

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- September 21, Sunday.—Nineteenth Sunday after Pentecost. St. Matthew, Apostle and Evangelist.
 „ 22, Monday.—Seven Dolours of the Blessed Virgin Mary.
 „ 23, Tuesday.—St. Linus, Pope and Martyr.
 „ 24, Wednesday.—Our Lady of Mercy.
 „ 25, Thursday.—SS. Eustachius and companions, Martyrs.
 „ 26, Friday.—St. Eusebius, Pope and Martyr.
 „ 27, Saturday.—SS. Cosmas and Damian, Martyrs.

St. Linus, Pope and Martyr.

St. Linus, the immediate successor of St. Peter, received the martyr's crown after a pontificate of twelve years.

SS. Eustachius and Companions, Martyrs.

St. Eustachius, a Roman general, suffered martyrdom, together with his wife and two sons, shortly after the beginning of the second century.

St. Eusebius, Pope and Martyr.

St. Eusebius, who succeeded St. Marcellus on the Papal throne, was banished by Maxentius to Sicily, where suffering and privation soon caused his death, A.D. 310.

Saints Cosmas and Damian, Martyrs.

These two saints were brothers, born in Arabia, and renowned for their skill in medicine. They were remarkable for their charity, and for the zeal with which they endeavoured to propagate the Christian religion. They were both beheaded in the persecution of Diocletian, about the year 303.

GRAINS OF GOLD

MY CHOICE.

From day to day, these many years, some vain
 Imagined good has filled my heart and eye,—
 Some pleasure slow to come and swift to fly,
 By long regret succeeded and disdain.
 How much is he mistaken and insane
 Who seeks delight in things of earth that die,—
 False joys which from the true far distant lie,
 A painted cloud, a phantom of the brain,—
 Pleasure for which till it arrives we pine,
 Which scarcely brings enjoyment when possessed,
 Which parting leaves us to remorse at last!
 Exchanged for such a state, O Lord, be mine
 That which embraces, in one moment blest,
 The future and the present and the past!
 —Ave Maria.

It is better to reconcile an enemy than to conquer him. Your victory may deprive him of his power to hurt for the present; but reconciliation disarms him even of his will to injure.

It would be hard to portray the darkness of a world in which there were no reverence. Happiness would be impossible, for there could be no friendships upon which to build it and no values out of which it might spring. To view life thus would be to put it on the basis of pessimism, and pessimism is in its last analysis misery.

The inner knowledge that one has been honest is a reward which passes words. One thus rewarded is rich beyond measure of wealth that might be dishonestly gained. These are not fancies, but facts. Humanity should have learned them as such and made use of them long ago. Not having done so, humanity should begin now. The first step is to be honest with self.

'STAND FAST IN THE FAITH'

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

BENEDICTION OF THE BLESSED SACRAMENT—II

It must often appear strange to us that the Litany of Loreto in honor of the Blessed Virgin should occupy such a large place in a service which is professedly held out of reverence for our Lord in the Blessed Sacrament. Over and above the direct veneration of our Lord which appears in the hymns, 'O Salutaris Hostia' and 'Tantum Ergo,' in the numerous genuflections and the blessing, there is generally some hymn, most often a litany, in honor of our Lady, and this hymn or litany takes up most of the time. The explanation of this anomaly is to be found in the history of Benediction, for the hymn of praise to Mary is really the stock upon which the other part of the Benediction service has been grafted.

As early as the thirteenth century members of the numerous confraternities and guilds of those days were accustomed to assemble in the evening in order to sing canticles before a statue or picture of our Lady. These canticles (called *Laude*, praises), were written not in Latin but in the vulgar tongue, and gave the service from first to last a lay character. So popular did these services become with the devout laity, that confraternities were established for the express purpose of singing these canticles. The custom of holding an evening service in honor of our Lady started in Italy, and soon spread throughout Europe, but while in Italy the hymns sung were almost endless in number, in England, Germany, and France the laity stuck to a few chants, especially to the 'Salve Regina' (Hail, Holy Queen) as they heard it sung at the end of the Divine Office by the Dominican, Carmelite, and Servite Friars.

