements perpetrated by the League representative is given in full in another column. It is well deserving of the attention of our readers.

Dr. Gibb takes a Hand

Amongst those who commented on the utterance falsely attributed to Mr. Atkinson was the Rev. Dr. Gibb, who delivered a characteristic broadside, and one which may quite possibly get him into trouble. Amongst other things, he said: 'We are guilty, too, of "political cant." It is indeed hard to tell exactly what our censor means by this, but it is at least an insinuation that we are in a political sense insincere, or, in still plainer terms, hypocrites. Think of it! Mr. A. R. Atkinson, being the self-constituted judge, the ministers and people of the Anglican Church, the Presbyterian Church, the Methodist Church, and the Salvation Army are a shoddy set of knaves, destitute of honesty of purpose and purity of intention. It is a poverty-stricken cause that requires the use of slander. Curses, they say, come home to roost. In the long run the insults which are being hurled at us by the Atkinsons and Clearys of New Zealand will injure not us but them, and the side for which they stand. This they will presently find to their cost.'

*

In the course of one of his letters to the press denying having uttered the statements attributed to him, Mr. Atkinson thus refers to Dr. Gibb's ebullition: 'It is quite unnecessary for me to deal in detail

with argument and denunciation which I have already proved to be based upon a misconception, and I value my dignity too much to be tempted into retaliation. With Dr. Gibb's personal attentions to myself I am constrained from dealing by the further reason that I have laid the matter before my solicitor, with a view to having it tested in a court of law.'

The Grey by Election

Our contemporary, the *Otago Daily Times*, whose editorial utterances are usually characterised by carefulness and accuracy, was betrayed into a strange lapse from its customary high standard in this respect in a leading article which it devoted on Monday of last week to the subject of the Grey by-election. The *Daily Times*, as everybody knows, is a strong Government paper; and in its espousal of Mr. Michel's cause, following the lead of a Hokitika correspondent to whose communication we gave publicity in these columns, it suggested that the *Tablet* had been a little less than just to that gentleman in that it had imputed some degree of personal responsibility on his part for the deplorable tactics that had been employed. In support of its contention our contemporary quoted professedly from 'the *Tablet*' the sentence, 'It will take him all he knows to live down the bad blood and ill impression left by this most unpleasant and embittered contest'—which sentence was a mere tag to a paragraph which made it perfectly clear that it was Mr. Michel's supporters who had employed the tactics reprobated, the 'bad blood' referred to being obviously the bad blood between Catholic and Protestant—and also the further sentence, 'The taint attaching to him in this election is morally certain to follow him into other contests.' [The italics are ours.] The following reply, addressed to the Editor of the *Daily Times*, appeared in Wednesday's issue of the paper, and sufficiently explains itself.

'Sir,—I am quite content to leave the utterances of the *Tablet* on this subject to speak for themselves provided that those who discuss them do not tear sentences from their context, and provided also that the would-be critics do not, as you have done, flagrantly misquote the *Tablet*. I had said that the *Tablet*'s censures in connection with the by-election were meant for a section of Mr. Michel's supporters, and for Mr. Michel only so far as he failed (up to the time of the first ballot) promptly to repudiate and dissociate himself from the tactics employed. Not content to let the matter go at that, you insist on suggesting that the *Tablet* did nevertheless impute to Mr. Michel some degree of personal complicity in, or personal responsibility for, the discreditable tactics made use of, and you prove your contention by interpolating into an alleged quotation from the *Tablet* words which were never written by me and which have never appeared in the *Tablet*. You quote the *Tablet* as saying: The taint attaching to him in this election is morally certain to follow him into other contests.' The words in this sentence which suggest direct personal culpability or responsibility are the words 'attaching to him,' and these words were never written by me and do not occur in the *Tablet* article from which you profess to quote. They are an interpolation, for which you are solely responsible. Let me give the sentence as it appears in the *Tablet* of July 24: 'Moreover the taint attaching to this election is morally certain to follow him into future (not, as you say, 'other') contests.' Your interpolation, giving a directly personal turn to a sentence from which a personal reference had been carefully excluded, was, of course, inadvertent; but what is to be said or thought of the accuracy of a writer who cannot even quote correctly words that are under his very eyes?

*

'And there is something more to be said. The remaining clause of the very sentence you quote makes it clear as noonday that no direct personal reflection on Mr. Michel was intended. Let me quote the sentence in full: "Moreover, the taint attaching to this election is morally certain to follow him into future contests, and the mistake made by his Grey supporters is likely to cost him dear." That puts the matter with

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perfect clearness; and that has been the position taken all along by the *Tablet* on the subject—that deplorable tactics were employed by a section of Mr. Michel's supporters, that the employment of these tactics gave an unpleasant taint to the election, and that it will take Mr. Michel—man of ability, as the *Tablet* has admitted him to be—all he knows to recover the ground lost to him by the worse than stupid action of his followers. You may or may not agree with my conclusion on the matter, but at least I am free from the charge of personal injustice to Mr. Michel, particularly when, as in the last issue of the *Tablet*, I frankly acknowledged that my previous personal knowledge of that gentleman was not calculated to suggest that he was a bigoted person. Reverting to your own comments, I would say: When an influential daily first of all flagrantly misquotes the *Tablet*, then builds an erroneous conclusion on its own misquotation, and finally suppresses the half of a sentence which would have made the *Tablet* position perfectly clear, the influential daily is not exactly "playing the game," and something in the nature of an apology to the *Tablet* would be a fitting and graceful conclusion to the business. I have only to add that the explanation of the other sentence to which you allude was already before you in the *Tablet* of August 21, from which you quote, and has been repeated, by implication, in the remarks above made.

*

In the *Tablet* of July 24, before the result of the second ballot was known, I remarked: "Sooner or later such tactics are certain to recoil upon the candidate who employs them, or who fails to condemn them when they are being employed by his supporters." That statement has been already partly verified, and it is in danger of receiving still further illustration. For I have good reason for surmising that the Reform candidate for Grey at the general election will himself be a Catholic. How far the bad blood which has been aroused between Catholic and Protestant in the Grey electorate is calculated to help him to win the seat for the Government, you yourself may be safely left to judge.—I am, etc.,

EDITOR N.Z. TABLET.

'August 26.'

*

The following apology by the Editor of the *Daily Times* was appended in a footnote to the above letter: 'We regret the interpolation in one of the quotations from the *Tablet* of two words that did not appear in it. The interpolation was inadvertent, as our correspondent courteously admits.'

Invercargill

(From our own correspondent.)

September 1.

On last Sunday week Herr Sauer, the musical judge at the Invercargill Competitions, paid the Hibernian Band the compliment of conducting it at a promenade concert at Rugby Park. The presence of the eminent musician proved a considerable attraction, and as the day was gloriously fine a very large number of people was present. A collection in aid of the band's funds realised £21 10s.

The euchre party held in the Victoria Hall on August 25 in aid of the funds of the Altar Society, proved a pronounced success. There was a very large attendance, and amongst those present were the Very Rev. Dean Burke, and Rev. Fathers Woods and Foley. The ladies' prizes were won by Misses Hogue and Kirwan, and the gentlemen's by Messrs. Sullivan and Hickey. Much of the success of the entertainment was due to the energy displayed by Miss Katie Kane, who, with her characteristic zeal, disposed of a very large number of tickets.

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REV. W. GRAY DIXON AND BISHOP CLEARY

His Lordship Bishop Cleary has sent the following letter for publication to the *Outlook*:—

'Sir,—In your issue of August 19, the Rev. W. Gray Dixon states that the "National Schools Defence League" has been "blessed by Bishop Cleary." It pains me to have to describe that statement as an invention. I know not by whom it was concocted; but a grave moral responsibility falls upon the rev. gentleman named for giving it publication. We have here a plain question of plain fact as between him and me. His only honorable course is either frankly and manfully to withdraw his statement, or to show when, where, and in what terms I "blessed" the National Schools Defence League. This is the second occasion on which I have had to apply so strong a term to statements wrongly credited to me by the Rev. W. Gray Dixon, and about the twentieth time to certain specified assertions improperly attributed to me in publications of the Bible-in-Schools League. Plain-spoken protest is, therefore, in order.

"I ask your good leave to state what follows: (1) In common with my co-religionists, I am as irreconcilably opposed to the National Schools Defence League as I am to the purely secular system which they defend. (2) So strong is this opposition, that neither the Catholic clergy nor laity, nor any of them, have act or part in the movement. (3) In reply to a similar invention, published by another prominent Bible-in-Schools League official, I have in my possession an official declaration by the secretary of the National Schools Defence League, that no communication has been received by said League from the authorities of my Church. I have, furthermore, the assurance of three of the most prominent leaders of the Defence League that they fully realise that my attitude, and that of my co-religionists, in regard to their movement, is one of frank hostility. (4) The outstanding leaders in the National Schools Defence League hold the positions of Anglican synodsmen, Presbyterian elder, Presbyterian Sunday school superintendent, and so on. These all retain, quite unimpaired, their high and honorable Church standing and the "blessing" of full communion in the Anglican and Presbyterian denominations. Among the members and active workers of the Defence League there are many clergy of Reformed denominations, but not one of the faith which I profess. (5) Catholics are irreconcilably opposed to the Defence League as to the place of religion in education. We are, hereon, in strong fundamental agreement with the Bible-in-Schools League—with two important differences: (a) We believe in religious education to the extent of putting into it 37 years of personal effort, the ever-dropping coin of sacrifice, and thousands of devoted lives. (In Auckland city alone, in less than three years, we have flung into that sacred cause well over £60,000.) (b) We differ with the Bible-in-Schools League only over its sundry conscience-violating methods of introducing religious instruction into the public schools. We are at all times prepared to accord to the Bible-in-schools denominations the fullest measure of Biblical and religious instruction which they demand, subject only to a fair measure of equal treatment of consciences. We are, furthermore, prepared to consider any scheme that may be laid before us, irrespective of whether it includes or excludes subsidies for secular results to our schools. Our attitude on these matters has been before the public scores of times; it has hundreds of times been ignored or misrepresented in the oratory of the League.

'So much by way of explanation. Will the Rev. W. Gray Dixon now prove his quoted statement, or make the inadvertently mistaken honorable man's honorable amende?—I am, etc.,

* HENRY W. CLEARY,

Bishop of Auckland.

'August 25.'

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BIBLE-IN-SCHOOLS

EDUCATIONAL INSTITUTE AND CANON GARLAND.

(By J. Caughley, ex-President N.Z.E.I.)

Since the defeat of the Bible-in-Schools and Right-of-Entry League's campaign, Canon Garland seems to have lost his head, and has made reckless statements about the Educational Institute's actions in this matter.

Canon Garland has stated in various papers that 'every delegate to that conference had been supplied with copies of Bishop Cleary's and Professor Mackenzie's pamphlets opposing the movement, but no statement from the other side had been placed before them.' This is quite incorrect, both as to fact and to the inference contained in the statement.

The League had quite the first word with the teachers. A pamphlet of some thirty pages, issued by the League, and containing eulogies of the scheme, was placed in the hands of every teacher in New Zealand several weeks before the institute met. It was posted by the League to every teacher and all the delegates to the annual meeting had received one. How can Canon Garland say that 'no statement from the other side had been placed before them.' Bishop Cleary's and Professor Mackenzie's pamphlets were sent to the institute meeting by the authors. Canon Garland had already sent his to the teachers weeks before. The opposing pamphlets were placed in the porch, and any teacher who chose could take one. As Canon Garland's pamphlet had been placed in the hands of every teacher first, we could not refuse to allow a delegate to take one of the other pamphlets if he chose to do so.

Canon Garland has therefore given an entirely false impression of the attitude of the institute in this matter.

Canon Garland has also stated that the resolution against the League's scheme, carried at the annual meeting, merely represented the opinions of the delegates and not those of the body of teachers.

Again, he is woefully astray. Notice of the motion opposing the League's scheme was given in October. Everyone of the nearly 3000 members of the institute had a copy of that notice of motion, and every member had the opportunity of attending a meeting in his own district to discuss that motion. Nearly every one of the thirteen district institutes opposed the League's scheme, at their district meetings in November or December, and supported the notice of motion. Not one district supported the League; two districts left the matter in the hands of their delegates; but each of these two meetings was hostile to the League. No teacher, before these district meetings were held, had received any hostile pamphlets. They had Canon Garland's, and yet they voted solidly against the League.

In Auckland a deputation from the Bible-in-Schools League waited on the Teachers' Institute, and put their case fully before the teachers. When the deputation retired, the district institute, after hearing only the League's case, put by its own people, and without any guidance from any leaflets against the League almost unanimously carried the strongest motion condemning the League's scheme, and sent the notice of motion in for the annual meeting. Here the League had all the hearing, and were signally beaten. After the district institutes had voted separately, their delegates went to New Plymouth in January, and in support of the almost universal condemnation of the League's scheme, they voted against that scheme by a majority of 32 to 7.

To sum up, the League's statement of their case was first in the teachers' hands, and was by far the most widely distributed. After having only the League's case put before them, eleven out of the thirteen district institutes opposed the League's scheme, and the other two, though a majority was opposed, deferred to the feelings of some of their number, and made no pronouncement. The delegates went to New Plymouth armed with the votes of their institutes. The two opposing pamphlets referred to were sent by their

authors, and were put where members could take one if they wished. The seven delegates who favored the League all spoke at full length, the president purposely overlooked a breach of the standing orders to enable the best of the League's advocates to speak as fully as he pleased. What more could Canon Garland desire? Yet he, who declared he was willing to 'trust the teachers,' cannot conceal his chagrin because they condemn the League's scheme.

Let the above thorough, fair, and democratic consideration by the Teachers' Institute be compared with the way the church courts have committed whole denominations in support of the League. Canon Garland and Dean Fitchett boast that 75 per cent. of the people of New Zealand are behind the League. The Presbyterian Church is committed to the League on the vote of its assembly only. The presbyteries only gave a general approval of a report on the Australian system. The report condemned some of the features of that system. The matter was not referred to the sessions or congregations, and even yet the congregations have not been consulted. This is contrary to Presbyterian law and the pronouncement is illegal. Yet Canon Garland claims the whole denomination. The denominations represented by the League in Queensland comprised over 70 per cent. of the people. Yet on the referendum for Bible in schools not half of the electors on the roll voted; and the proposal was carried by 26½ per cent., or slightly over one-fourth of the electors.

We challenge Canon Garland to show that any recognised body of people, supporting the League, has consulted its individual members with the same completeness as the Educational Institute has done.

MR. A. R. ATKINSON'S OPEN LETTER TO CANON GARLAND.

Mr. A. R. Atkinson has addressed the following letter to Canon Garland, the organising secretary of the Bible in State Schools League:—

'Sir,—Your most devoted admirer will hardly venture to congratulate you upon your performance on Sunday last. The formidable artillery with which you had hoped to destroy me proved far more terrible in the recoil than in the attack. Twenty-four hours after the smoke had cleared away it was patent to everybody that the only harm done was to those whom you sought to help. The men—and the cause—behind the guns had suffered severely; the man in front of them was able to leave the field unscathed by the attack and even fortified by the public sympathy to an extent quite out of proportion to his intrinsic merits.

'This singular outcome of your leadership occasioned no little surprise. The public was amazed to find that an attack engineered in the interests of religion should have been distinguished by such a combination of studied delay and perverse precipitation; by so callous a contempt for the rights of the person attacked; by so startling a disregard of the obligation to ascertain the truth of a grave charge before clothing it in the most impressive manner possible with the authority of a sacred calling. My office is within a few chains of yours, and they are both on the telephone. I am personally well known to most of the members of your executive residing in Wellington. A five minutes' interview or a five minutes' talk on the telephone would have cleared the matter up completely, and revealed the prodigious mare's nest on the brink of which your detective zeal was hovering. But, no! The swords of the faithful were thirsting for the blood of a heretic, and they must not be denied. It was possible to wait a week in order to make the execution the more impressive, and to realise the pious aspiration of Laertes—"to cut his throat i' the Church." But it was not possible to spend five minutes in checking the accuracy of an intrinsically absurd report which rested on the uncorroborated authority of one newspaper out of three, and was contradicted by the record of the official stenographer.

'But the cup is not yet full. The last and crowning act in your glorious triumph of Christian strategy has still to be told. It was on Monday that the reports

which you supplied to the papers enabled me to know what was laid to my charge, and the *Post* allowed me to blow it to pieces that evening. On the same day, Bishop Sprott was generous enough to say that he accepted my contradiction, yet four days have been allowed to pass without a word from you—the proud engineer of the whole business—by way of apology, withdrawal, qualification, or explanation to the man you had wronged, or to the public you had misled. The people of Wellington are amazed that a leader in a great religious movement should thus show himself blind to what has hitherto been regarded in this country as one of the fundamental obligations of honorable controversy. You have come to us from Australia as the advocate of a special system of religious instruction. As to the merits of that system public opinion in this country is much divided. But there is, I think, something like unanimity among us that some of the controversial methods which you have brought with you might, with advantage, have been left on the other side of the water.

'As you decline to make amends in the usual way, may I ask that you will at least furnish me with a list of the churches, organisations, and newspapers to whom you supplied the defamatory matter, which I have exploded to the satisfaction of the people of Wellington, in order that, to the best of my ability, I may follow it up with the same treatment? And even if this modest boon is denied me may I ask you to remind your executive that their honor is concerned in this business no less than yours and mine, and that they share the moral responsibility equally with yourself if they allow the matter to rest where it is?—I am, etc.,

'A. R. ATKINSON.

'Wellington, August 22.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 30.

The Catholic Club held a most successful euchre party at St. Patrick's Hall last Wednesday evening.

A social in aid of the school funds will take place in St. Anne's Hall, Wellington South, on Wednesday, September 10.