The whole service was looked upon as the product of private devotion, suited to the people, 'and even before it was glorified by the presence of the Blessed Sacrament, we note that it was already a service which possessed those three very popular elements which contribute so much to make our present Benediction attractive to the majority—I mean the profusion of lights, the brevity, and the pleasant music in which all were probably able to join. For, strange to say, we may regard this "Salvo" as being in its origin simply the attempt of the laity to imitate and reproduce that part of the Office of the monks which specially appealed to them. The antiphon of our Lady at the end of Vespers or Compline varying with the season, is the one feature in the monastic Office which, speaking generally, is sung, and not merely recited in monotone. Hence it is admitted by nearly all, that the anthem in the Anglican liturgy, which forms the great attraction of the choral service in our Protestant cathedrals, is simply a substitution for the antiphons of our Lady sung at the conclusion of the ancient Lauds and Compline. But before the Reformers took to imitating these popular antiphons of the Office in their own special way, the laity, as a whole, had taken to imitate them in theirs. Just as the Rosary was a miniature Psalter with 150 Hail Marys instead of 150 Psalms, just as the scapular was a miniature religious habit, just as the Stations of the Cross were a miniature pilgrimage to the Holy Land, just as the morning and evening Angelus are probably a curtailment of the *Tres Preces*, the morning and night prayers of the monks; so the "Salve," which has by degrees developed into the *Salut* and Benediction of the Blessed Sacrament, was originally a lay imitation of the most popular feature of the monastic Office' (Thurston at Eucharistic Congress of 1908, p. 460).

Now we turn to the other feature of Benediction, the Exposition of the Blessed Sacrament and the blessing. The idea of exposing the Blessed Sacrament for veneration in a monstrance goes back to the end of the thirteenth or the beginning of the fourteenth century. The beginning of the thirteenth century witnessed a great manifestation of popular veneration for the

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Blessed Sacrament by way of protest against certain false theological views, and when the practice of elevating the Sacred Host was introduced into the Mass about this time, people became persuaded that some special virtue and merit were attached to the simple act of looking at It. The famous miracle of Bolsena, about the middle of the same century, led to the institution of the Feast of Corpus Christi with its public procession of the Blessed Sacrament. Processions on other occasions became common, and by degrees the Blessed Sacrament came to be carried in transparent vessels, so that the people might be able to satisfy their devotion by looking at the Host. This custom in turn led to the erection in churches of imposing tabernacles, more or less open in front, where the Blessed Sacrament was reserved in a monstrance, and also to the practice of exposing the Blessed Sacrament during any function, when it was desired to make it more solemn.

'Now it seems certain,' concludes Father Thurston, 'that our present Benediction service has resulted from the general adoption of this evening singing of canticles before the statue of our Lady, enhanced as it often came to be in the course of the sixteenth and seventeenth centuries by the Exposition of the Blessed Sacrament, which was employed at first only as an adjunct to lend it additional solemnity. The blessing at the close seems to have been added simply because the custom gained ground of making the sign of the cross over the people whenever the Blessed Sacrament was replaced in the tabernacle after a procession, or after being carried to the sick or any kind of an exposition. But in the course of the seventeenth century, we find numberless bequests for *Saluts* (Benedictions) in French wills, the items to be sung, often of a most miscellaneous character, being minutely specified, and among these the condition is frequently appended that the Blessed Sacrament should be exposed during the whole time of the *Salut*' (*Encycl. Cath.* II, 446).

The Storyteller

FANNY ROTAPFEL'S TRIP TO VENICE

When I was studying music in a German city I lived in a great high building, the home of many families in moderate circumstances, and various students in circumstances more straitened. Not being possessed of a large income, I lodged on the top floor, opposite a little dressmaker, hunchbacked and lame, but in her own way a remarkable personage. She was so skilful that she never lacked employment, so resourceful that she could make the ordinary dollar do the work of two, so tasteful that she had converted a sordid room into a most comfortable spot, with its flowers and chintz curtains and pretty home-made ornaments; so cheery and kind that there was no dweller beneath the self-same roof who was not better for having known her. She was called by the singular and uneuphonious name of Fanny Rotapfel (Red Apple), which did not suit her in the least, as she was neither plump nor rosy.

The owner and proprietor of the building, Herr Armleder, had a bookshop on the ground floor, with his living apartments just above, where he resided with his only daughter, Gertrude, a girl of twelve, and an old servant, Barbara, who had taken charge of his house and daughter since the death of his wife, eleven years before.