On last Tuesday evening, the Island Bay parishioners held a very successful social at the Tutanekai Hall, Berhampore.

Very Rev. Father O'Connell, S.M., Superior of the Marist Missioners, celebrated the 9 and 10.30 o'clock Masses last Sunday at St. Anne's, and also preached.

Mr. Bernard F. Pago, the new City Organist, who was selected in England from a large number of applicants, is a Catholic. He has been organist for some years past at some of the Catholic churches of England, his last post being in the Carmelite Church, London. Mr. Pago is married and has two children. His first public recital takes place to-night in the Town Hall.

The Ven. Archdeacon Devoy, S.M., the popular pastor of St. Anne's, Wellington South, celebrated the 36th anniversary of his ordination to the priesthood last Sunday, and was the recipient of many congratulatory messages.

His Grace Archbishop O'Shea and the Rev. Father A. T. Herring, S.M., left for the south last evening—the former for Waimate to bless the Waimate church bells, and the latter to Temuka to join the Marist Missionary Staff.

His Grace Archbishop O'Shea celebrated his first Pontifical High Mass last Sunday at St. Joseph's Church, Buckle street, Very Rev. Dean Smyth (Greenmeadows) being assistant priest, Rev. Father Schaefer deacon, Rev. Father Barra subdeacon, and Rev. Father Hurley master of ceremonies. Rev. Father Hurley

preached a fine sermon appropriate to the occasion. In the evening his Grace administered for the first time the Sacrament of Confirmation to a large number of children and adults. The church was crowded, and his Grace preached an eloquent sermon.

Wanganui

(From our own correspondent.)

The members and friends of the St. Vincent de Paul Society (Aramoho branch) paid their second visit to the Jubilee Home on Thursday, August 21. A very enjoyable programme of musical and elocutionary items was given. A special feature of the gathering was the presence of many in fancy costume. At the conclusion appropriate speeches were given by the president and secretary, after which the visitors were entertained at supper by Mr. and Mrs. Allen.

It was a happy throng which crowded the Opera House to overflowing on the occasion of the annual entertainment by the pupils of the Marist Brothers' School. As is the custom, a splendid programme was submitted and was thoroughly enjoyed. The only drawback, perhaps, was that it was somewhat lengthy, even considering the meritorious way in which every item was given. The first portion of the programme was composed of musical items, recitations, tableaux, and marches, in all a good fourteen. Perhaps the best item was the dramatic scene, 'The fall of Wolsey,' the Cardinal being impersonated with much ability by Master Maurice Meehan. He filled the part splendidly. Master Philip Corless acted the part of Cromwell, while Master George Corless represented the regal dignity, King Henry VIII., both acting in a manner which greatly pleased the audience. Where the other items on the programme were so well rendered, it would be invidious to mention more names. The second portion of the programme comprised a drama, 'Tarcissius,' a tale of ancient Rome. In this, too, all the characters were impersonated in a manner which reflected the greatest credit on the youthful actors.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

September 1.

His Grace Archbishop O'Shea, S.M., passed through Christchurch on last Friday on his way south. Whilst in this city he visited St. Mary's, Christchurch North. His Grace intends returning to Wellington about Thursday.

The combined Catholic Club and Tennis Club held a very successful social gathering on Thursday evening in the Caledonian Society's Hall. The weather was perfect, and in consequence there was a very large attendance, as a result of which the clubs' stall in the forthcoming bazaar will show excellent results from a monetary point of view. This is the second gathering of the kind that has been held within three months, and the funds are to provide useful furniture for the stall. All the members are working energetically to make the stall the best one in the bazaar.

Every effort is being made to ensure the financial success of the musical recital, kindly promoted by Mrs. Arthur Mead, Mr. Ernest Empson, and other friends, nearly all of whom are non-Catholics, for the benefit of Nazareth House, to be given in the Theatre Royal on next Monday evening. That the concert will be an artistic success is of course a foregone conclusion, as besides the principals a number of the best-known and most popular musicians will participate. By permission of Messrs. J. C. Williamson, Ltd., the 'Bridal chorus' from 'Madame Butterfly' will be rendered, led by Mrs. Mead.

Rakaia

(From an occasional correspondent.)

The school roll now numbers over 60, and it is sincerely to be hoped that ere long the children may have a convenient, up-to-date school.

The prizes for the quarterly examination, presented by the Rev. Dr. Kennedy, were won by Eugenie Cul-loty, Julia Keane, Basil Müller, and James Keane.

In Rakaia nothing is now spoken of but the bazaar. Everything augurs well for its success. The art union, which it was originally proposed to have drawn on the closing night of the bazaar, has been postponed, and it is finally decided to fix the date for November 28. The pictures will be on exhibition during the bazaar.

On Friday, August 22, a most successful social was held in the Oddfellows' Hall. Songs were contributed by Miss W. Brick and Miss Hardy, and instrumental items by Miss Hardy and Miss Heavysides. The school girls gave a comic song, 'The big hat parade,' and the boys amused the audience by their rendering of the 'Dispensary doctor,' the 'Laughing chorus,' and a coon song. A progressive euchre tournament occupied the latter part of the evening, and was much enjoyed by all present.

Temuka

(From our own correspondent.)

His Grace Archbishop O'Shea arrived in Temuka on Friday last, and left the following day for Waimate.

Rev. Father Herring, who recently joined the Marist Missionaries, is expected to arrive in Temuka this week.

I regret to have to record the death of Mrs. Sullivan, which occurred in the early part of the week. The funeral took place on Wednesday, and was very largely attended.—R.I.P.

On Saturday last, the death occurred of Mrs. Barry at the age of 67 years. The deceased leaves a family of four sons—Messrs. John, William, and Michael Barry, of Ma Waro, and Mr. Joseph Barry, of Clandeboys,—and one daughter, Miss M. Barry, of Temuka to mourn their loss.—R.I.P.

Wrey's Bush

(From an occasional correspondent.)

A movement is on foot to promote a bazaar for the purpose of liquidating the parish debt. At a representative meeting of the ladies of the parish, over which the Very Rev. Father Lynch presided, it was decided to hold the projected carnival during December.

A very pleasing ceremony took place in the Wrey's Bush public hall on Monday evening, August 25, when the members of St. Patrick's Catholic Club entertained Mr. and Mrs. James F. Egan at a complimentary social. The president, Very Rev. Father Lynch, in making the presentation, which consisted of a beautiful writing desk, to Mr. Egan, and a handsome clock to Mrs. Egan, referred in eulogistic terms to Mr. Egan's connection with the club, the many good works performed by him for its advancement, and concluded by wishing Mr. Egan and Mrs. Egan long life and happiness. Several other speakers endorsed the remarks of Father Lynch, and wished Mr. and Mrs. Egan every happiness. Mr. Egan, on behalf of his wife and himself, thanked the members for the valuable presents, and congratulated them on the prosperous condition of the club. During the evening musical items were contributed by Mrs. J. Egan, Messrs. Cusack (2), and Egan (2). The accompaniments were played by Mr. William Egan.

Gore

The carnival in the Town Hall in aid of the building fund of the Gore Catholic church is being liberally patronised. The tug-of-war is attracting great attention. The Miners beat Hibernians rather easily, only two pulls being necessary. Albion beat Pioneer, the first pull being won fairly easily, while after a strenuous pull the second time Albion were victorious by a small

margin. Mr. R. F. Wallis acted as judge, and Mr. R. L. Christie as starter and timekeeper.

A very enjoyable function took place on August 29, when Mr. and Mrs. Patrick Ford, of Canning street, Gore, celebrated their golden wedding at their residence in the presence of a large gathering of friends, Very Rev. Father O'Donnell presiding. Mr. Ford and his wife (then Miss Ellen Crowe) came from County Galway, Ireland, to New Zealand by the same ship, arriving at Port Chalmers on March 17, 1861. Shortly after his arrival, the Gabriel's Gully Rush broke out, and Mr. Ford made the first 'long tom' which was used for the first wash-up of gold. Owing to a disastrous flood Mr. Ford left the gully and went to Dunedin, where he was married to Miss Crowe on August 29, 1863. The couple went to Groper's Bush and took up land, where they stayed for 10 years, but subsequently removed to Chatton, where they remained for 36 years, retiring a few years ago and taking up their residence at Gore. Eleven children were born of the marriage, and the grandchildren number 39. Among a host of useful and costly presents received was a purse of sovereigns, testifying to the esteem in which Mr. and Mrs. Ford are held by their many friends. The following toast list was enthusiastically honored:—'The King'; 'The bride and bridegroom,' proposed by Very Rev. Father O'Donnell and responded to by Messrs. P. Ford, sen., and Martin Ford, jun., Mr. Carr also speaking to the toast; 'The visitors,' proposed by Mr. P. Ford, jun. (Waikaia), and responded to by Dr. McIlroy and Mr. H. Adams; 'The Ford family,' proposed by Mr. Harley and responded to by Mr. M. O'Neill and members of the family; 'The grandchildren,' proposed by Mr. M. Carmody and responded to by Mr. P. Ford, jun. (Gore); and 'The chairman,' proposed by Dr. McIlroy.

DIOCESE OF AUCKLAND

(From our own correspondent.)

September 1.

Forty-five summonses have been issued by the Auckland City Council against ladies for wearing unprotected hatpins in tram cars.

Rev. Fathers O'Meehan and Carr, who arrived in the Dominion a week ago, left on Saturday for Vancouver en route to Ireland. They spent a week at Rotorua.

Rev. Father Holbrook, writing from Ireland about the middle of July, said he was spending a most enjoyable holiday in the Old Land. At the time of writing, he was in far-famed Killarney.

While in Auckland the Catholic members of the Australian amateur Rugby team were entertained at the clubrooms by the Marist Brothers' Old Boys. A most enjoyable evening was spent.

Rev. Father Forde and the committee of St. Benedict's bazaar are most unflagging in their zeal. To-night and to-morrow night special Irish pictures are being shown at West's Royal Albert Hall, the proceeds of which go to the bazaar fund.

In conversation with some of the members of the British Parliamentary Party here last week, I was assured of the speedy realisation of Home Rule. I asked what was thought at Home of Sir Edward Carson's exploits, and the reply came instantly, 'He is in the last ditch.'

Through an oversight, the name of Miss Susie Martin was omitted from the long list published in last week's *Tablet* of successful pupils prepared by the Sisters of Mercy for the recent practical music examination in connection with Trinity College, London. Miss Martin was taught at St. Patrick's Convent, and passed with credit.

A very impressive ceremony took place at the Cathedral on Tuesday evening, at the weekly meeting of the Holy Family confraternity, when thirty new members were received. The Right Rev. Mgr. Brodie addressed the men, taking as his text the words, 'Young

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man, I say to thee, arise.' At the conclusion of the discourse, he blessed and distributed the medals, and while congratulating the new members urged them to be faithful to the rule of the confraternity.

The anniversary social of the Auckland branch of the Hibernian Society, held on last Monday evening in the Hibernian Hall, was a pronounced success. The district officers in regalia were present, and a large number of visitors. A flashlight picture of the whole group was successfully taken. Sister Kane and her assistant worked assiduously throughout the evening, and to them much of the success must be attributed. Rev. Fathers Edge and Golden were present.

WEDDING BELLS

BARTLETT—O'SULLIVAN.

A quiet but pretty marriage was solemnised at All Souls' Church, Devonport, by the Rev. Father Furlong on Monday, August 18. The contracting parties were Miss Eveline M. O'Sullivan, third daughter of Mr. and Mrs. John O'Sullivan, of Richmond, Christchurch, and Mr. George H. Bartlett, only son of Mr. and Mrs. F. W. Bartlett, of Devonport. The bride, who was given away by her brother, Mr. A. J. O'Sullivan, was tastefully attired in a reseda green costume, with hat to match, and was accompanied by Miss T. Hurley as bridesmaid, who wore a tailor-made costume of brown tweed with white beaver hat and feathers. Mr. F. O'Flanagan was best man. After the ceremony the wedding breakfast was served at the home of the bridegroom's parents, to which about thirty guests sat down. The usual toasts were honored. The many presents on view testified greatly to the esteem in which the young couple were held by their friends. Included in the list was a silver tea and coffee service presented by the members of the staff of the Esplanade Hotel.

EGAN—COSGRIFF.

A popular and interesting wedding (writes a correspondent) was celebrated in the Church of the Assumption, Nightcaps, on Wednesday, August 6. The contracting parties were Miss Hanora Mary Cosgriff, second daughter of Mrs. Cosgriff, of Nightcaps, and Mr. James Francis Egan, eldest son of Mrs. Egan, of Wrey's Bush. The Nuptial Mass, which followed the ceremony, was fully choral, and was celebrated by Very Rev. Father James Lynch, of Wrey's Bush. The bride entered the church on the arm of her brother (Mr. J. Cosgriff), who gave her away. She wore a gown of soft cream crepoline, slightly trained, the bodice prettily trimmed with cream silk insertion and pearls. A daintily worked veil and wreath of orange blossom completed a charming yet simple toilet. The bride was attended by her sister, Miss Maggie Cosgriff, who wore a stylish gown of fawn with oriental trimmings, black hat with jet buckle, and black feathers. Mr. Wm. Egan, of Wairoa, cousin of the bridegroom,

filled the position of best man. The church was beautifully decorated by the girl friends of the bride. After the ceremony, the bridal party left the church to the strains of 'Lead, kindly light,' rendered by the choir. The guests then adjourned to Mrs. Cosgriff's residence, where the breakfast was laid in a large marquee, Very Rev. Father Lynch presiding. In proposing the toast of the 'Bride and bridegroom,' Father Lynch spoke in highly appreciative terms of the young couple, and wished them many years of happiness. The bridegroom suitably responded. Mr. and Mrs. Egan left by motor to catch the afternoon train at Otatau, *en route* for the north, where the honeymoon was spent. The bride's travelling costume was a navy blue serge tailor-made costume, black hat with black feathers. The bride's gift to the groom was a pair of gold sleeve links, and the bridegroom's to the bride a gold pin brooch set with a single sapphire, and to the bridesmaid a gold bangle. The many gifts received by the young couple testified to the esteem in which they were both held. Among them were a handsome pair of pictures from the Children of Mary, Gore, and a silver hot-water jug, cut-glass and silver pepper pot and salt bottle from the members of the Nightcaps Choir in recognition of the bride's services whilst a member.

LISTON—GOLDING.

A very pretty wedding (writes a correspondent) was solemnised at St. Joseph's Church, New Plymouth, on Wednesday, August 27, when Miss Ann (Girlye) Golding, eldest daughter of Mrs. E. Golding, Dawson street, New Plymouth, was married to Mr. Thomas J. Liston, of Te Wera, and formerly residing here. A large number of the congregation was present, including many relatives of the bride and bridegroom. Very Rev. Dean McKenna officiated. Nuptial Mass was celebrated immediately after the ceremony. The bride looked exceedingly pretty in a costume of white satin, with tulle veil and wreath of orange blossoms. She was attended by her two sisters as bridesmaids. The wedding guests were entertained to breakfast at May and Arrowsmith's reception rooms. Subsequently the happy couple left by the mid-day train for Wellington and the south, where the honeymoon will be spent. Amongst the many gifts presented to the bride was a pretty afternoon tea-set from the Children of Mary, of which the bride was president. The presentation was made by the secretary (Miss M. Jones) at an entertainment given to the bride by the members of the sodality on the eve of her marriage. Songs were contributed by the guest of the evening, by Miss Elsie Bennett, and others, and recitations by the senior convent pupils.

The wintry weather experienced since Sunday week has not been too favorable for young lambs (says the Christchurch Press). On practically all farms throughout the Ellesmere district lambs are to be seen, and it would appear that the percentages are very satisfactory. Reports to hand show that there have been several severe losses since the bad weather set in.

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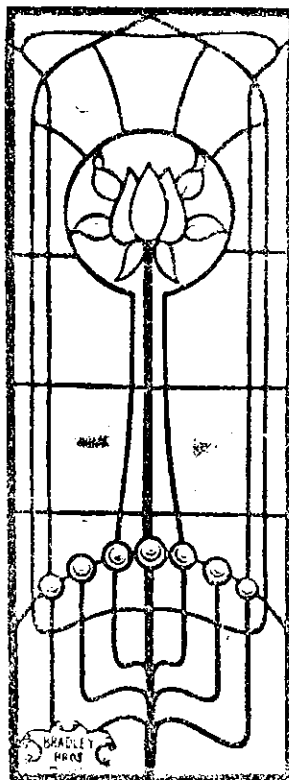
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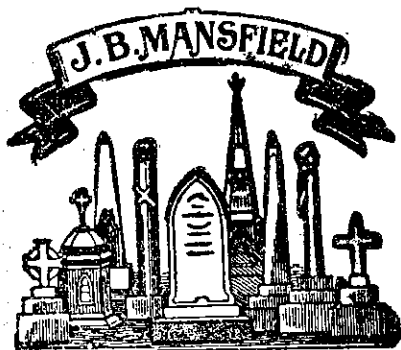
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CARNIVAL AT THE BLUFF

The Catholic congregation opened a four nights' carnival in the Drill Hall, Bluff, on Wednesday night of last week, when there were over 300 people present, some £15 being taken at the door. The carnival was arranged upon a most extensive and enterprising scale, the stalls being tastefully decorated and well stocked with a most inviting array of goods. A musical sketch termed 'Nancy Lee' created marked interest and amusement, and was a distinct success, all the more commendable by reason of the fact that it is the first production of the kind staged by the local Catholic congregation (says the *Bluff Press*).