Herr Armleder was a very good man, who looked after his daughter as well as he could, but was perhaps a little too indulgent with her. She was not fond of study and seldom brought home good reports from school, but the father did not attach much importance to that. Though a bookseller, he was not a book-lover; the daily paper comprised nearly all his reading. The little seamstress on the top floor was, on the contrary, a great reader, especially of books of travel; and, while Gertrude seldom opened a book herself, she

took great delight in listening to the stories of foreign lands which Fanny Rotapfel took equal delight in telling. Gertrude spent many a leisure hour in Fanny's attic, and from my open door I saw and heard a great deal that went on in that pleasant, neighborly little room.

One sunny afternoon Fanny was seated in her little sewing-chair, with its soft, bright chintz cushion, feather-stitching a baby's gown. On the corner window-seat beside her sprawled Gertrude, her head resting on her hands, her long blonde curls falling over them, making a very pretty picture, as, with sparkling eyes, she announced some interesting news.

'What do you think, Fanny? The Grand Duke and Duchess, on their way to Venice, are going to stop here half a day, or maybe a whole day. All the schools will be dismissed, and every girl will be dressed in white and strew flowers from the station to the Town Hall. And there is to be a reception, and I have been chosen to read an address of welcome.'

'You!' exclaimed Fanny Rotapfel in surprise. 'I wonder they did not select one of the best scholars.'

'Yes, that would have seemed right,' rejoined Gertrude, indifferently. 'But the principal said that, because my grandpapa had once saved the life of the Grand Duke's father on the battlefield, I ought to read it. That's the way it happened.'

'Are you glad?' asked Fanny.

'Yes, I'm glad, because I shall stand in the very front row, and papa will get me the handsomest bouquet he can find in town. Aunt Sophie bought me a pretty white dress this morning, and I am to have blue ribbons on my hair and a blue sash.'

Fanny Rotapfel laid down her sewing and, reaching for a book on the shelf behind her, began to turn over the pages.

'How I should love to go to Venice again!' she said with a soft little sigh.

'Again?' exclaimed Gertrude. 'Why, Fanny Rotapfel, you know very well you have never been out of this town in your whole life.'

But the little seamstress continued to turn the pages as she replied smilingly:

'I have often been there, Gertrude. I like it better than any place I have ever visited. My father and I used to enjoy those trips above all we ever took together. For some time past I have been thinking of Venice a good deal, and now that you have put it into my head I shall start this very moment, and take you with me, if you would like to come. I am tired sewing, anyhow, and there is no hurry about this little frock.'

She drew another and larger book from the shelf as she spoke, while Gertrude abandoned her recumbent position and cried in astonishment:

'Why, Fanny Rotapfel, I believe you're going crazy! You must have been working too hard. Papa says hard work often makes people lose their minds.'

The seamstress leaned back in her chair and laughed merrily, Gertrude regarding her with astonishment.

'When and how do you go to Venice?' asked Gertrude after a while.

'In books,' was the reply. 'My father had several large volumes on Italy. We travelled through the whole, beautiful land that way, and, as I said before, I'll be glad to take you along this time if you want to go.'

Gertrude approached nearer, and knelt beside her friend.

'What lovely pictures!' she said. 'The houses are all built on the water, aren't they?'

'Yes, they face the water, but there are gardens at the back. It is a city of old palaces, with canals between them, and about four hundred bridges. Are you not familiar with it, Gertrude? Haven't you studied it in your geography?'

'Oh, yes, some, but I never paid much attention. What queer looking boats, Fanny!'

'They are gondolas. People go about in them instead of in carriages. They are rowed by men in picturesque costumes who, as they row, sing most beautiful "barcarolles."'

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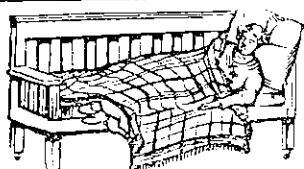
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'A boat or water song. Some of them are lovely. My father used to play them on his flute. Fancy how delightful it would be to go about in the moonlight, gliding over the dark water, listening to those enchanting songs!'

Gertrude was deeply impressed. Fanny told her about the Piazza and the Tower of St. Mark, of the thousands of doves fed daily on the Square, of the Bridge of Sighs, and many other places, pointing them out in the pictures as she explained.

Twilight was falling before Gertrude tore herself away from the scenes depicted in 'Venetian Days.'