His Worship the Mayor (Mr. W. Hinchey) officially opened the bazaar. The present bazaar, he said, was being held for the purpose of raising money to assist the school building fund. It served as an indication of the importance of a place that increased school accommodation was required. It was one of the best indications that the community was going forward in numbers. It was very satisfactory to know that the school was going forward and it served to prove increased prosperity as well as increased importance. It was pleasing to be able to learn that, in all probability, by the time the carnival was over the congregation would be able to complete the school. He congratulated them upon the attractiveness of the stalls and the wares to be found there. The nuns and members of the congregation had gone to a great deal of trouble and labor and all concerned were deserving of great praise for the amount of energy they had expended. He advised the public to patronise the stalls liberally as the object of the carnival was to provide a school for the education of children. He declared the bazaar open.

'Nancy Lee,' the musical sketch staged, proved to be a really first class production—composed by Mrs. T. J. Bell and under whose musical direction it was carried out. The acting of the principals was all that could be desired, and too much praise cannot be accorded Mr. A. J. Lister for his delineation of the character of Captain Lee. He carried out the part perfectly, and no fault could be found with him either in the musical or the histrionic sense. His was one of the best amateur performances yet seen in Bluff. Miss Daisy Joss was thoroughly at home in her role of Nancy Lee. The choruses were numerous and exceedingly well rendered, and the dancing and stage movements neat and effective. The soloists, Misses R. Joss, Stirling, Messrs. A. J. Lister, J. Hendry, G. Burgess, proved quite equal to their parts. A pleasing duet ('What are the wild waves saying?') was contributed by Mrs. C. A. Tulloch and Mr. T. Crocket. Those who assisted in a more or less prominent manner to bring the play to its successful issue were—Mesdames C. A. Tulloch, T. Wheeler, T. West, J. Fletcher, and Sherlock; Misses Bradshaw, Lister, Holloway, Conway, Gillooly (2), Rose, Gilroy, and Joss (2); Messrs. Sherlock, Fletcher, J. Bradshaw, T. Finnerty, T. Crocket, Vellars, Neave, Gerrard, J. Doyle, and Masters Tulloch. Especial mention must also be made of the dancing of Misses Molly Bell, Tattie Joss, and Norah Barrs, whose graceful performance in the 'Mushroom dance' to the chorus of 'Grow, little mushroom, grow,' was universally admired. Step dancing by Misses Collins, Paton, H. Hewett, Davis and Davies (on different nights) was also a decided treat. Miss V. Hewett recited 'When Aunt Brown comes to town' in a most captivating fashion, this performer having won her section at the recent competitions. The scenery was most appropriate, completely representing the bridge and deck of a ship, and a drop scene representing Dog Island lighthouse was most effective. This was the work of Mr. Lister and Mr. Alex. Robertson. Mr. T. Crocket was conductor. Mr. G. Burgess was as happy in the role of the sergeant as ever he was on the football field, and proved himself a quick change artist.

The stalls did very good business and the wares were pushed in a most enterprising fashion by a host of bustling assistants. The principals in charge of the stalls were:—All Red Suite Agency—Mesdames C. A.

Tulloch, Rose, Gillooly, Moss, Misses Rose (2), Gillooly (3), Kane, Maher (Invercargill). Friendly Group Depot—Mesdames Holloway, I. W. McPherson, Lynch, and Barrs. Tea rooms—Mesdames J. Smith, Goomes, and Finnerty. Trifle and jelly stall—Mesdames Atkinson and Hotton. Lolly stalls, Mrs. Burgess. Bran tub, Mr. Buchanan.

Too much praise cannot be given to Mr. Charles Tulloch, who was as usual tacitly forced into the position of secretary and manager, and, as usual, by his tactful and kindly way of acting, pleased workers and visitors alike, making all feel welcome and happy.

The carnival, which established a record, realised £313, and it is likely that a sum appreciably over £250 will be added to the school building fund.

Palmerston North

(From our own correspondent.)

August 31.

The parish buildings are at present undergoing very necessary improvements. A verandah has been added to the Zealandia Hall, which will be much appreciated.

Old residents of Palmerston will be grieved to hear of the death of Mr. John Small, of Rangitikei Line, who died at his residence on Thursday last. Mr. Small was one of the oldest settlers, and a most respected member of the Catholic community. All will extend their sincerest sympathy to the members of his family left to mourn their loss.—R.I.P.

Rev. Father Doolaghty, who has been appointed to the charge of the parish of Marton, left to take up his duties during the week. The children of the parish school assembled with their teachers on Wednesday of last week to bid him farewell. The Rev. Father Doolaghty, who was accompanied by the Rev. Father McManus, and his successor, Rev. Father Kelly, received quite an ovation. The function began with a short concert programme, after which one of the senior pupils (Master Taylor) presented Father Doolaghty, on behalf of the children of the school, with a silver sovereign case, containing a sum of money which the children had subscribed. The Rev. Father Doolaghty very feelingly thanked them and the good Sisters for their generous gift and kind thoughtfulness. The following items were given by the pupils:—Chorus, 'O steer my barque'; pianoforte duet, Misses K. Kavanagh and K. Nash; song and drill, senior pupils; recitation, 'The emigrant's return,' O. Galpin; song, 'Husheen,' senior pupils; dance, Irish jig, Barbara Evans; song, 'Killarney,' M. Hanley; song, 'O'Donnell Aboo,' boys; song, 'Through Erin's isle,' junior pupils; dances, drill, club-swinging, and the chorus, 'God save Ireland,' made up the balance of the programme. Father Doolaghty was also farewelled by the children of the high school, from whom he also received a presentation.

A social gathering was held at the residence of Mrs. Grengor (Camnethian Home) on Wednesday evening, August 20, to bid farewell to Miss Kathleen Bowe, who is shortly leaving the district (says the *Wairarapa Daily News*). Mrs. W. Hamer presided at the piano. Songs were rendered by Mrs. Hamer, Miss Chapman, and a trio by Messrs. Nimodt Bros., and several recitations were given by Miss Quinn in her usual effective style. The harmony was greatly assisted by a powerful graphophone. At a suitable interval Miss Grengor and Miss Chapman escorted Miss Bowe to the hall, where a presentation (consisting of a silver-backed brush, comb, and mirror) was made by Mr. R. J. Chapman on behalf of Miss Bowe's friends. After the presentation had been made, Mr. John Lepinski took a flash-light photograph of the audience, who had been nicely grouped in the hall of the building. An adjournment was then made to the supper room, where a table had been prettily arranged by the hostess, Mrs. Grengor. The usual toasts were honored.

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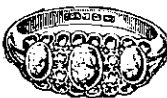
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ITEMS OF SPORT

GENERAL.

The senior hockey championship was decided last week (writes our Greymouth correspondent). St. Columba again just failed to land premiership honors by half a point. The club's junior hockey team were also runners-up in the junior championship.

The annual combined invitation run given by the St. Joseph's Harriers, Dunedin, was held from St. Joseph's Hall, Rattray street. Messrs. Hill (Anglican), Beadle (Y.M.C.A.), Slater (Cargill Road), and Bryan (St. Joseph's) had charge of the paper, and laid an excellent trail. After the run the harriers were entertained to tea by Mrs. M. A. Jackson, assisted by lady friends. Mr. E. A. Rosevear, president of the Amateur Athletic Association (Otago Centre), thanked Mrs. Jackson for her kind hospitality.

FOOTBALL.

J. Flynn, P. Murphy, and M. McMahon, who are touring New Zealand with the Australian team, are members of the Christian Brothers' Old Boys' team, Brisbane, which has secured the club premiership for the last three years.

The inter-club Rugby school matches (writes our Oamaru correspondent) were brought to a close a few Saturdays ago, with the result that the St. Patrick's School team are premiers for 1913. The following were the flag points:—St. Patrick's, 10; North School, 8; South School, 6; Middle School, nil.

In the schools' soccer competition, the boys of the Christian Brothers' School, Dunedin, have had a most successful season. They have won the A and B grade cups and are runners-up for the C grade banner. The senior grade boys won all their matches, scoring a total of 69 goals to 1. A. Tarleton, G. Thompson, C. Dawson, and E. Collins have been selected in the team to represent the Otago schools in Wellington next Saturday. Tarleton has been elected captain.

On Saturday, August 23 (writes our Christchurch correspondent) the North Canterbury schools' representatives journeyed to Timaru to play the pick of the South Canterbury schools. The North won by 3 points to nil. Included in the North Canterbury team were J. McCormack (captain), J. Ellis, E. Thompson, E. Sloane, F. Bennett, of the Marist Brothers' School. Both representative teams were captained by Marist Brothers' boys.

Ponsonby and the Marist Brothers' senior team (says our Auckland correspondent) played off to decide the championship of the season. From start to finish it was hard and willing going. Four twenty minute spells were played, and in the last quarter Ponsonby was 18 points to the Marists' 5. The latter, before the call of time, made their score up to 14. They missed two easy goals in front of the bar. It was sterling football throughout, and the 6000 spectators who witnessed it were worked up to a high pitch of enthusiasm. Jack O'Brien was easily the best back on the ground, and worthy at any time of representing the Dominion. After the match the Marist team in a body entered the Ponsonby dressing room, and cheered the latter, thus showing a true sporting spirit.

The seven-aside tournament of the Canterbury public schools was held on Saturday, August 30, in Lancaster Park. There was a big entry, 57 teams competing (writes our Christchurch correspondent). In the senior grade, the Marist Brothers defeated Rangiora by 6 to nil, St. Albans 8 to nil, West Lyttelton 9 to nil, and in the final beat Opawa by 11 to nil. The Marist boys played with excellent combination and judgment. The names of the winners are:—J. McCormack, J. Ellis, F. Bennet, F. Khouri, E. Thompson, T. Ritchie, T. Murfitt. In the under 14 years, the Marists beat St. Albans by 9 to 3, Elmwood 14 to nil, West Christchurch 5 to nil, and in the final, which was a great struggle, they beat Richmond by 6 points to 3. The names of the winners are:—J. Matthews, F. O'Brien, L. Gibbs, D. McLaren, F. Main, B. McManus and C. Batchelor.

On Saturday, August 16 (writes a Hamilton correspondent), the last match of the second round in the senior competition was played. The St. Mary's team has had very bad luck this season, as several of their best men have been unable to play through accidents and other reasons. Morrinsville, their opponents, were level with the City for the championship, and they expected a very easy win; but to their surprise they were unable to score a point against St. Mary's, and the match ended in a draw. St. Mary's team consisted of a number of patched-up players, who, however, played splendidly. Joe Roach and W. Clarkin, both of whom have but recently recovered from serious illnesses, played sterling games. The fact that a number of juniors were also playing strengthened the team considerably.

At the Thames Hotel on Saturday, Mr. Downing, the Auckland rep. forward, who has gained a place in the New Zealand team to tour in California, was entertained at a dinner by the members of the Marist Club team, of which fifteen Mr. Downing is a prominent member (writes our Auckland correspondent). The president of the club (Mr. T. Buxton) presided, and among those present were Messrs. M. J. Sheahan and V. Langsford (Auckland Rugby Union), M. Robb (Hokianga), E. Mahoney, and Brothers Vergilius, George, and Phelan. The toast 'Our guest' was proposed by Mr. T. Buxton, who took the opportunity of presenting Mr. Downing with a travelling bag and rug. Speeches, eulogistic of Mr. Downing both as a player and a citizen, were made by Messrs. Sheahan, Stichbury, Robb, Parata, Mahoney, McDevitt, and Brother Vergilius, and the toasts of 'The Ponsonby Club,' 'A.R.U.', and 'The president' were also honored.

The following particulars of the Queensland players in the Australasian team, taken from the columns of a Brisbane weekly, may be of interest to our readers:—The best player on the ground was certainly Jim Flynn. His taking was that of the dry-day order, while his tackling was something to be remembered. Flynn is only 19 years of age, and is an expupil of the Christian Brothers' College, Gregory Terrace, which has turned out such brilliant footballers as Phil. Carmichael, Peter Flanagan, and others. His football knowledge has all come to him through the teaching of the late Rev. Brother Furlong. He played School Union at the Terrace for several years, and in 1911, on leaving school, played with the College Grade Christian Brothers' team. After having played a few matches in this grade, his form was warranted good enough for the senior C.B.C. team, which won the 1911 Hospital Cup and premiership. Last year he was selected to represent Queensland and Australia. He is probably the youngest player to have ever been selected to represent Australia. McMahon was the pick of the Queensland backs against New South Wales. He found the line with remarkable precision, some of his kicks gaining from 50 to 60 yards. He initiated many bright attacking movements, while his defence has greatly improved on that shown by him in club matches. Pat Murphy stood head and shoulders above any other forward on the ground. He used his weight and strength to advantage, while his dribbling was a treat to witness.

Sir Joseph Ward has given a denial to the statement made by the *Temuka Leader* that he was entering into partnership with a well-known South Canterbury public man in the frozen meat business. The Wellington Press Association agent telegraphs that Sir Joseph said he had neither considered nor been asked to enter into any such proposal, and he had no intention of undertaking any business responsibilities of the kind.

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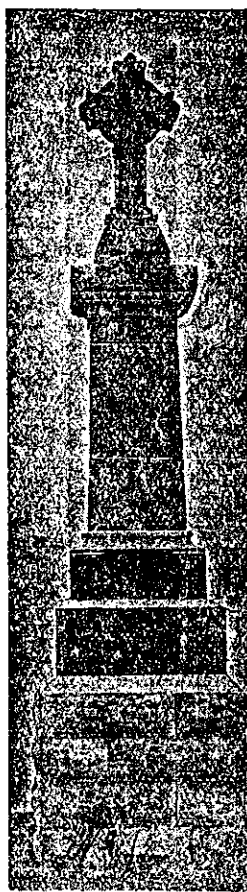
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DEATHS

HICKSON.—On July 23, 1913, at Boksburg, Johannesburg, Natal, of pneumonia; fortified by all the rites of the Church, John Hickson, youngest brother of Rev. Father Hickson, Wellington; in his fortieth year.—R.I.P.

SLOANE.—On August 23, 1913, at her residence, Hazeldean road, Christchurch, Mary, beloved wife of Hugh Sloane; aged 53 years.—R.I.P.

WATERSTON.—At his residence, Elles road, Invercargill, on Tuesday, August 26, 1913, Walter Sinclair Waterston; aged 71 years.—R.I.P.

IN MEMORIAM

Of your charity pray for the soul of JOHN RICHARD CUNNEEN, dearly beloved husband of Mary Cunneen, who died at Frankton on September 1, 1907. On whose soul, sweet Jesus, have mercy.

In fondest memory of JOHN RICHARD CUNNEEN, who departed this life on September 1, 1907.

O gentlest Heart of Jesus, ever present in the Most Blessed Sacrament, ever consumed with the burning love for the poor captive souls in purgatory, have mercy on the soul of Thy servant John Richard; bring him from the shadows of exile to the bright home of Heaven; where, we trust, Thou and the Blessed Mother have woven for him a crown of unfading bliss. Through Jesus Christ our Lord. Amen.

My Jesus, mercy. Sacred Heart of Jesus, be my salvation. Sweet Heart of Mary, be my salvation. My Jesus, have mercy. Merciful Jesus, give eternal rest to his soul.

God of mercy, Jesus blest,
Grant him eternal rest.

Inserted by his loving mother.

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, SEPTEMBER 4, 1913.

THEOSOPHY AND THE THEOSOPHISTS

THEOSOPHY has its devotees in New Zealand; and its followers certainly show no lack of zeal in endeavoring to propagate their peculiar cult. The 'Order of the Star in the East'—which replaces an older society, the 'Order of the Rising Sun,' which was suppressed in India—is being advertised and pushed in such a persistent and plausible way as even to ensnare many earnest and genuine Christians. The objects of the Theosophical Society as officially set forth are apparently non-committal and harmless. They are:—1st: To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color. 2nd: To encourage the study of comparative religion, philosophy, and science. 3rd: To investigate the unexplained laws of nature, and the

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powers latent in man.' That Theosophy is, however, in its teaching and in its activity—at least in India—wholly inconsistent with and opposed to Christianity has recently been shown on the testimony of one who has studied both at first hand. A pamphlet dealing with the subject, entitled *Theosophy and the Coming Christ*, has just been issued by Miss E. R. McNeile, who went out to India with the intention of working with Mrs. Besant and assisting her to promulgate the teachings of Theosophy. After a full investigation of Theosophy in India, Miss McNeile has become completely disillusioned, and has left the Theosophical Society to become the head of a Christian school. She emphatically protests against the idea which is held by many well-meaning people that Theosophy is, after all, a friend and ally of the Christian Faith, and that it is possible to be both a Christian and a Theosophist. She writes: 'Theosophy explicitly denies the Incarnation, denies the Atonement, denies the death of Christ, denies the claim of Christ to be the only way to the Father, and, if a Christian would be also a Theosophist he must leave all this out of his Christianity. It would be more straightforward if our friends who are practically adopting a new religion would also find a new name for it, or rather, in so far as this is not a new religion but a new combination of old heresies, if they would choose one of the old names and openly avow themselves Ebionites or Gnostics or Orphics, and leave the name of Christian to those who accept the test originally laid down, and subscribe to the fact that Jesus is the Christ.' In the East, she declares, for Hindu and Buddhist Theosophy has been a rallying point against Christian teaching.

*

The cause which the Theosophists have at heart is not likely to be advanced by some of the recent developments in connection with the movement. In November of last year G. Narayaniah, father of the Indian boy Krishnamurti who was being prepared by the Theosophist authorities as the new incarnation of the World Teacher, entered a suit in the Indian courts to recover the possession of his son, making damaging allegations against the well-known Mr. Leadbeater, who had acted as his Theosophist guardian. Leadbeater, who before taking up with Theosophy had been a minister of the Anglican Church, was charged with personal immorality, and with having deliberately taught the boys in his charge grossly improper habits. On April 15 the Madras High Court gave judgment in favor of Narayaniah, and ordered Mrs. Besant to restore the boy to his custody. Two points, according to the *Bombay Guardian*, stand out prominently in the judgment. Although the particular charge against Leadbeater was considered to be not established, yet the judge at the same time held that from the evidence he had given Leadbeater was certainly an immoral person and was highly unfit to be in charge of the boys. The plaintiff was right in saying that his sons should not be allowed to associate with him. The judge held that the father had every right to take back his children. The second point is that the judge expressed the opinion that before parting with the boys the plaintiff had stipulated with Mrs. Besant that they should not have anything to do with Leadbeater, and this stipulation had been violated by the defendant.