The following afternoon as soon as school was dismissed she reappeared, and the occupation of the preceding afternoon was renewed. The next day she presented herself with paper and pencil.

'Oh, Fanny!' she cried. 'I have not only to read but to write the address of welcome. I can't do it, and papa says he can't, though the teacher said I might get help at home. It has to be about five hundred words in length. What shall I say? You will have to help me, Fanny.'

'Gladly will I do it,' said the little seamstress. 'Have you any idea what you have to write?'

'First we are to welcome the Grand Duke and Duchess; then we must wish them a safe and happy journey.'

'That ought not to be a hard thing to do,' said Fanny. 'But I don't see how you can get in five hundred words, unless you fill the paper full of flattery, which I cannot bear. Suppose we say something about the beautiful city they are to visit?'

'That will be a splendid idea,' rejoined Gertrude. 'And you know how to do it so well, Fanny.'

After that there was silence in the attic room, while Fanny Rotapfel bent over the table, writing, and Gertrude played with the kitten.

* * * * *

The Town Hall having been declared too small for the crowds, it was decided to receive their Highnesses in the public square, which was opposite Fanny's window. From the broad, open seat, her back propped up with cushions, she could see all that went on below, for she had very good eyesight, this poor little seamstress. First, the children, girls and boys, dressed in their best, with huge wreaths of flowers, as they assembled on the platform, in the centre of which stood two red plush armchairs. Then the carriages, as they arrived with their august burdens, while cheer after cheer rent the air, and the children broke forth into song. Finally, she saw Gertrude with two companions emerge from the midst of the group and make a graceful little curtsey before the Grand Duke and Duchess. The child did not seem at all embarrassed, though of course Fanny could not hear a word that was said. Gertrude had been very well coached by her teacher, and the great personages evidently enjoyed the little speech very much, for, when it was finished, and the magnificent bouquet had been presented, the Grand Duchess stooped and kissed her. The townspeople must have been very proud of their representative; instead of being the daughter of a bookseller she might have been a little princess standing there in her pretty white dress, her beautiful curls falling over her shoulders.

Prolonged applause followed the conclusion of the address and the kiss, after which the Duke rose and said a few words. Presently the crowd began to disperse, the visitors re-entered their carriage, and Fanny, leaving the window-seat, quietly resumed her neglected sewing.

* * * * *

It was late in the afternoon when, from my room opposite, I saw Gertrude mounting the stairs, calling as she came:

'Fanny, Fanny! Such good news! Such fine news!'

'I saw it all from the window,' said Fanny. 'You did splendidly, Gertrude, I'm sure.'

'So splendidly,' continued Gertrude, 'that the Grand Duchess kissed me, and this afternoon sent

papa two hundred crowns so that he and I may take a trip to that beautiful Venice which, wrote his Highness, his daughter so well described. That is what the note said, Fanny. And so, instead of going to Bernthal next week, to visit Uncle Franz and Aunt Selina as we had planned, we shall travel to Venice and see the palaces, and glide about in the beautiful black and gold gondolas and hear the "barcarolles," and maybe feed the doves on the Piazza of St. Mark. Oh, won't it be grand, Fanny Rotapfel?'

'Indeed it will,' replied Fanny, clasping her thin hands together in an ecstasy of delight. 'It is almost too good to be true. You will have so very many things to tell me when you return? And perhaps—some little souvenir; anything—anything—even a stone from La Venetia!'

'I must go now,' cried Gertrude. 'Aunt Sophie is down-stairs and they are talking about the journey, and it may even be that the Grand Duchess will still be there and we shall see her again.' In a flash she was gone, and the next moment I heard Fanny softly close the door.

* * * * *

Two, three days passed and I had seen nothing of Gertrude, though it was possible she might have visited her friend during my frequent absences. But on the fourth morning my neighbor accosted me in the narrow corridor, as I was about to descend the five flights of stairs which led to the street.

'Dear Miss,' she said, 'would it be too much to ask you to inquire for Gertrude as you go out? I fear she is ill; she has not been to see me. I do not remember that she has been so long away since her little feet began to patter up and down the stairway. At that time I was not so lame and could go down myself at least once a day. I remember very well how she first put her tiny fingers in mine and came up all the way. Now, it is different; my legs grow very stiff, and I seldom go farther than this corridor. I am really anxious about Gertrude.'

I promised to inquire, though I knew that Gertrude was not ill; I had seen her flitting in and out of the shop every day. Fate ordained that I should meet her on the sidewalk.

'Fanny Rotapfel has been asking for you, Gertrude,' I said. 'She feared you were ill.'

'Why did she think that?' asked the child, tossing her curls back from her forehead.

'You have not been to see her for some time.'

'But we are all so busy; Aunt Sophie and Barbara are getting me ready. We are going sooner than we thought—this very afternoon.'

'I hope you will not leave without paying at least a flying visit to the kind friend but for whom you would never have made this journey.'

She looked at me inquiringly.

'But for her you would have known nothing of Venice,' I continued. 'But for her you would never have prepared that address. Can't you see that it is so?'

'Yes, you are right—I never thought of it,' Gertrude replied.

'I hope, also, that you will let her know you appreciate what her kindness has obtained for you.'

'Fanny would never bother about that; she wouldn't care. She loves to read and talk of foreign places. It is her life. It pleases her above all things to have me listen to her.'

'Do not forget, at least, to say good-bye to her. She will appreciate it, I am sure.'

'Oh—yes—I shall say good-bye, of course. I believe I will go up as soon as Aunt Sophie finishes packing my trunk. I might forget, you know. Everything is so exciting.' With a whirl of her short skirts Gertrude disappeared into the shop.

Two hours later I met her on the stairs. 'We are off,' she said. 'In twenty minutes the cab will be here. Fanny asked me to tell the man to stop on the opposite crossing so that she might see me get in. Good-bye.'

I went up to my room, set my simple luncheon on the table and for the first time thought I would invite my neighbor to share it with me. I found her on the

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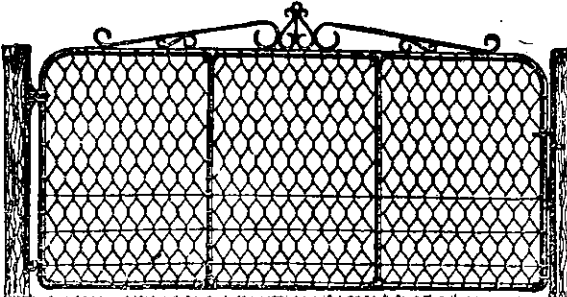
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window-seat, her head resting against the jamb, her eyes closed, her hands lightly folded.

'Are you asleep?' I inquired. 'I came to ask you to take luncheon with me.'

She opened her gentle, tired eyes, smiling sweetly as she looked up into my face.

'Thank you,' she replied, 'but excuse me, please. Another time, if you will be so kind. I have a slight headache, and will not eat anything until evening. I think it must be the excitement.'

'What excitement?'

'Of Gertrude's going. The joy of it—the strangeness of it. To think that the child will see Venice, the idol of my heart; that all her life long she will have it to remember. The dear thing is full of it.'

'And to think, above all, if it had not been for you it would never have happened!'

'How?' inquired the seamstress.

'Ah, neighbor Fanny, through my open door I learn many things,' said I.

She blushed and turned her eyes away.

'Dear Miss, you are mistaken,' she said. 'The child is so pretty, so attractive, it was that.'

'Think so, if you like. But I wish you were in Gertrude's place.'

'I? Such a poor, lame creature could never get about, even in gondolas. They would have to lift me. I would only be a burden and a spoil-pleasure. I have my Venice always here beside me. I can visit it whenever I choose.'

'Have you never longed for it?'

'Never. That would be too foolish, to presumptuous. Thank God I have never wished for what He has not granted me.'

'Not even for health?'

'No.'

'I hope she will write—that harum-scarum Gertrude.'

'I did not ask her to write; it might take something from her supreme enjoyment, and the time is very short. She may, but what can one expect of a child? When she returns—ah, Miss, that will be the climax of joy! We can talk of it forever.'

I saw two tears chase each other down either pale and withered cheek.

'Why are you crying?' I asked, trying to smile, as she put up her hand to wipe them away.

'From pure joy and happiness,' said Fanny Rotapfel.—*Rosary Magazine.*

ADVENTURES IN PAPUA

WITH THE CATHOLIC MISSION

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

By BEATRICE GRIMSHAW.

(Concluded.)

IV.