*

In a subsequent attempt made by Mrs. Besant to clear the Theosophical Society from the unsavory imputation likely to attach to it after the evidence given in the Madras case and to extenuate and palliate, as far as possible, the action of Leadbeater in giving to young boys the devilish teaching there testified to and admitted, that lady has brought a veritable hornet's nest about her ears. As President of the Society she addressed a letter to all Theosophical journals in the world in which, after stating she positively disapproved of the advice given by Mr. Leadbeater to some twenty boys, as she considered it 'most mischievous and dangerous,' she adds: 'He brought the idea over with him from the celibate priesthood of the Anglican High Church and the Roman Catholic, as a device for saving men' [from open profligacy]. At once the vile calumny

was met with a storm of indignant protests from the Catholics of India. And not from the Catholics only. To the denunciations of the *Madras Catholic Watchman* and the *Catholic Herald of India* were added those of public organs such as the *Poona Mail*, which said, 'We do protest most warmly against the wicked slander Mrs. Besant has made against Anglican and Roman Catholic priests,' and the *Indian Mirror*—itself a Theosophist journal—which characterised Mrs. Besant's statement as 'an ungenerous and unjustifiable attack on a most respected body of spiritual workers.' Finally, the united Catholic Associations of India and Burma addressed a vigorous and incisive 'Open Letter' to Mrs. Besant, calling upon her either to substantiate or unconditionally to withdraw the infamous charge. 'You cannot,' they wrote, 'be surprised that we deeply resent your shameful attempt to injure our clergy by identifying it with this "most mischievous and dangerous" advice. . . . What you indignantly repudiate as far as your society is concerned, we repudiate much more indignantly with regard to our celibate clergy. We consider it as a most unwarranted and malignant calumny against the well-known teaching of our Church. We emphatically declare that it is impossible to bring forward the slightest proof to substantiate such an outrageous libel, either from approved writers in the Catholic Church, or from a single fact which happened anywhere with the open or tacit approval of our Church. In the name, therefore, of the thousands of Catholics whom our associations represent; in the name, we may say, of all the Catholics in India, Burma, and Ceylon, we hereby demand that you publicly substantiate your charge or unconditionally withdraw it. It is clearly your duty to take this step, and it is our right to demand it.'

*

Mrs. Besant can hardly evade so public and pointed a challenge; and in due time we hope and expect to hear that the odious calumny has been straightforwardly and unreservedly withdrawn. Meanwhile, it will be generally agreed that the Catholic Associations have done well to put on record, on behalf of the Catholic body, a united protest and denial, particularly in the land in which Mrs. Besant's name may be presumed to carry some weight and which is the headquarters of the strange cult with which she is so prominently associated.

Notes

The Rabbi's Reply

Want of politeness in tram cars is not common in New Zealand, but it is not altogether unknown; and the rebuke administered recently by a Jewish rabbi to a rude passenger in one of the American cities will bear passing on. The rabbi was riding in a street car, and rose to offer his seat to a lady. Before she could take it a young man plumped himself down in the vacated seat. The rabbi said nothing, but gazed at him in disgusted silence. 'What's the matter?' suddenly demanded the young man in a gruff voice. 'What are you glaring at me for like that? You look as if you would like to eat me.' 'I am forbidden to eat you,' answered the rabbi. 'I am a Jew.'

The Poet Laureateship

As might have been expected, the appointment of Mr. Robert Bridges as Poet Laureate has been received in England without any particular enthusiasm. 'On the whole,' says the *Pall Mall*, 'we may accept the appointment as an academic choice which does honor to Oxford and to English letters, and will continue to invest a unique and illustrious office with a fitting dignity. But the fact remains that the Laureateship has never been conferred for genius. If the criterion had been the creation of pure poetry, Mrs. Meynell has put into her slender output a larger number of immortal things than any living English poet can claim. It is when we come to the true interpretation of the Laureate as a voice of the race that we see how the

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new appointment falls short. The Premier has ignored the wishes of the country and the principle that the Laureate is a singer chosen to voice the nation's great moments of duty, rejoicing, grief. Here Mr. Kipling's claim is far above that of any contemporary.'

*

The *Pall Mall's* selection of the two most suitable names for the position is confirmed in rather a striking manner by the results of a plebiscite taken by *T.P.'s Weekly*. The readers of that journal expressed their preference by their votes in the following fashion:—

Kipling, Rudyard	22,630	Noyes, Alfred	704
Meynell, Alice	5,598	Yeats, W. B.	641
Masefield, John	3,267	Dobson, Austin	575
Hardy, Thomas	2,170	Le Gallienne, R.	522
Watson, William	1,086	Housman, A. E.	466
Newbolt, Henry	821	Davies, W. H.	423
Chesterton, G. K.	777	Phillips, Stephen	324
Bridges, Robert	710	Hewlett, Maurice	35

It will be noted that apart from the outstanding figure of Rudyard Kipling, the Catholic poet, Mrs. Meynell, heads the list of competitors with a substantial lead.

DIOCESE OF DUNEDIN

The annual Peter's Pence collection will be taken up on Sunday at St. Joseph's Cathedral and suburban churches.

At the Dunedin Competitions on Saturday evening, three teams from the Christian Brothers' School competed in the Indian club-swinging item for boys under 15 years. The following was the result:—Christian Brothers' School, No. 1 (95 marks), 1; Christian Brothers' School, No. 2 (88 marks), 2; Christian Brothers' School, No. 3 (76 marks), 3. The judges were Messrs. S. M. Park and W. Matthews. The exhibition proved very interesting, and the work of the boys was neat and regular, and greatly admired.

At the weekly practice of St. Joseph's Cathedral Choir, occasion was taken to present Mrs. Fraher with a small token expressive of the esteem of members and their good wishes upon her departure from Dunedin. Rev. Father Coffey, Adm., in making the presentation, stated that Mrs. Fraher's connection with the choir dated from the termination of her schooldays, and her services had been most valuable. Others speakers also paid a tribute to Mrs. Fraher's talents as a vocalist and expressed their regret at her departure. Mrs. Fraher is gifted with a soprano voice of beautiful quality, and her assistance in the rendering of the music of the Mass and Vespers will be greatly missed by the choir, which can ill afford to lose such a talented and painstaking member.

As the date of the opening of the Christian Brothers' School bazaar draws nigh interest in the fair increases, and stall-holders and their assistants are working with renewed vigor to provide the necessary furnishings. From all accounts, the goods on exhibition, both as regards quality and quantity, will easily be a record for Dunedin. The stalls have now been named, and allotted as follow:—Ireland—Mrs. Marlow and Children of Mary (South Dunedin); Great Britain—Mesdames Hungerford, Rosbotham, and Lynch (North-east Valley); Italy—Mrs. C. A. Shiel (St. Clair, Roslyn, etc.); Spain—Mesdames Sweeney and Duffy (city); America—Mrs. Jackson and St. Vincent de Paul Society (city); India—Miss Rodgers and Children of Mary (city).

ST. MARY'S ORPHANAGE, AUCKLAND

We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland:—Mr. T. W. Goodger, Mossburn, £1 ls.

CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The Dominion Executive of the New Zealand Catholic Federation met last Thursday evening in the presbytery, Patterson street, Mr. Geo. Girling-Butcher presiding. The principal business discussed was the result of the conference of the Executive with the Hierarchy. The question of inviting Rev. Father Bernard Vaughan, S.J., in conjunction with the Australian Federation, was submitted at this conference, and the necessary permission was granted by the prelates, who promised to give the movement their heartiest support. The secretary thereupon replied to Victoria accordingly. If Father Vaughan will consent to come an effort will be made to get him out next year, and to lecture on behalf of Catholic education and the Federation. Other matters of mutual interest were discussed with the Hierarchy, such as immigration, Bible-in-schools, and education, and it was agreed that such conferences should take place annually. The Hierarchy are extremely anxious for a more active campaign by parish committees and diocesan councils for the enrolment of members. The Federation must embrace within its folds every Catholic man, woman, and child in the Dominion, and the only way to do that is by active committees, headed by zealous officers, who will not be content to enrol at the church doors, but who will make a thorough canvass of the parishes.

CHRISTCHURCH.

(From our own correspondent.)

The Cathedral Parish Committee met on last Monday evening in the episcopal residence. The Very Rev. Chancellor Price, Adm., presided, and there was an attendance of nineteen members. An interesting resume of the business transacted at the inaugural meeting of the Dominion Council was given by the local diocesan delegate, Mr. J. R. Hayward. An active enrolment of members at the Cathedral on Sunday was arranged for, contingents undertaking the duty at all the Masses. The latest parochial district to come into line is Ross, where branches have been established. The whole of the Westland portion of the diocese is now organised, and good accounts are soon expected from the few remaining unorganised districts in Canterbury. The executive of the diocesan council will shortly meet, when, besides transacting accumulated business, it will consider means for developing and extending the usefulness of the Federation.

ANSWERS TO CORRESPONDENTS

J. O'S.—The letter is very well written for a boy of ten, but it is too long. Write us a short letter about some of the tricks given week by week in the *Tablet*, and we may be able to do something with it.

SUBSCRIBER.—The leaning was not due to original design, but the architects are entitled to some credit and responsibility for the peculiarity as a permanent feature of the structure. The tower began to heel over to one side when the third story was completed; and the architects then deliberately accepted the conditions, and adhered to the inclining position, but diminished the slope of the upper stories so as to keep the centre of gravity well within the walls.

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HIBERNIAN SOCIETY

HALF-YEARLY DISTRICT MEETING

(From our Auckland correspondent.)

The half-yearly meeting of the N.Z. District of the H.A.C.B. Society was held in the Hibernian Hall, Wellington street, Auckland, on Wednesday evening, August 27. The officers present were Bros. D. Flynn (district president), A. J. Martin (district vice-president), M. J. Sheahan (district treasurer), W. Kane (district secretary). Apologies for inability to attend were received from the P.D.P. and Bro. Shaldrick (Wellington).

The following were the delegates:—Greymouth, Bro. Jos. Carter; Charleston, Bro. P. Duffin; Dunedin, Bro. Jas. Smith; Auckland, Bros. C. Reynolds, E. J. Miskell, and Jas. J. O'Brien; Christchurch, Bros. E. Dane, C. Teahon, and H. J. McMullin; Onehunga, Bro. Jas. P. Boland; Napier, Bro. John Corbett; Wellington (95), Bro. J. Rafferty; Blenheim, Bro. E. J. Shanley; New Plymouth, Bro. Jas. T. O'Brien; Waipawa, Bro. Jas. Grace; Hastings, Bro. Jno. McKenna; Leeston, Bro. John Patterson; New Headford, Bro. E. J. Higgins; Timaru, Bros. P. J. Nerheny and S. Nerheny; Masterton, Bro. Jas. McDonald; Milton, Bro. P. Carroll; Oamaru, Bro. H. Duffin; Waimate, Bro. M. Hurley; Denniston, Bro. H. McGahan; Westport, Bro. Rev. Father Ormond; Gisborne, Bro. C. Little; Reefton, Bro. Jos. Martin; Palmerston North, Bro. Jas. McBride; Ashburton, Bro. Dan McCarten; Waihi, Bro. P. Colvin; Kaiapoi, Bro. Wm. Heath; Taihape, Bro. Jos. Leydon; Manaia, Bro. John McNamara; Invercargill, Bro. L. Leahy; Gore, Bro. Thos. M. Robertson; Geraldine, Bro. C. Mulholland; Opunake, Bro. John Shine; Port Chalmers, Bro. M. D. Sexton; Wanganui, Bro. F. J. O'Meara; Inglewood, Bro. J. W. Kennedy; Millerton, Bro. A. J. Woodley; Kaponga, Bro. P. Rodgers; Eltham, Bro. A. Buckley; Hokitika, Bro. A. J. Duffin; Pukekohe, Bro. Jos. M. Foy, jun.; Huntly, Bro. Darby; Mosgiel, Bro. E. Hennelly; Kumara, Bro. Thos. Murray. 'Ladies' branches—Sancta Maria, Sister E. Kane; St. Mary's, Bro. G. Neville.

Following was the district officers' report:—Six new branches have been established as follows: St. Joseph's branch, Te Aroha, by the district president, assisted by the district secretary. Robert Emmet branch, Hokitika, by Bro. Nicholas Milligan (district deputy, West Coast). St. Patrick's branch, Pukekohe, by the district president, assisted by the district vice-president, district treasurer, and district secretary. St. Anthony's branch, Huntly, by the district president, assisted by the district vice-president, district treasurer, and Bro. C. Little, P.D.P. St. Mary's branch, Mosgiel, by Bro. J. J. Marlow (district deputy), assisted by several officers and members of the Dunedin branch. Michael Davitt branch, Kumara, by Bro. John Moye, assisted by Bro. Thos. Keenan, P.P., and several members of the Greymouth and Hokitika branches. The Rev. Father Clancy made a special trip from Hokitika by motor to be present. The Missionary Fathers—Rev. Fathers Creagh, C.S.S.R., and Bro. the Very Rev. Father O'Connell, S.M.,—also the priests in charge of parishes, have rendered valuable assistance in promoting the establishment of branches, as is generally the case, fortunately for us. We heartily esteem, appreciate, and feel deeply grateful for the services rendered to the society by the clergy, to whom we owe a debt of gratitude. We feel sure you will unite with us in offering to them our warmest thanks, also to the district deputies, officers, members, and friends who co-operate with and assist us in promoting the welfare of this excellent Catholic benefit society and extending its benefits, spiritual and temporal, throughout this Dominion. Eleven members, three members' wives, and one contributing widow of a deceased member died during the period. We extend to their relatives our sincere sympathy in their bereavement. Funeral claims amounting to £260 have been repaid to branches. A sum of £272 has been received in interest, which is very

gratifying indeed, as interest earned represents a saving of direct payment of levies by the members to the same extent. The credit balance to this fund is now £10,500, an increase of £376. As you will see by the balance sheet before you £10,605 represents the amount lent on account of the fund, this being accounted for by the sum of £104 11s 9d, which is temporarily borrowed from the general fund. This fund shows a decrease owing to the expense incurred in paying the return fares and expenses of the district officers and delegates in attendance at the T.M. meeting. Guarantee fund.—This fund shows an increase of £26. Investment fund (for branches)—Two branches have availed themselves of this fund to increase the interest-earning power of their small savings. The sum of £175 is thereby invested for them on excellent security at a good rate of interest which is collected for them free, with the advantage of being able to withdraw any amount required in case of heavy sickness experience, thus avoiding the risk of tying up too much of their money by lending for a fixed period. It is a great pity for their own sakes that more of the branches do not do likewise until they have sufficient to lend themselves. It is of very much greater importance to have their savings profitably invested than to have it lying at call in a local bank. The D.P., on behalf of the society, attended the consecration of his Grace Archbishop O'Shea, S.M., at Wellington, and while there endeavoured to see as many of the brothers in Wellington as time did permit, also the wayside branches on his return. The district executive have under consideration a scheme for extending greater powers to branches in groups, with the hope of maintaining the unity of the society.

Finance.—The funeral fund balance to credit was £10,500 8s 3d. During the past half-year £260 was paid away in funeral claims.

General Fund.—The expenses in connection with the triennial movable meeting held last April amounted to £343 12s 10d, and after defraying the cost of the expenses of the district, a credit balance remained of £324 7s. The guarantee fund showed a credit balance of £399 19s 1d. The amount of money invested on freehold mortgage amounted to £10,605, the whole of this sum being invested in and around the city of Auckland.

Unity Scheme.—The district executive has under consideration a scheme for extending greater powers to branches in groups with the hope of maintaining the unity and solidarity of the society in the Dominion. The Wellington branches made representation by wire bearing upon the proposed amendment in the constitution. A lengthy discussion followed, which was closed by an assurance from the district president that steps would be taken to amend the rules in the direction of granting an extension of powers to the branches throughout the district. He stated that while he was in Wellington he had discussed this phase of the question with the local leaders, and he had still very sanguine hopes of maintaining the unity of their great society. (Loud applause.)

Contributions.—The delegate for Gisborne moved—'That all contributions be paid one quarter in advance, and rules affected so amended.' The motion was lost.

Nominations.—Nomination of officers for the ensuing term were:—District president, Bro. A. J. Martin; vice-president, Bro. Jas. Smith; secretary, Bro. W. Kane; treasurer, Bro. M. J. Sheahan; auditors—Bros. Jas. Smith, J.B. Stead, and C. Mulholland.

Before the meeting concluded, the D.P. invited the delegates present to make a full report of the proceedings to their respective branches. He referred particularly to all that had transpired in relation to the unity of the society, and when they met for their annual meeting next February, direct representatives would attend to discuss matters which would be fraught with the greatest interest to the society in this Dominion, as well as to every member of it.

Bro. Rev. Father Ormond then closed the meeting with the customary prayers.

Light refreshments were handed around, after which the meeting was brought to a close.

Robert Pollok

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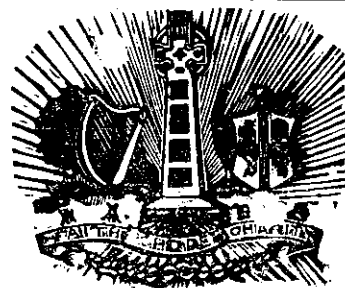


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Irish News

GENERAL.

The death has occurred of Rev. John Bannon, S.J., of Upper Gardiner street, Dublin, who passed away in his eighty-fourth year and the sixtieth year of his priesthood. In the 'seventies his name and fame as a preacher were well-known.

Judge Kenny, who was presented with white gloves at Donegal Assizes as a token of the absence of crime, said it was a highly satisfactory state of things. The county was in a very peaceful state. There was no boycotting, no intimidation, and no one was under police protection.

A meeting of the Nationalists of Cork, held on July 11 in the City Hall, passed resolutions rejoicing at the Third Reading of the Home Rule Bill, and expressing confidence in Mr. John Redmond and the Irish Party.

On Sunday, July 13, the Right Rev. Dr. Clune, Bishop of Perth, celebrated last Mass in St. Patrick's Church, Castlereagh, and preached an eloquent sermon, at the conclusion of which he announced that he was taking with him to preach the Gospel, beneath the Southern Cross, a young Castlereagh priest, the Rev. P. Lavin, whom he had ordained a fortnight previously at All Hallows College, Dublin.

The Right Rev. Mgr. O'Neill, Vicar-Capitular of the Archdiocese of Cashel, was presented on July 13 with an address from the people of Lattin and Cullen. In replying, he referred to the question of national self-government, and said a Home Rule Government in Dublin would foster trade, develop the rich resources of the country, which undoubtedly were great, and the mineral wealth of Ireland, and it would be a centre from which, and around which, peace, happiness, and prosperity would emanate and radiate.

Commenting on the satisfactory condition of Co. Tyrone, Judge Ross, in opening the Tyrone Assizes in Omagh, said he attributed the happy diminution of the Crown business to the advance of temperance and the fact that land purchase had been most successfully carried out, particularly in the southern part of the county. Now that the hostile feelings that had existed between landlord and tenant had been done away with, the gentlemen of the Grand Jury who had sold their land had a unique opportunity of doing great service to their country. There were only two cases to go before them, and Tyrone was in a peaceful and prosperous condition.

MR. REDMOND AT PLYMOUTH.

Mr. John Redmond, M.P., spoke to a great meeting of Devon and Cornwall Liberals at Plymouth on July 11, and had an enthusiastic and inspiring welcome. Again he struck a note of confidence and hope for Ireland. Mr. Redmond said that 'Home Rule united and inspired the Liberal Party as perhaps did no other issue of the present moment. What was the position in which Home Rule stood to-day? For the fourth time the Home Rule Bill had been before the House of Commons, supported by a powerful Government, and for the third time had passed the House of Commons too. For the second time in this Parliament a Home Rule Bill had passed the House of Commons by a considerable majority of British members. Leaving the Irish members out of the question altogether, there was a British majority of forty-five. The voice of Ireland was declared by a majority of 64. Let them take the votes of Ulster alone and reject the votes of the rest of Ireland, and they would find that the Bill was carried by two votes. The statesmen and leading men of the great self-governing countries and of all the English-speaking part of the world took it for granted, as a matter of course, that if the Government of this country after fifty-eight days of discussion passed the Home Rule Bill by such a majority, the measure was certain to become law.'

BIG IRISH RAILWAY SCHEME.

From an authoritative source the London *Evening News* learns that a contract of over £1,000,000 has just been signed (and the work will begin in the autumn) for the construction of a railway and a new harbor on the West Coast of Ireland in connection with the All Red Route scheme. The railway will run from Collooney in Co. Sligo, to Ballina, Belmullet, and Blacksod Bay, in Mayo, which is to be the port for the steamers, which will make the run to Halifax in three and a-half days. Blacksod Bay will be reached from London in 14 hours instead of two and a-half days which it takes at present. The proposed railway was sanctioned by Parliament three years ago, but the scheme has been waiting for Canadian approval. It is stated on the highest authority that 2000 men are to start work on the railway. Truly the West of Ireland promises to undergo a transformation, and seems destined to become the highway of the world's traffic.

THE ASQUITH DINNER.

On Thursday, July 10, the Irish Parliamentary Party celebrated the second passage of the Home Rule Bill by a dinner in the spacious Harcourt Room at the House of Commons. Mr. John Redmond presided, and the guest of the evening was Mr. Asquith, the Prime Minister. The other guests included Sir Rufus Isaacs, Sir John Simon, Mr. Herbert Samuel (the three Ministers responsible, with the Premier and Mr. Birrell, for the conduct of the Bill in the Commons), and Mr. Illingworth, the Chief Government Whip. The proceedings were not open to the press, but enough has transpired to show that they were most cordial and friendly throughout, and that Mr. Asquith made a speech in which he spoke so confidently of the passage of the Home Rule Bill into law next year as to make that event as certain as anything human can be. Mr. Asquith is reported to have said that he did not anticipate any more difficulty in the remaining stages of the Home Rule Bill than in those stages already passed; and a London Sunday paper credits him with saying:—

'I am prepared to stake my existence that a Parliament will be sitting in Dublin before two years.'

At any rate, the Prime Minister's speech evoked great enthusiasm, and it is spoken of in terms of unmeasured eulogy and satisfaction by the Irish members who were present.

DEATH OF MRS. JOHN MARTIN.

With profound sorrow, which will be universally shared amongst Irishmen, we (*Freeman's Journal*) have learned through a telegram from Newry of the death of Mrs. John Martin, the '48 patriot. The deceased lady, who had reached to a grand old age, was a sister of John Martin's colleague in the Young Ireland movement and in the exile that followed—the illustrious John Mitchell. Long after the death of husband and brother she evinced the keenest interest in every movement that made for the realisation of their ideals, and often contributed by her presence at their meetings to inspire the young men of a later generation with the resolve to persevere in the cause for which they toiled and suffered.

INTOLERANT ORANGEMEN.

While a clergyman was addressing an Orange meeting on July 12, at Castlecaulfield, Co. Tyrone, one of the crowd called attention to the presence at the reporters' table on the platform of Mr. Conway, a member of the staff of the local Nationalist paper, and called on him to come down. Other members of the crowd joined in the demand, and the proceedings were interrupted. Mr. Conway eventually left the table and was walking down the field towards the road when he was followed by a crowd of several hundred, who closed in upon him. Mr. Conway was kicked and beaten with drum-sticks and the small wooden mallets usually carried in Orange processions. At last the Rev. Gordon Scott, the local Protestant rector, and Colonel Brown appeared on the scene, and pushing their way through the crowd rescued Mr. Conway and placed him on a



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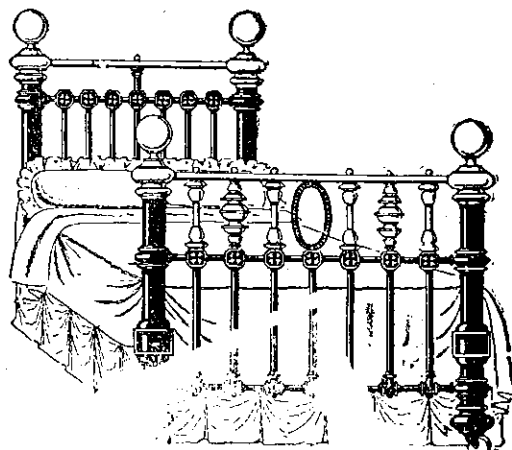
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jaunting car. When examined by a doctor afterwards he was found to be bruised all over the head and body and to have a cut on the leg caused by a knife. Mr. Scott was also bruised and was stabbed while engaged in the rescue.

SOME PLAIN SPEAKING.

The annual demonstration of the Independent Orange Order took place on July 12 outside Belfast. Mr. James Mateer, who proposed the resolution affirming loyalty, said they did not belong to any party that imported Italian rifles to shoot down the King's soldiers. They knew the real value of civil and religious liberty, because they had suffered for it in their business and employment. They did not want separation, but they should be given power to legislate on their own affairs. Mr. Henry Carleton, seconding, said the people just then talking at Craigavon had the Duke of Norfolk as their leader and Lord Talbot as their Chief Whip, while they were blackguarding the Catholics of Ireland. Mr. Thomas H. Sloan, ex-M.P. for South Belfast, said he did not believe in separation. He never heard separation proposed by any living statesman. The proposal to establish a provincial parliament in Ulster was nothing more or less than an admission of the principle of self-government. He was a stronger opponent of boycotting than ever, because he had his share of it. He asked them to be true to Ireland, and to do her all the good they could regardless of classes or creeds. Rev. W. J. Calvin strongly criticised the Unionist policy in regard to the temperance questions, and in reference to the appointment of Lord Edmund Talbot, said he would not take Rome rule from Sir Edward Carson or anybody else. The old Orange Order were a fine set of men, who were being grossly misled and deceived at present. It was said that English Catholics were broad-minded, but Irish Catholics were bigoted. He objected to any man maligning his countrymen, whether they were Catholics or not. They would never be dragooned, bought, bribed, or bullied to follow Sir Edward Carson, but they would work for the day when Ireland would be free, grand, glorious, and redeemed. The meeting concluded with a vote of thanks.

MUTUAL CO-OPERATION AND COMPROMISE.

In the debate on the Second Reading of the Home Rule Bill in the House of Lords, it was pointed out by Lord MacDonnell that it was common knowledge at the last election that the Liberal Party, if returned to power, would introduce a Home Rule Bill. Any request, therefore, now made to take the opinion of the country upon it was an endeavor to reverse the decision of the people expressed in 1910. The speech of the Marquis of Lansdowne would be a great disappointment to those Unionists, who were increasing in number, and who wished to see the Irish question settled on fair and equitable terms. After the speech of the noble marquis it was useless to attempt to justify the Bill. When the question was last before that House a spirit of conciliation was shown, and during the debates in the House of Commons the Government and the Irish Nationalists expressed the utmost willingness to consider any and every proposal for the amendment of the Bill which the Ulster Unionist Party would bring forward, provided it was consistent with the essential principles of the measure. But all that had been received either in silence or rejected with contumely. Too much was made of the Ulster preparations to resist the Bill in the House of Commons. It was represented that what Ulster Unionists feared was not religious persecution nor legislative persecution, but administrative persecution exercised outside the law and contrary to its provisions. If that were so, he would provide in the Bill concrete and material safeguards against this feared persecution; and if it were proposed to establish an administrative independent body for four counties of Ulster, he would favorably consider it in no niggardly spirit. The problem should be settled on the basis of mutual co-operation and mutual compromise. Except on that basis it would never be solved.

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People We Hear About

When an altar boy became suddenly ill at early Mass in the historic Church of Notre Dame des Victoires, Quebec, on a recent Sunday, Sir Charles Fitzpatrick, Chief Justice of Canada, who was in the congregation, stepped quietly into the boy's place, and served Mass.

Cardinal Van Rossum was recently on a visit to his native Holland. He was enthusiastically welcomed on his arrival at The Hague, where several receptions were held in his honor. The Queen received him in a special audience and conferred upon him the high distinction of the Order of the Lion of Holland.

Mr. W. J. Burns, head of the American detective agency which bears his name, accompanied by his wife, had an audience with the Pope recently. Mr. Burns said afterwards that the Pope's face was the finest he ever saw and he was deeply impressed by his appearance. The health of Pius X., Mr. Burns says, is good, and he shows no trace of his recent illness. He walks firmly and his voice is strong and clear.

Monsignor Modest Everaerts, one of the eleven Bishops of the Franciscan Order in China, is Vicar-Apostolic of South-west Hupeh in Central China. He is at present in the United States, and speaks of President Yuan Shih-K'ai of the new Chinese Republic as a strong man and superior to the provisional president, Dr. Sun Yat-sen. If anybody can hold together the national factions long enough to impose the republic's authority on the whole of China, the Bishop said that Yuan Shih-k'ai will do it. It is of interest to know that the President's mother and two brothers recently became Christians.

Amongst those on whom the degree of LL.D. (*honoris causa*) was conferred recently by the Queen's University, Belfast, was the Right Hon. Christopher Palles, Lord Chief Baron of the Exchequer, President of Clongowes Wood College Union, and one of Ireland's most distinguished Catholic laymen. The Chancellor of the University (Earl of Shaftesbury) referred to the Lord Chief Baron as an Irishman whose legal knowledge and judicial wisdom had a reputation not surpassed in the Empire. In proposing the toast of 'The Honorary Graduates' at the dinner on the same evening, Professor Sir Samuel Dill said that the Lord Chief Baron was of the highest type of Irish character, true to his race and his ancient faith, but certainly regarded with no less affection and reverence in the North than in the South of Ireland.

Our Home exchanges report the death of Mr. Redmond Barry, K.C., late Lord Chancellor of Ireland, at his residence at Clondalkin. His resignation of the Lord Chancellorship a few months ago, owing to failing health, caused some surprise among the public, who did not fully appreciate the seriousness of his illness. He had taken up office a comparatively young man apparently in full health and vigor, and with every prospect of a long career of success before him, and it was difficult to realise that his career was to terminate so tragically early. But neither Mr. Barry nor his friends had any illusions about the gravity of the illness, and his death was not unexpected. His retirement aroused general sympathy, and the announcement of his death will be received with sincere regret everywhere. A comparatively young man, his career had been singularly successful, and its termination at the early age of 47 years is to be deplored. The late Lord Chancellor was born in Cork in 1866, and received his early education at St. Finbarr's College, where he won a scholarship early in his school career. Later he went to Blackrock College, Dublin, and graduated in the old Royal University, having previously been at Trinity. He was called to the Bar in 1888, and soon enjoyed a lucrative junior practice. Eleven years later he took silk. From 1907 to 1911 he represented North Tyrone in Parliament as a Liberal member. In 1905 he was appointed Solicitor-General for Ireland, a post which he held until 1909, when he was promoted to the office of Attorney-General. In August, 1911, he was appointed Lord Chancellor in succession to Sir Samuel Walker.

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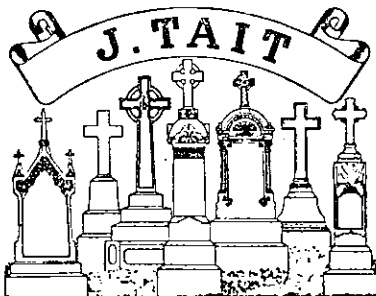
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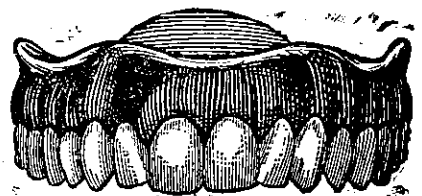
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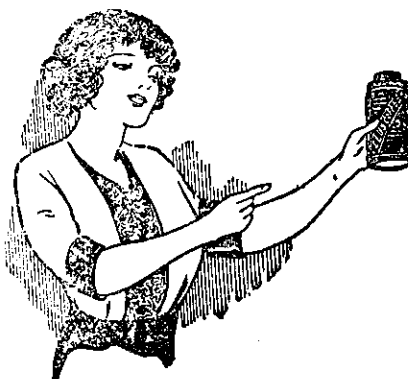
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OBITUARY

MR. RICHARD STACK, LEVIN.

We regret to record the death of Mr. Richard Stack, of Levin, who passed away at the Otaki Hospital from an attack of pleurisy. He received the last rites of the Church from Rev. Father Henry of Otaki. The deceased, who was 59 years of age, was a native of Rathkenny, Co. Kerry, and unmarried.—R.I.P.

MRS. O'SHEA, LOWER HUTT.

There passed away at Lower Hutt on August 13, after a long and painful illness, Mrs. Mary Gertrude Ruth O'Shea. Born at Bury St. Edmunds, England, in 1861, she arrived in New Zealand in 1881. Since then she resided at Lower Hutt. A convert to the faith, her life was one of devotion to the Church and her home. Her kind and generous nature endeared her to all who had the pleasure of knowing her. Widespread regret was felt here when her death was announced. The interment was a private one. Very Rev. Dean Lane, assisted by Rev. Father Walshe, officiated at the graveside. Six members of the Hibernian Society acted as pall-bearers. The deceased lady leaves one son and two daughters to mourn their loss.—R.I.P.

REV. FATHER SCHNEIDER, S.M., MAKOGAI.

A sad fatality occurred on Monday, June 30, when the Rev. Father Schneider, who was on his usual trip to the Leper Island, Makogai, was drowned by the upsetting of the boat he was in. It appears, by what we learn (says the *Polynesian Gazette*, Levuka), that the Rev. Father usually paid a weekly visit to the island, and on this occasion he left Cawaci at 8.30 a.m., accompanied by three natives. The weather on the return journey was very squally, and, when about two or three miles off the Island of Makogai, a squall struck the boat, which was overturned, and the Rev. Father was not again seen, despite every effort on the part of the natives to find the priest. The accident was noticed by the residents on the island, who immediately went to the rescue in a small punt, and saved the crew. Dr. Hall arrived a few minutes afterwards with his launch, and for a long time searched for the body, but, despite every effort, the body up to the present has not been found. The Rev. Father John Baptist Schneider was born in the Duchy of Luxemburg on March 15, 1843, and came from Sydney direct to Rotuma in 1880, before the annexation of that island to Britain. He spent 15 years of his life on that island, and then came to Fiji, where, with the exception of two or three years spent in this group, he returned to Rotuma. He never left Fiji for 33 years. The Rev. Father was for the last two years in charge of the Catholic flock on the Island of Makogai, where he was much beloved by all who came in contact with him, for his entire devotion to the poor lepers of that island, whom he used to visit every Saturday, and return on Monday. There are at present stationed on the island three European Catholic Sisters and two native Sisters, who are in charge of the hospital, and who are consequently greatly distressed at the loss of the Rev. Father.—R.I.P.

MRS. MARY SLOANE, CHRISTCHURCH.