After Dilava came the last and worst stage of the journey—the walk on to Mafulu, a thousand feet higher, and five and twenty miles away, across I do not know how many ranges, rivers, and gorges. I was to sleep at Deva-Deva, the half-way point, in a village inhabited by people who had been the most violent of cannibals ten short years ago. My carriers, engaged about Oba-Oba, all little mountaineers with pouter-pigeon chests and sinewy, hand-like feet, had been cannibals too, not so very long ago—at least, the elder ones had. Now, they were entirely amiable and well-mannered, behaved quite angelically during the two days' march—which is saying much for New Guinea carriers—and one or two of them even addressed me in halting English and broken French. . . . To hear a wild-looking, naked savage, who has eaten human flesh within the last few years, say: 'Merci, ma Soeur,' when you give him a bit of tobacco, is to experience one of the oddest sensations offered even by this oddest of countries.

One of the Fathers caught me up on the way, and walked with me a few miles, leaving me at Deva-Deva, which I reached with my carriers about 12 o'clock, thus winning the daily race with the rain by a handsome margin. The track was beautiful, but heavy for walking. It began by a descent of a thousand feet or more; then ran up to four thousand two hundred without a break, the climate changing as we climbed, the exquisite bamboo-liana beginning to drape the forest in garland of feathery green, pink and scarlet begonias coming out along the track, the air beneath the damp arcade of trees growing so chill that one dared not stop to rest, all heated as one was with climbing. Now crimson honeysuckle, and balsams, scarlet, yellow, and white, and flowers like quaint carvings in Chinese ivory shone out among the green; wild raspberries skirted the track, strange fruits—blue, purple, red, and yellow—strewn themselves upon the way. . . . The pass was gained, and down we went from four thousand two hundred to one thousand five hundred, in loop after loop of winding tracks, out of the sheer walls of the mountain side. Thirteen miles or so in all—and here was Deva-Deva, a cluster of low brown huts, set (for once) on a small bit of level, and carefully fenced in with strong bamboo fences.

Here I pitched my calico tent and fly for the night, being constrained to sleep in the village by the fear of wild boars, which are very plentiful in the deep forests surrounding the village, and often run about at night, attacking anything they may see. As it was, I thought well to keep my lantern burning all night; it seemed fairly clear that two thicknesses of calico were not enough to stop a charging boar, if the worst came to the worst. The village houses were quite as much black beetle as house, and not even the fear of wild boars could constrain me to sleep in one. Soon the people came home from the gardens, and (of course) made a stampede for the new arrival, crowding into the tent, fingering my belongings, begging for all they saw, pushing, staring. They had seen the Sisters once, when the latter passed through to visit Mafulu; but that was

All They Knew of White Women.

The village begged to see my hair let down, because they had learned that the strange white woman had peculiar hair, like the tail of a bullock, and they wanted to know if this lie could possibly have any foundation in fact.

It kept them amused for a good half-hour, until I grew tired of the exhibition, and of the howls and hoppings on one leg that greeted it. Thereafter, I put a bar across the door of my tent by the simple method of tying a strand of grass from pole to pole, and not a native crossed it.

When it grew dark, the funny little pigmy folk cooked their sweet potatoes, and ate them in the different houses, before composing themselves to rest. They have a pretty fashion of singing themselves to sleep with lullabies, murmured softly and more softly as the sleepers drop off one by one; but on this particular night they were too excited for singing, and I heard none. Instead, I heard bitter sobs from one of my own carriers—the only one who had come through from the coast—and, on inquiring the reason, was told that a strange chief had come into the men's guest-house, and the people told him it was the man who had tried to kill the Bishop, some years before. The timid lowlander was afraid that the man would immediately kill and eat himself, and required much persuasion before he could go and sleep in the guest-house. I never heard whether his story were true or not, but in any case the chief, if he had been there, was one of the very best friends of the Mission, and much more likely to feed one of its carriers with the best he had than to eat him.