Very much regret (writes an occasional correspondent) has been occasioned by the death of Mrs. Mary Sloane, which took place on August 23, at her residence in Hazeldean road, Christchurch. The deceased, who passed away at the comparatively early age of 53 years, was the eldest daughter of the late William Burke, of County Galway. In the early days of her girlhood she had the happiness of being confirmed by the celebrated Archbishop MacHale, well known to his countrymen as 'John of Tuam.' After her arrival in this Dominion, now many years ago, she married Mr. Hugh Sloane. For a long while she had not enjoyed good health, but this great trial she bore with much Christian patience and fortitude. She was attended in her last illness by the Rev. Father Murphy, from whose hands she received the last rites of the Church. Mrs. Sloane, who was universally respected,

leaves a husband and three children—two sons and one daughter—to mourn their loss. Her funeral was largely attended, and the Rev. Father Murphy, who celebrated the Requiem Mass in the Cathedral for the repose of her soul, officiated at the graveside. Deceased was interred in the Linwood public cemetery.—R.I.P.

CORRESPONDENCE

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

THE CONCERT PLATFORM.

TO THE EDITOR.

Sir,—Your correspondent, Mr. Oakley, has missed the point in my letter. All Englishmen thoroughly enjoy listening to an Italian song if sung by an Italian, but what I protest against is our young colonials not singing, but making vocal sounds that convey no meaning to either themselves or their audience. Any one who pretends to understand the 'Colonial-Hytalian' is either a fool or a perverter of the truth.

Since writing my first letter I was invited to a concert to hear one of our budding vocalists, and this young lady's items consisted of four songs—No. 1 French, No. 2 German, No. 3 Italian, No. 4 English. The young lady performer is a colonial born and bred, and I personally know that she is ignorant of either French, German, or Italian. By chance I was accompanied to the concert by a friend (French) and, strange to say, seated in front of us was an elderly German. I am quite ignorant of either French, German, or Italian, but I had the opportunity of enjoying the comments of my foreign friends on the absurdity of this display of the confusion of tongues (I can assure you it was a confusion). There were also two other colonial performers—a young gentleman and lady who treated us to two 'Anglo-Hytalian' items; honestly, the programme was a display of ignorance, and I made a solemn vow on leaving the hall that never again would I enter a concert room, unless the programme guaranteed no colonial 'Anglo-Hytalian,' only the genuine article, which the ordinary 'wood-and-water Joey' understands and appreciates.—I am, etc.,

A. C. NOTTINGHAM.

Halswell, August 26.

FEDERATED CATHOLIC CLUBS, WELLINGTON

(From an occasional correspondent.)

At the fortnightly meeting of the executive of the Federated Catholic Clubs, held on August 22, the following resolution was passed—'That this Executive, on behalf of the Federated Catholic Clubs of New Zealand, tenders respectfully to his Grace Archbishop O'Shea the hearty congratulations of the Federation upon his consecration as Coadjutor-Archbishop of Wellington, and assures his Grace of the loyalty and affection of Catholic Club members throughout New Zealand, and of their prayers and wishes that his Grace may be long spared to discharge, by the grace of God, the high and sacred duties of the Episcopate.'

A very lengthy discussion on the proposed publication of the *Catholic Magazine* took place, but the final decision was left till a future meeting.

The executive intends to inaugurate an entirely new competition amongst affiliated clubs—namely, a general knowledge competition. Details will be sent to the clubs within the next month.

Two new clubs—St. Michael's (Rotorua) and the Wyndham Catholic Club—were written to, drawing attention to the Federation.

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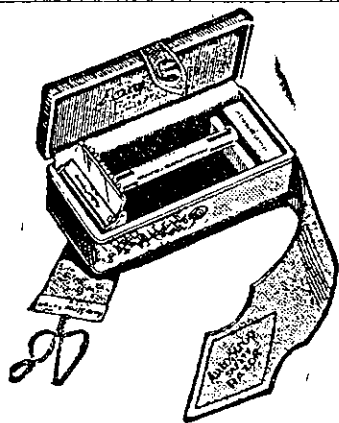
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OPENING OF A MARIST COLLEGE IN SUVA

On Sunday, August 10, the postponed function of the opening of the new College of St. Felix for the Marist Brothers at Suva took place (says the *Poly-nesian Gazette*). His Excellency the Governor was accompanied by Lady Escott and suite. A guard of honor was formed by the Marist Brothers' School Cadets, and his Excellency was received by his Lordship Bishop Vidal, who handed the silver key to the Governor and thanked his Excellency for attending to perform the ceremony. Among those present on the platform with his Excellency were the Hons. Alexander, Hutson, Scott, Marks, and Turner, Dr. Brough (Mayor), Messrs. L. Brown, Bradney, Greene, Mahaffy, J. J. Davis, and the captain of the Zelee, Mesdames Hutson and Marks, and Miss Alexander.

His Excellency in the course of his address said:—I appreciate very highly the honor which has been done me this day by being asked to open this college. I was very glad to hear his Lordship say that he had not extended the invitation to me merely on account of my high position as Governor, but also on account of the interest I take in the education of all classes of the community. I should like to flatter myself that there is a third reason, and that is because it is well known that I am in sympathy with the excellent work of the Marist Brothers. In time to come, looking back to this day, I shall no doubt be able to call to mind records of success of the pupils of this school, attained not only in school, but in after life. It is the first time I have unlocked the portals of a Catholic college, but, on one occasion, I laid the foundation stone of such an institution. At the town of Belize, the capital of British Honduras, I performed the ceremony of laying the foundation stone of a college, and my hand was then guided by Father Hopkins, now Bishop Hopkins. I then declared the stone well and truly laid, and it proved to be so; and on another occasion I was able to congratulate the masters and boys of the college on eighteen years' excellent work. In the Seychelles, where I held my first Governorship, there was the St. Louis College, which was presided over by the Rev. Brother Sarius, who is still there. There my own son was at school for two years, and I like to think that some of the lessons he has learnt, which must carry him through life, he learnt there. We are told by the local papers that this school cost £3000 to build. The Rev. Father Bourdier, the architect of the school, began his career as a distinguished engineer before Bishop Vidal persuaded him to join the Order. The building is creditable to him and to all connected with it, and to the town of Suva itself. . . . On behalf of the Marist Brothers I thank you all for coming to this ceremony; it must cheer them much in their work. I feel sure you will join with me in wishing both the boys and the Marist Brothers complete and entire success.

Mr. Roger Greene then gave particulars of the expenditure on the college, the total cost being over £3877.

Several other speakers, including the Hon. Mr. Marks, the Hon. J. B. Turner, and the Hon. H. M. Scott, K.C., also referred to the good work of the Marist Brothers in the colony.

Ashburton

(From our own correspondent.)

Rev. Father Hanrahan, of Ross, has been spending a couple of days with his people in Ashburton.

Matters in connection with the local Catholic Young Men's Club are progressing satisfactorily. One of the most interesting and keenly contested debates yet held by the club took place last week. The subject for debate was, 'Is an Elective Executive preferable to a Ministry under the party system?' Mr. E. McSherry led for the affirmative side of the question, while Mr. T. M. Brophy championed the party system. Following the leaders, speeches were made by several of the members—

all the speakers giving evidence of having given considerable thought to the subject. A vote resulted in the chairman (Mr. M. J. Moriarty) announcing a victory for Mr. McSherry's party.

Consequent on her approaching marriage, the members of the Catholic choir and friends made a suitable presentation in the schoolroom, on Monday night last to Miss C. Madden. In presenting Miss Madden with an electro-plated tea service, the Very Rev. Dean O'Donnell spoke in very complimentary terms of the recipient's work as a choir member, and wished her every blessing in her new life. Mr. H. P. Madden, on behalf of his daughter, briefly thanked the Dean for his kind remarks, also the large number of subscribers for their handsome present. Games were indulged in during the evening, Very Rev. Dean O'Donnell and Mrs. S. Madden winning special prizes in the competitions. The following contributed to a musical programme:—Misses K. Nealon, M. Cunningham, C. Madden, and T. Hicks, Messrs. Duncan McDonald, T. M. Brophy, W. J. Cunningham, E. McSherry, T. Purcell, M. J. Burgess, and J. Lennon. Mesdames D. McCormick and Walsh, who kindly superintended the refreshments, provided a much appreciated supper. The singing of 'Auld lang syne' terminated an enjoyable evening.

Cromwell

The pupils of the Dominican Convent, assisted by many past pupils and several of our leading local talent, gave their annual entertainment in the hall on Wednesday evening, and were greeted with an audience which packed the building to the doors. The programme, despite the task of selecting new items year after year, was of a most varied nature, and the success of the nuns in this respect was clearly manifest in all directions. With so many juveniles taking part it would be unjust to individualise; suffice it to remark that the leading figures and assistants in several lengthy items portrayed their parts to perfection, and gave striking proof of the skill and attention of the nuns in the many rehearsals during the last few weeks. A solo by Mrs. Morris, and a duet by Mrs. and Miss Morris were both well received. The accompanists during the evening were Misses Cahill, F. Robertson, and A. Thomas. The proceeds amounted to over £30.

Westport

A large gathering of friends and club members was held at St. Canice's rooms, to farewell one of the members, Mr. J. W. Ahern, of the local P. and T. staff, under orders of transfer to the operating gallery at Oamaru (says the *Westport News* of August 8). During an interval, the chairman, Mr. F. Calnon, mentioned the object of the gathering, namely, to farewell one of their most popular members and to wish him every success. The chairman then called on Mr. Pearce, the club secretary, to make a presentation of a set of military brushes, suitably inscribed, as a mark of the esteem in which their departing member was held. In an appropriate speech, Mr. Pearce referred to the good work the recipient had done in bringing in junior members to the club, and the ready assistance he had always given at their social functions. Mr. Ahern, in reply, thanked the members for their kindly action, and expressed the hope that he would be shortly back again with them. Songs, recitations, etc., completed a very pleasant evening's programme. Mr. Ahern was also the recipient from the P. and T. Hockey Club, of which he had been an active member, of a handsome gold-mounted watch guard, the presentation being made by Mr. Egan, who paid a meed of praise to the good qualities of Mr. Ahern.

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Then and Now.

Those who attach importance to anniversaries will be interested to know that 61 years ago the first mail steamer from Great Britain to Australia completed her voyage at Sydney, having called at Melbourne six days previously. This was the P. and O. steamer Chusan, which left Southampton on May 15, and made her voyage by way of St. Vincent and the Cape of Good Hope. In these days of mammoth liners, it is strange to read of this vessel of 709 tons and 80 horsepower spoken of as representative of the ocean-going vessels of her time. An arrangement had just been made with the British Government for a monthly service, commencing in the following April. The Chusan, which was described as 'barque-rigged and with the appearance of a man-of-war,' thus anticipated the contract service by several months.

Improvements in Telegraphy.

When the Submarine Telegraph Company's business was taken over by the Post Office in 1899 telegrams to and from the Continent averaged from 11,000 to 12,000 daily (says the *London Universe*). Since that time not only has the volume of business enormously increased, but the mechanism and methods of transmission have left behind the old way as far as the modern locomotive has surpassed the 'Puffing Billy,' culminating in the Marconi triumph of wireless telegraphy, the gift to the world of a clean-handed Italian gentleman, although some Englishmen have sadly soiled their plumes in the business. In a dozen years foreign messages have increased from 12,000 to 30,000, and the staff of the foreign section of the service from 190 to 400. The general business has risen to the enormous volume of more than 89 million telegrams a year, a daily average of 250,000, the staff of the Central Office having been augmented from 500 to over 4500. The number of offices has increased from 3000 in 1886-7 to 14,000, and the system comprises 310,000 miles of wire, as compared with 60,000 miles in 1870. Inventions and improvements have multiplied apace. Multiplex simultaneous messages over a single wire have superseded the single message. Mechanical transmitters have further multiplied the power of transmitting messages tenfold. A speed of sixty words a minute in 1870 has given place to a possible 600 words a minute, and a fixed working standard for some circuits of 400 words a minute. Other time-saving apparatus have added to the miracle of modern telegraphy, and to crown all comes the Marconi invention for dispensing with apparatus by the marvel of radio-telegrams. The number of British ships now equipped with wireless apparatus is 425.

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....

Intercolonial

The second anniversary of the death of Cardinal Moran was observed in St. Mary's Cathedral, Sydney, with Solemn Office and Requiem Mass at which his Grace the Archbishop presided.

On Thursday, August 14, his Lordship Bishop Kelly, of Geraldton, celebrated the anniversary of his consecration. On August 14, 1898, his Lordship, who is a native of West Australia, was consecrated first Bishop of the newly-created diocese of Geraldton. The ceremony took place at St. Francis' Xavier's Cathedral, Adelaide.

The death in Dublin of the Rev. H. Lynch, S.J., well known in the Australian Mission, was announced by cable on August 19. Deceased, who was about 57 years of age, left Australia about fourteen years ago, and was stationed at Gardiner street, Dublin. Three years prior to his departure he was professor at St. Ignatius' College, Riverview.

Victoria spends £800,000 on education, and yet, notwithstanding this huge expenditure, the Minister of Education says that some of the public schools are a disgrace to the State. On the other hand the Catholic schools in the archdiocese of Melbourne alone accommodate over 24,000 children, and are fully staffed and equipped in an up-to-date manner.

On the eve of his departure from Dubbo, the Rev. Father Parker was entertained in the banquet-room of the Empire Hall by a large number of parishioners and friends, the latter including several members of other denominations. The Very Rev. Dr. Brophy presided, and on behalf of those present, in tendering Father Parker a gift of a handsome silver chalice, chased with gold, and a cheque, said that the mutual love, appreciation, and respect of the Catholic people for their clergy were too well known to need more than a passing reference.

Mr. Thomas Curran, ex-M.P. for Sligo, died in England on August 13. He was a retired Australian merchant, having lived in the Bombala district of New South Wales in the early seventies, where he was also a justice of the peace. In 1886 he was appointed a commissioner for N.S. Wales to the Indian and Colonial Exhibition in London, filling a similar office two years later at the Melbourne Exhibition. In 1892 he was elected for Sligo as an anti-Parnellite, and sat in the House of Commons till 1900. After he was elected to the House of Commons, and when funds were badly needed, he lent the Irish Nationalist Party £5000. His son, who was educated in Sydney, and admitted to the English bar, was also a Nationalist member of the House of Commons.

At the ceremony of blessing and laying the memorial stone of the additions to the Church of the Holy Angels, Balaclava, his Grace the Archbishop of Melbourne made felicitous reference to the cordial relations that exist between all creeds and classes of the people. We were singularly blessed, said his Grace, in having such a splendid inheritance as Australia. Its many riches gave an opportunity to all, and he was glad to see that our people were enjoying their fair share of prosperity. His Grace eulogised the Rev. J. Barry (pastor) and Rev. T. Bride for their energy and zeal in the discharge of their sacred duties. No parish in the archdiocese had made greater progress in twelve months than was the case in regard to Balaclava. The Archbishop gave £25, the total amounting to £600. An address was read by the Hon. John Gavan Duffy, K.S.G., in which the loyalty and reverence of the parishioners for their chief pastor were felicitously voiced. On the motion of Mr. T. C. Brennan, LL.B., a hearty vote of thanks was passed to the Archbishop.

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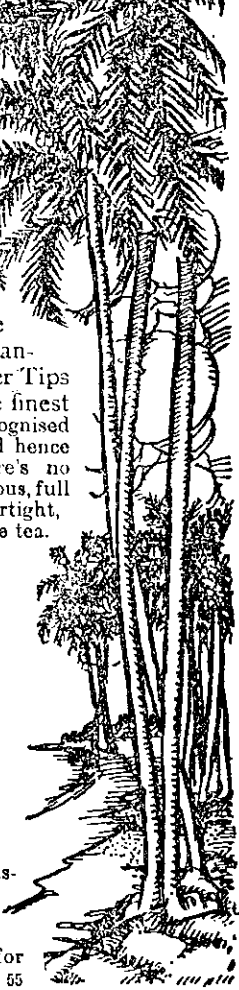
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WALLPAPERS

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Christchurch North

(From an occasional correspondent.)

On Tuesday evening, August 19, the Children of Mary, of St. Mary's parish, met in the schoolroom, Manchester street, to bid farewell to their president, Miss Bridget McGrath, who was leaving to enter the Convent of St. Joseph, Wanganui. The schoolroom was tastefully decorated, and a short musical programme was gone through, each item receiving a well-merited encore. The Rev. Father Dignan, S.M., Misses Brick, Cosgrove (2), Barnett, and Haughey contributed.

The Rev. Father Hoare, S.M. (spiritual director), in a few words, explained the object of the gathering, and on behalf of the Children of Mary, wished Miss McGrath every success in her new choice of life. During the short time she was amongst them she had endeared herself to the hearts of all, and would leave behind her many kind friends in St. Mary's, who would think of her and strive to follow out the good advice she had given whilst president of the sodality. He then presented Miss McGrath with a little souvenir from the Children of Mary in the form of a book.

Miss McGrath carries with her the good wishes of all in her new sphere of life.

Manaia

(From an occasional correspondent.)

An Okaiawa Catholic resident is one of the representative footballers chosen to represent New Zealand in the tour to America. I refer to Dick Roberts, and offer him congratulations which his merit as a footballer deserves.

Manaia is the principal town in this parish, which also includes Okaiawa, Otakeho, Auroa, and Kapuni. This parish, acre for acre, surpasses anything in this Dominion as regards the production of milk, from which is manufactured principally Cheddar cheese for the English market. The Rev. Father Saunderson, late of Waipawa, is the parish priest, and celebrates Mass at Manaia every day, and on alternate Sundays at Auroa and Okaiawa. The Manaia church is taxed to overflowing on Sundays, and has, I believe, twice as large a congregation as any other in the district—Catholic or non-Catholic. Our pastor has been delivering, on Sunday evenings during this last three months, a series of lectures on the Bible, tracing its history from century to century down to the present day, which is essential, as well as educative, on account of the Bible-in-schools agitation just now. The church property in Manaia has just been painted, and a number of willing workers among the parishioners have cut fences, etc. As many as twenty-five men, and half a dozen drays and teams have been engaged weekly during the winter in improving the church property. The result is not only a credit to them as Catholics, but it beautifies the town, and shows they are a live body.

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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.

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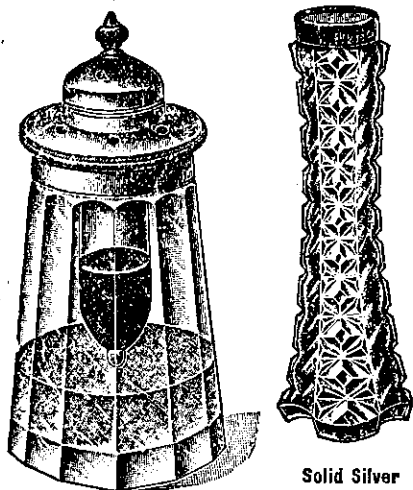
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Details of this Sale with prices will be found in the morning papers of June 24. Catalogue sent POST FREE to any address in the Dominion.

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

Hamilton

(From an occasional correspondent.)

August 22.

Mr. Leo. Revell has left the district to join the police force. He was a prominent singer in the choir, and his absence has already had a very appreciable effect.

The addition to the convent, in the shape of a large room, has now been completed. This room was very badly required, as there are now, I understand, over 200 children attending the school.

The Very Rev. Dean Darby has taken a much-needed holiday, the first, I understand, during the last fourteen years; and is spending a fortnight in Wellington. The Rev. Father Murphy, of Cambridge, is in charge of the parish in his absence.

Last Sunday, which was the Communion Sunday of the St. Mary's Young Men's Club, over 100 persons approached the Holy Table. The regularity with which the young men go to their duties shows clearly the good resulting from the club, which has been in existence for less than twelve months.

Very Rev. Dean Darby has now decided that the Young Men's Club will have to pay rent for the old church which is being used as a clubroom. When the Dean came to this decision, he promised to return all the money he had received from the club for the building of the new room to the convent. Although the members had given this money under the impression that they were to have their clubroom rent free, as promised by the Dean at the inauguration of the club, they very generously refused to take any of the money back.

Last Monday evening the members of St. Mary's Young Men's Club met to farewell one of their club-mates, Mr. Charles Tong, who has left to take up a position in the Railway Department at Auckland. The members of the junior football team, of which Mr. Tong was a prominent member, presented him with a travelling bag. Mr. Tong has taken a very active part in the club, and also in football, and his departure will be much felt. It will be very hard to find a half-back to fill his position in the junior team as creditably as he has done.

At the last meeting of St. Mary's Catholic Young Men's Club the programme consisted of a debate, the subject chosen being 'Should the second ballot be abolished?' Mr. E. McGarrigle presided, and the audience was large, including many ladies. The selected speakers were Messrs. T. Dillon and T. Roach (affirmative), and Messrs. M. McCarthy and J. Dempsey (negative). Strong arguments were adduced on both sides, and the contest was keenly fought. On a poll being taken the life of the second ballot was saved by the narrow margin of one vote. A vote of thanks to the chairman concluded a very pleasant evening.

Greymouth

(From our own correspondent.)

It is expected the church alterations will be completed by next Sunday.

The entries for the West Coast Competitions closed last week, when a total of 800 was received. The St. Columba Club representatives figure prominently in the list.

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PRESENTATION TO FATHER KINKEAD, MARTON

(From an occasional correspondent.)

The Catholics of Marton and surrounding districts gathered in great numbers at Williams' Tea Rooms, Marton, to say farewell to their esteemed parish priest, the Rev. Father Kinkead, who has been transferred to Carterton. The occasion was also taken advantage of to welcome the Rev. Father Doolaghty, who succeeds Father Kinkead. The programme was a very enjoyable one, and consisted first of a progressive euchre tournament, in which nearly all took part. The prize-winners were Miss West and Mr. Wollitt.

Mr. Fitzpatrick (chairman of the church committee), on behalf of the congregation and other friends, presented Father Kinkead with a purse of sovereigns. Mr. Fitzpatrick, in a very happy speech, expressed their regret at Father Kinkead's departure, and, after congratulating him on the good work he had done in the parish, wished him every success in his new parish.

Rev. Father Kinkead feelingly replied, and expressed his regret at leaving the district, where he was very happy and had made many friends. He promised

all present a hearty welcome should they visit Carterton.

Mr. Fitzpatrick, on behalf of the parishioners, welcomed Father Doolaghty, who suitably replied.

After cheers for Father Kinkead, the evening finished up with musical items. Songs were given by Miss Rees, Miss Doyle, Messrs. Powell, O'Donnell, and Hannan, and a recitation by Mr. W. Scanlan. There was a full orchestra, the performers consisting of Mr. Holder and the Misses Holder. A word of praise is due to the committee, who made the gathering such a success. The ladies especially worked very hard, and Mrs Fitzpatrick was particularly energetic. The gentlemen, with Mr. O'Leary as secretary, also did their part.

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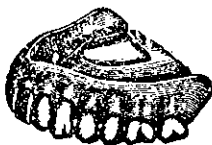
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'Your letter to hand, and in reply to same I am very glad to inform you that my son has not had a turn since last October twelve months, thanks to the benefits derived from your most valuable medicine. He is now as strong and healthy as ever he was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

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

January 22, 1912.

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'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.

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The Catholic World

ITALY

ANTI-CLERICALISM IN SAN MARINO.

Hidden away among the hills that rise up behind Rimini, the miniature Republic of San Marino works out its destinies, seldom noticed, and by many perhaps never heard of. So it is not altogether to be wondered at that its rulers should seek a little notoriety, and this they seem to be doing in a very foolish way (remarks the Rome correspondent of the *Universe*). Anti-clericalism is a very contagious disease, and San Marino has caught it very badly from the neighbouring kingdom of Italy and its sister Republics. Without any previous negotiations with the Holy See, without even notifying it, the civil Government of the Republic issued in April, 1912, a law arrogating to itself all ecclesiastical property, reserving to itself the right to dispose of it (that is, of granting or refusing it to the priests appointed by the ecclesiastical authority). Further, it claimed the right of occupation during a vacancy, and of sequestration in case of bad administration, or for any other motive of 'public order.' In any of these cases the revenues will be used for any purpose the Government think fit, regardless of any 'trust' or wishes of the founders. Truly a 'coup' of which the wildest Combiste might well be proud. After waiting patiently for a whole year the Consistorial Congregation has had to take the matter in hand, and now issues a formal protest against this unjust and indefensible law, and applies to all who are responsible for it the censures enumerated in the eleventh article of the Constitution *Apostolicæ Sedes*. Unless its *dernier cri* republicanism cools down a little, there may be a danger of more serious measures being taken against the insignificant little State. The latest report, however, is to the effect that some negotiations may, after all, be possible.

ROME

INTERNATIONAL ATHLETIC CONTESTS AT THE VATICAN.

The Council of the Federation of Catholic Youth of Italy has for some time been working vigorously at the preparations for the great international gymnastic competitions to be held within the Vatican precincts in connection with the Constantinian celebrations. Five years ago a similar reunion held on the occasion of the Holy Father's jubilee was very successful, being patronised by the people of such distant places as Canada and Ireland, and it appears that both these countries are also sending teams for the contests of this year, which begin on Saturday next, and will be continued for three days. Special trains have been arranged for in France, Belgium, Germany, and Spain; and from all parts of Italy, from Piedmont to Calabria, and also from Sicily the Council has received promises of cordial co-operation. The programme of the proceedings includes an exhibition by the teams of athletes in presence of the Holy Father, and a special audience will be accorded the competing athletes. One of the Roman clubs, the Tiberis, is offering special prizes for international contests, to be held on the day following the conclusion of the competitions in the Vatican.

THE ROMAN SEMINARIES.

The event of the week in ecclesiastical circles here (writes a Rome correspondent under date July 12) has been the publication of the long-expected reorganisation of the Roman seminaries. The Apostolic Constitution, which is dated on the feast of SS. Peter and Paul, begins by recalling the Holy Father's endeavours, since the very beginning of his pontificate, on behalf of the education of candidates for the priesthood. Throughout it has been a policy of separating the 'petit seminaire' from the 'grand seminaire,' and, as far as possible, centralising the philosophical and theological studies into regional or provincial seminaries, preceded by the promulgation of the well-known 'Regolamento dei seminari' issued some years ago. The time has now come, so says the document, to apply these principles

to the diocese of Rome itself. Behind the Lateran Basilica the munificence of the Holy Father has raised up a vast edifice, fitted with all modern improvements, which is now to become the Grand Seminario of Rome. Into this will now be transferred the philosophical and theological faculties of the 'Roman' Seminary of the 'Seminario Pio,' and the Seminary of SS. Ambrose and Charles. The old Vatican seminary, situated behind the sacristy of St. Peter's, now becomes the one and only 'petit seminaire.' The two latter together will be known officially as 'the Roman Seminary.' As you see, this is a reform of the greatest importance and of the most far-reaching consequences. The only institute which is exempted from this concentration is the Almo Collegio Capranica, an exemption secured for it by its great antiquity and its glorious records. The Constitution further prescribes that, with the sole exception of candidates preparing for mission work to infidels, and of the Capranica students, any Italian who wishes to study for the priesthood in Rome must do so in the new Roman Seminary—that is, either the petit seminaire at the Vatican or the grand seminaire at the Lateran. The Collegio Leoniano is reserved for priests sent to Rome by their bishops for a higher course of studies.

SCOTLAND

GLASGOW'S CATHOLIC ASSOCIATIONS.

No one will grudge the Glasgow worker his holiday; but the return of the Glasgow Fair (says the *Universe*) recalls the benefits that Glasgow received from Catholic authorities in the olden time, and recalls also the debt due by the present generation of Glasgow citizens to the Catholic domination of the pre-Reformation era. It was a Catholic Bishop who authorised the Glasgow Fair to be held, and to that Fair there came merchants from all parts of the kingdom with all kinds of produce. That Fair created Glasgow's fame, and the commercial prosperity of which the 'Second City' boasts to-day is due to the expansion of the business part of the Glasgow Fair, which had this purely Catholic origin. Glasgow owes a big debt to the Church. The village created by St. Kentigern became a town by the express desire of a Catholic king; by the authority of the Pope it became the seat of a Bishop and a Cathedral city. Its market place was distinguished by the ancient Catholic emblem—the Market Cross; its Fair, established by a Bishop, gave the city prominence as already described; and the establishment of a University by Papal Bull made it possible for Glasgow citizens to equip themselves for the great industrial and commercial undertakings of the future. The Glasgow Catholic who studies the history of his city may truly feel that he is not quite a worm.

GENERAL

A CATHOLIC UNIVERSITY IN JAPAN.

The Jesuit Fathers (writes a Tokyo correspondent) have at length received the authorisation of the Minister of Public Instruction to open courses preparatory to the future University. These courses include philosophy, literature, and higher commercial studies. The Superior of the institution is Father Hoffman, a German. The other Jesuit Fathers are:—Fathers Dahlmann, a German; Boucher, French, formerly a missionary at Shanghai and Rector of the Aurora College at Si-Kha-Wei; Hellig, German; Gettelmann, American; and Tsuchihashi, Japanese. The Superior is well known as a professor of philosophy; Father Dahlmann is a savant, distinguished for his writings on India and Buddhism. Father Tsuchihashi, who has studied in France and has been for some time at the Observatory of Si-Kha-Wei, is a learned mathematician. The other two, Fathers Hellig and Gettelmann, are specialists, the one in science, the other in philosophy. The beginnings will necessarily be difficult. At present the courses are being followed by some twenty students. About sixty are following the evening classes in foreign languages—English and German. Little by little the Jesuits will develop their house of higher studies, will provide themselves with the necessary staff of Japanese professors, and so constitute their University. Meanwhile, the school of the Marianists in Tokyo is becoming ever more prosperous. It has over 800 pupils.

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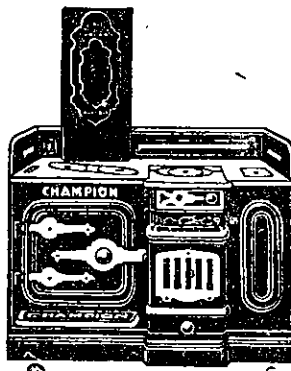
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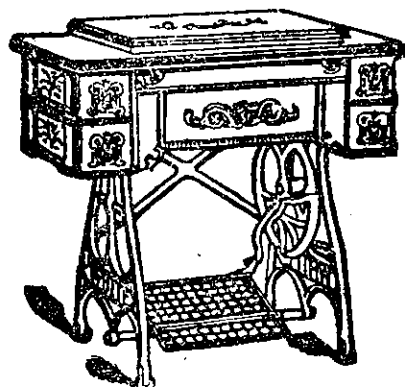
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Barley Water.

Barley water, besides being a cooling drink, is an excellent diuretic, and is therefore valuable in all cases of kidney or bladder affection. A tumblerful taken at night and again the first thing in the morning will act as a slight laxative.

Some Valuable Household Hints.

When washing lace never rinse it in blue water, with the idea of improving its color. Real lace should be finally rinsed in skim milk, which will give it a soft, creamy color.

If the covers of kitchen range get red and will not blacken, try rubbing on lemon juice first, then blacken the usual way, and the result will be highly gratifying.

When ants gather on your pantry shelves, make a pie-crust dough, using lard for shortening, bake, and when done lay in pieces on the shelves, and in a few days there will not be an ant around.

A Russian Salad.

For this about a pint of good aspic is needed, and a border mould. Make the salad mixture of small cubes of cooked carrot, beetroot, gherkins, ham or tongue, mixed with cooked peas, potatoes, and French beans, about one and a-half gills in all. Coat the mould with jelly, arrange some pretty design in vegetables and truffles, and set them with a little jelly, then lightly fill up the mould with the vegetables and with melted jelly. Leave till cold, then dip the mould into tepid water, and turn the salad on to a dish. In the centre heap a nice salad mixed with mayonnaise dressing, and, if liked, a little seasoned caviare.

An Old Recipe for Clotted Cream.

This is sometimes called Devonshire cream, and when properly prepared is much nicer for coffee or for using with fruit or berries than either plain or whipped cream. Set the new milk in a shallow earthen pan in a cool pantry or milkroom, and allow the cream to rise for twelve hours. Set the pan on the back of the stove, where it will heat gradually without reaching the boiling-point. When the cream begins to wrinkle on top remove from the stove, cool, then skim the cream off with a perforated skimmer. It should be thick and rich, without any cooked taste. Care must be taken that the milk does not scorch, as that will ruin the taste of the cream.

Potage Paysanne.

Slice up in fine discs not larger than a farthing some carrots, tender turnips, and potatoes. Add the whites of leeks cut in Julienne style (fine strings); all these materials in about equal proportions. Put these vegetables in a closed saucepan, and let them simmer on a slow fire. Then add boiling water and the necessary salt and let the mixture boil until the vegetables are thoroughly cooked. At the moment of serving, pour the soup over little slices of bread placed in the soup tureen. This soup may be improved with fresh green peas or small white beans. In apportioning your materials allow 10½oz of vegetables, 1½oz butter, and ½oz of salt to every quart of water. You may add to potage paysanne one-third of its volume of puree of green peas or puree of white beans, or potato puree. You may also at the moment of serving add a few spoonfuls of cream or fresh butter, which will make it more delicious. These details are given to show that a simple soup suited to a workman's table may be transformed at a small expense into one fit for the most sumptuous household.

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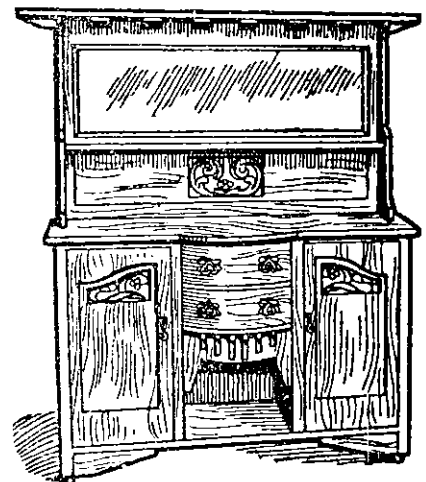
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On the Land

GENERAL.

A cow giving a moderate quantity of milk over a full lactation period is a more profitable animal than one giving an abnormal quantity for a few months.

Common lime has been found by a French chemist to be a good preservative for potatoes, carrots, onions, and other root crops, also for fruit.

Sir Walter Gilbey, in a recent pamphlet, shows by statistics that an increase in the consumption of milk means a decrease in the spread of tuberculosis.

It is important that the dairyman should know which of his cows are good producers and which are kept at a loss, so that the latter may be eliminated and the herd built up with profitable cows.

As a preventive for ticks, the *Breders' Gazette* recommends a large spoonful of sulphur, added to a little more than a pint of salt, and thoroughly mixed. The sheep may not like it at first, but soon come to eat it, and begin to show signs of improvement. For pigs affected with lice, put a good quantity of sulphur in the slop trough, and they will soon be free of the pest.

In turning suddenly on to green pasture, difficulty is usually experienced with the cows scouring badly, and whenever this occurs the cows' systems become deranged, and the milk will have a disagreeable taste and odor as a result. This is easily overcome by giving a good feed of dry hay just before turning on to the paddock, and allowing the cow to be in, for two short visits only, during the first day, gradually increasing the length of time, until, after a few days, she may be allowed to remain on all day. But even after the cows have been accustomed to the pasture they must be given enough dry feed to properly regulate the bowels. As the grass and herbage contain more solid matter, the amount of dry hay fed may be gradually reduced.

Last week (says a writer in the *Pastoral Review*) I had a communication from a Lincolnshire woolstapler to the effect that he had shifted 10,500 fleeces of Lincoln wool, a large portion of which was forty years old. It appears that a number of years ago a well-known Lincolnshire agriculturist, who has recently died, was smitten with a foolish fad. He had made up his mind to sell at three guineas per tod of 28½lb, and having only had £3 bid, he piled up his clip year after year until it totalled about 10,500 fleeces. I suppose that would be in 1872, when Lincoln wool fetched a tremendous price. The old man having died, his executors naturally wanted to realise his estate, and so sold the wool.

At Addington last week there were fairly large entries of stock, though the break in the weather prevented a number of consignments from coming forward. There was a fair attendance of buyers. Fat cattle sold more freely, though there was no change in prices. Store sheep were very firm, and store cattle sold well, as did also fat sheep. There was no change in the prices of pigs. Fat sheep: Prime wethers made to 33s 6d; prime, 23s 6d to 31s; lighter, 19s 9d to 23s; prime ewes, 20s 6d to 24s 9d; others, 15s 11d to 20s; hoggets, 16s 6d to 19s 6d; merino wethers, 19s 4d to 22s 8d. Fat cattle: Steers made from £6 15s to £11 10s; extra good, to £21; heifers, £5 17s 6d to £9 5s; extra, to £14 10s; cows, £5 17s 6d to £11. Pigs: Choppers made £2 15s to £6 13s 6d; heavy baconers, £3 2s 6d to £3 12s 6d; lighter, £2 12s 6d to £3; extra heavy animals, to £4. These prices are equivalent to 6d per lb. Heavy porkers made 46s to 50s; lighter, 40s to 45s, equal to 6½d to 6¾d per lb.

There were only moderate yardings of sheep and pigs at Burnside last week, and all forward met with a ready sale. There was a full entry of fat cattle, and as a result prices were from 15s to 20s lower than those ruling at previous sale. The yarding of fat cattle totalled 213, consisting mainly of good quality bullocks, and a small proportion of medium steers, cows, and heifers. Best bullocks, £12 15s to £14; extra

heavy, to £17 10s; medium do, £10 10s to £12; light, £9 to £10; best cows and heifers, £10 10s to £11; extra, to £12 10s; medium, £8 10s to £9 10s; light, £5 10s to £6 10s. There was an entry of 1700 fat sheep for which competition was brisk. The bulk of the entry was made up of good to medium wethers and a few pens of ewes. Some extra good wethers were yarded, and these realised handsome prices. Extra heavy-weight wethers, 32s to 36s 3d; prime, 27s to 30s; medium, 24s to 25s; light, 19s 6d to 21s; ewes (good), to 22s 6d. There was a moderate yarding of 42 fat pigs and 19 stores. Baconers and porkers met a ready sale at prices equal to late rates. Store pigs were, if anything, rather weaker compared to last sale.

LUCERNE SEED-GROWING IN NEW ZEALAND.

The bulk of the lucerne seed used in New Zealand is imported (writes Mr. A. H. Cockayne, in the *Journal of Agriculture*). It has been amply demonstrated that the best results have invariably been secured when locally grown and acclimatised seed has been used, though excellent results have been attained from seed acclimatised in Australia. A great deal of the seed sold in New Zealand is of Asiatic origin, and the experience with this has not been at all satisfactory. Seed from that quarter is not held in high repute in other countries into which it has been imported, pointing to the fact that it is necessary to produce lucerne seed in the country where it is to be used. So far in the Dominion the only local seed used to any extent is that harvested in the Marlborough district. Evidence has just reached me that the production of lucerne seed is now claiming attention in other districts of the Dominion. Messrs. Williams Bros. have demonstrated in the Poverty Bay district that lucerne seed can not only be produced successfully in that province, but at such a rate that it may prove a highly profitable undertaking. Off 6½ acres of ground they have secured over 2 tons of cleaned seed, or, roughly, 690lb per acre. At the market price of lucerne seed—£90 per ton—this works out at a gross return of £27 per acre. The original seed came from the Argentine, and an examination of the plant shows the form to approximate closely to that known as Hunter River, the foliage being exceptionally broad-leaved. The lucerne was cut in October and then shut up for seed, being harvested during the middle of March. From this it will be seen that the production of seed was not the only source of revenue from the crop. This return of £27 per acre is, of course, an exceptionally high one, but it indicates clearly the great possibilities in front of lucerne seed-growing in those districts where the climate is a suitable one.

A very important factor in successful lucerne-growing is to use seed which is free from dodder, and this can be by no means guaranteed when foreign seed is used. So far the lucerne fields in New Zealand are free from this dangerous parasite, but it is feared that with the use of low-grade Asiatic seed (often, unfortunately, sold as European) the danger of the establishment of this pest is very great. All lucerne seed-growers should examine their fields carefully from time to time for the presence of dodder. The best means of keeping out the pest, however, is the production of our own seed, and for this reason alone the experiment quoted above is to be heartily welcomed. An important fact in lucerne seed-growing in this country is that there is no danger of overproduction, while under proper management the quality of the local seed can be of such a high grade that it would always command a remunerative price on the great lucerne markets of the world.

Man may come and men may go,
And accidents fill the world with woe;
But one thing that will ever endure
Is W. E. Woods' Great Peppermint Cure,
Which puts new life in rich and poor,
And health and strength it doth restore;
That's why I am so very sure
There's nothing like Woods' Peppermint Cure.

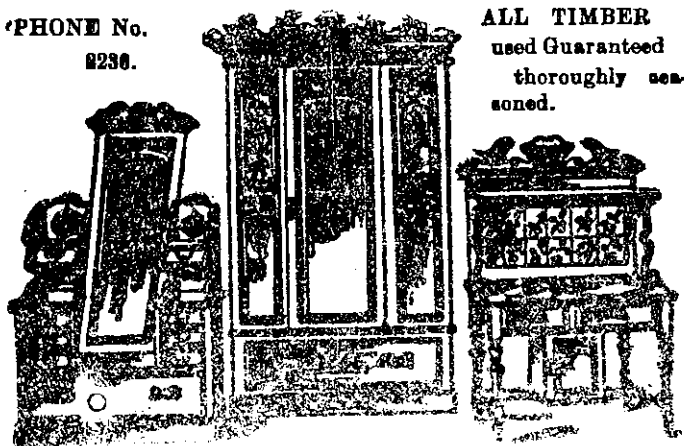
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With wonderful commercial instinct the little Japanese is up to all sorts of methods to push his wares. Incidentally, with regard to White Silks the cunning little Jap. classifies them into three distinct grades. They are the *American Choice*, the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

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Than rank and titles a thousand fold,
Is a healthy body and a mind at ease,
And simple pleasures that always please.
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Double blessed with content and health,
Untried by the lusts and cares of wealth,
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

THE EMPEROR'S BARBER

An excellent story is told of one of the predecessors of his Imperial Majesty Franz Joseph on the Austrian throne. A wealthy farmer, residing in the neighborhood of Vienna, had an extremely fine young horse,—so remarkable an animal that the owner conceived the desire of presenting him to the Emperor as a gift. With this view he approached a friend of his, a man of high position in the capital, who promised to procure him an audience with his Majesty.

One day, as the farmer was exercising the horse, leading him by the bridle along a forest road, a gentleman in hunting costume came out of the neighboring woods and entered into conversation with him. The farmer extolled the points of his horse, showed his paces, and presently mentioned his own keen desire to make a present of him to the Emperor.

The gentleman was full of admiration for the animal, praised him unstintingly, and asked to be allowed to try him. 'No,' said the farmer: 'the Emperor shall be the first man to ride him.' The hunter explained that he was the Emperor's barber, and knew his Majesty's tastes exactly, so that he could tell at once whether the horse would suit him. But he got leave only to lead the horse about for a little while, the farmer jealously keeping a watch on him.

The gentleman gradually took longer turns up and down, then a longer turn still, and suddenly mounted the horse and was off at a gallop, whistling as he rode away. The poor farmer, covered with chagrin and disgust, went to his influential friend in Vienna, who advised him to go straight to the Emperor himself, and gave him a letter to one of the high officials of the court. The farmer went to Schonbrunn without loss of time, was readily admitted at the palace, and introduced into an anteroom, where some other gentlemen were waiting. After a while the door of an inner room opened, and the Emperor appeared—it was the man who had run away with the horse! For some moments the good farmer was utterly bewildered, but the kindly greeting and words of his sovereign soon reassured him. The Emperor thanked him with royal cordiality, and assured him that he valued his gift very highly.

'But, sire,' said the farmer, 'you told me you were the Emperor's barber. I would sooner have lost the horse than that you should have told—an untruth.'

His Majesty laughed heartily.

'I told you no untruth, my friend,' he said. 'Who is my barber? The man who shaves me, it is not? Well, I always shave myself; so surely I am the Emperor's barber.'

The farmer's delight was as great as his previous bewilderment had been. His beloved Emperor had not only accepted his gift, but had treated him with a kindness far beyond what he had looked for. And the Kaiser himself, we may be sure, rejoiced that he had made the acquaintance of a faithful subject, who not only wished to give his Emperor the best of his possessions, but whose honesty and outspoken truthfulness were equal to his devoted loyalty.—*Ave Maria.*

AMERICAN TOURISTS AT ABBOTSFORD

Abbotsford, the home of Sir Walter Scott, was a kind of ever-open door to an unparalleled variety of guests, and besides those who were welcome, there was a great army of uninvited. Such visitors, writes W. S. Crockett in 'Abbotsford,' were a constant source of annoyance to Scott. It was impossible at times, it was said, to pass between Melrose and Abbotsford without encountering people armed with sketch books, evidently bent on a peep at the famous writer.

Some came furnished with letters of introduction from friends, for whose sake Scott received them cordially. Others had no introduction at all, but, pencil and notebook in hand, took the most impertinent liberties with the place and its occupants.

Lockhart recalls how, on returning to Abbotsford upon one occasion, Scott and he found Mrs. Scott and her daughters doing penance under the merciless curiosity of two tourists, who had been with her for some hours. They were tall, lanky young men, both of them rigged out in new jackets and trousers of the Macgregor tartan, the one a lawyer, the other a Unitarian preacher from New England.

These gentlemen, when told on their arrival that Scott was not at home, had shown such signs of impatience that the servants took it for granted they must have serious business, and asked if they would wish to speak a word with his lady. They grasped at this, and so conducted themselves in the interview that Mrs. Scott never doubted they had brought letters of introduction to her husband, and invited them accordingly to partake of her luncheon. They had been walking about the house and grounds with her and her daughters ever since that time, and appeared at the porch when Scott and his party returned to dinner as if they had already been enrolled on his visiting list.

For a moment he, too, was taken in. He fancied that his wife must have received and opened their credentials, and shook hands with them with courteous hospitality. But Mrs. Scott, with all her overflowing good nature, was a sharp observer, and she soon interrupted the ecstatic compliments of the strangers by reminding them that her husband would be glad to have the letters of the friends who had been so good as to send their greetings by them. It then turned out that there were no letters to be produced, and Scott, signifying that his hour for dinner approached, added that he could not trespass further upon their time.

The two lion-hunters seemed quite unprepared for this abrupt escape. But there was about Scott, in perfection, when he choose to exert it, the power of civil repulsion, and he bowed the overwhelmed tourists to the door.

'T WAS WELL WITH WILLIE

One afternoon Willie was invited to a party where, of course, refreshments were bountifully served.

'Won't you have something more, Willie?' asked the pretty hostess toward the close of the feast.

'No, thank you,' replied Willie, with an expression of great satisfaction. 'I'm full.'

'Well, then,' smiled the hostess, 'put some fruit and cakes in your pocket to eat on the way home.'

'No, thank you,' came the rather startling response of Willie; 'they're full, too.'

ONLY THE MEN

Children (says a writer in the *Spectator*) have a strange sense of justice. They have been taught to sympathise with the sufferings of animals, and to show them an unvarying kindness. Human beings, on the contrary, are divided, in their minds, into the two classes of good and bad. The good are to be rewarded, after the manner of fairy tales; the bad are to be punished.

Ronald's father one day gave an animated description of a bull fight, meaning thereafter to point a moral. But the lad was delighted.

'Wouldn't you like to see a fight, daddy?' he asked, breathlessly.

'Why, no, my boy. Surely you wouldn't want to see cruel men baiting the bull? You wouldn't like to see poor horses gored to death?'

'No,' said Ronald, with the thoughtfulness of eight years, 'I shouldn't like to see the horses hurt, but,' he added, after some reflection, 'I shouldn't mind seeing those men gored, though.'

HIS FIRST COMMAND

A man-of-war was lying off Gibraltar, and permission was given to the men to go ashore for the day. The sailors amused themselves in various ways, among others by riding about on donkeys; and their want of experience in this line caused much merriment. An officer, observing one of the men sitting very far back on the animal, instead of in the usual position called out:

'I say, Jack, get up more amidships!'

With an injured air he replied: 'Well, sir, this is the first craft that ever I commanded in my life and it's hard indeed if I can't ride on the quarter-deck if I like.'

A GOOD REASON

It was a red-letter day at one of our large schools, and the boys were under examination in 'optics.' The point under illustration was that, strictly and scientifically speaking, we see not objects, but their images depicted on the retina. The doctor, to make the matter plainer, said to the wag of the class:—

'Jackson, did you ever actually see your father?'

Bill promptly replied: 'No sir.'

'Please explain why you never saw your own father.'

'Because,' replied Bill, very gravely, 'he died before I was born, sir.'

PLEASANT FOR THE AGENT

A persistent insurance agent had long been pestering a certain engine driver to take out a policy on his life. Meeting with little success, he called at the works where the man was employed and endeavoured to work on his fears.

'Now, look there,' said the agent, pointing to a couple of huge boilers close at hand. 'If they were to explode where would you be?'

'There's no knowin',' was the reply. 'I might be anywhere at the time—safe in bed for choice!'

'Yes, yes,' said the agent; 'but that isn't what I mean. If they were to blow up now—at this identical moment—'

'Well, in that case,' replied the other, quietly, 'I reckon me an' thee ud finish our little argyment up in the clouds.'

Then the agent gave it up.

BRIEF BUT NEAT

During the journey of a Royal train from Balmoral to Windsor the ordinary passenger traffic was very much disorganised, and express trains were suddenly 'drawn up,' to the no small annoyance of commercial men and others, who could truly say that with them 'time was money.' An express train between Perth and Aberdeen was a great sufferer in this respect, and a certain commercial traveller was quite boisterous in his denunciation of the frequent stops. At last, when he had tired his fellow-passengers with his grumbling, he flopped down the window and shouted: 'Guard! I say, guard!'

'Yes, sir?' answered the official addressed, approaching the compartment.

'Oh, guard, this is simply disgusting! Why all these stops? What's up, man; what's up?' said the commercial, in bantering tones.

The guard's reply was brief, neat, and certainly to the point, for he simply answered:

'The signal.'

The 'commercial's' window was closed with a bang.

FAMILY FUN

An Amusing Cotton Trick.—All are aware of the irresistible impulse to remove a piece of white cotton or 'fluff' that may have settled on a friend's black coat. Trading upon this little human weakness, you may have a little joke at someone's expense by secreting in an inner pocket a reel of white cotton. The end of this is threaded upon a needle, and carried outside the coat. A piece of cotton about two inches long is left hanging down. Someone is sure to notice it sooner or later, and he will try to take it off for you, but the amusement begins when he commences to pull out yard upon yard of cotton.

A Disappearing Glass.—This is a very mysterious trick. It must be performed neatly though, or the effect is lost. The performer says he will cause a penny to disappear in a very mysterious manner. He borrows a penny, places it on his table, and covers it with an inverted glass. Over this he places a newspaper. This is pressed well down over the glass. Next he takes up both glass and paper together 'to show that the penny is still there.' Now he asks a lady to strike the glass as hard as she can with a hammer, which the conjuror hands to her. Everyone expects to hear the sound of breaking glass, but instead the hammer only flattens out the paper, the glass having disappeared. This is proved by removing the paper. The performer apologises for having vanished the glass instead of the penny. The explanation is as follows:—The performer presses the newspaper, which should be fairly stiff, well down over the glass, thus making a mould. Now he takes a chair, and placing it behind the table, with the company of course in front, sits down. Lifting up the glass and paper to show that the coin is still there, the performer drops the glass on to his lap. From this position it is allowed to slide to the floor. The paper mould is then placed again over the coin and the trick is done.

A Neat Little Catch.—If the conversation should turn to figures, you may say 'That reminds me of a friend who had a perplexing little account sent to him by his ironmonger. This was how it read.' You take from your pocket a sheet of paper and write as follows:—

	s.	d.
6 Zinc pails	18	0
2 Wooden do	6	0
	12	0

Being an honest man he sent the account back, and pointed out that the amount of the second item had been deducted from, instead of added to the first amount. The ironmonger, however, returned the account, saying that it was quite in order. You ask the company how he made this out, and when they have 'given up' you explain that as 2 pails 'wouldn't do' (wooden do) they were returned.

A Match Box Trick.—Take one of Bryant and May's wooden match boxes, and after emptying it show it to the members of your company, allowing them to examine it as closely as they choose. For this purpose you separate the box from the slide. Now slide the box into the cover, and give it to someone to hold. After some incantation on the part of the performer, the box is opened by the person holding it and is found to contain a penny. An expert conjuror could easily 'palm' the penny and drop it in whilst shutting the box, but the trick can be done quite easily without the knowledge of palming. When you expose the empty box in two parts, have a penny in the top of the slide part of the box. This is held naturally in the left hand, with the fingers over the penny. Now slip the box right into the slide, and out the other side sufficiently far for the penny to drop from the top of the box. Now close the latter, and pass it round.

Education is the most important of interests, because it is the path to the highest power, the worthiest ideals, the truest freedom. Without it man seldom can reach the best possibilities that are his.

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