Next morning, I rose before daylight, and got the carriers off in good time, for the walk to Mafulu was a hard one, and the race with the rain might be difficult to win. It was thirteen miles or so again to-day, and even the carefully made track could not make the journey an easy one. A year or two ago, when a native track was the only means of communication, it used to

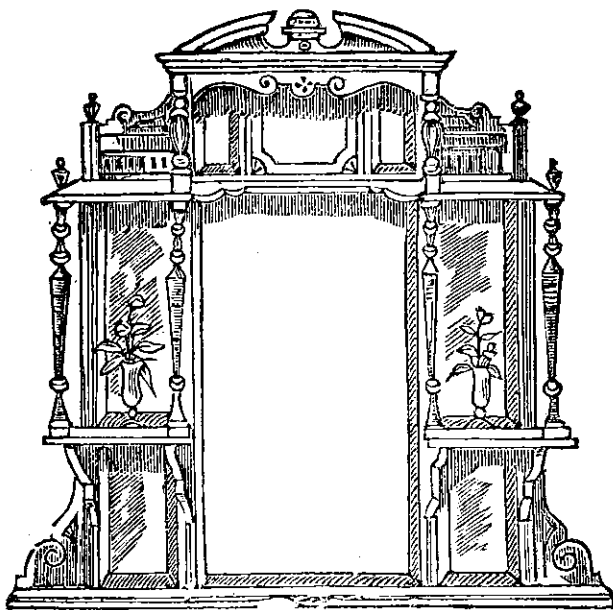
Ken. Mayo

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take twenty-four hours to get through from Mafulu to Dilava. Now the active and practised Fathers can do it in seven hours at a pinch, and even an untrained stranger like myself did not take more than ten, making about five for each half, with the stop at Deva-Deva between. This second half of the journey lay

Through Perpendicular Cliff Forests,

and into and out of I do not know how many gorges, and through the Kea River, luckily not in flood, just where a magnificent waterfall, near three hundred feet in height, flung itself down from the verge of an overhanging cliff. The Kea is hard to cross when flooded, and even the hardy natives cannot swim it once it turns to a torrent. Yet they get across, by a way that is almost incredibly strange. They load themselves with heavy stones, and walk over under water, on the bottom of the river. The Fathers have seen a native who was taking a letter across disappear altogether under the water, all but his hand, which progressed slowly across the raging stream, holding aloft the precious paper.

By and by we came out on high windy ridges, where the cloak of forest was growing thin, and the air became suddenly cool, and great green and orange hornbills aeroplaned across blue gulfs, making a droning noise like an engine as they went. The pines began to appear—the great pines of Mafulu, that have built the station and the church, and keep the sawmill fed with fine timber. We were in the high country; the track ran along at four thousand feet, and none of the surrounding peaks was less than six or seven. The black, narrow gorges opened out, and one saw wide, pleasant valleys, full of grass and sun; great pines stood out alone like monuments, and the fresh winds of the hilltops blew down cheerily to tell one that one was not tired. . . . Could this be Papua of the dense, luscious-scented, steamy forests, the warm, enervating rain, the intolerable sun? It was a new country up there, and one well worth visiting—but one that would never be visited, save by stray travellers like myself. The barrier of the Roro and Kuni country stands between Mafulu and the outer world for ever; it will remain what it is—a sanctuary of the hills, 'the world forgetting, by the world forgot.' The Mission was almost in sight, but not quite, when we reached the sawmill. Here, in the heart of unknown Papua, at the end of a track that can carry nothing but horse and mule loads of goods,

There Was a Mill

in full working order (not on the day that I saw it, for they were shifting the machinery), with a race running down the slope above, where they had harnessed the nearest torrent to take the place of steam, and huge trunks lying about, and oxen, great, powerful, gentle creatures, drawing more and more trunks in from the forest. The machinery was all of wood, save the saw itself, but it worked as well as if it had been forged in Birmingham, and the piles of clean, fragrant planks lying about were just like any plank turned out by any mill in a manufacturing town. Two Fathers and a Brother were working here this morning, in worn clothes and boots; they are very anxious to replace the little church at Mafulu station by one that is made altogether of sawn boards, and everyone takes a hand in the work.

I had been expected here; they left off work when they saw me, unyoked the oxen from the logs, and set out with me for the station, delightedly showing off their valley, and their district, and their new-made road, and their beautiful scenery, as we went. Small wonder that the Fathers feel as if the Mafulu country were indeed their own. They were the discoverers, the civilisers, the cartographers, road-makers, bridge-builders, cultivators of the district, and they are pushing out their influence on every side, year by year, into the still unknown and uncivilised country that lies higher up and beyond.

How Gay They Were, These French and Swiss Fathers

and Brothers, here at the end of the world—here alone with the savages, dressed like workmen, poorly fed and

housed, utterly divorced from all amusement, news, luxury, relaxation! What jokes they had with each other—what allusions, nicknames, light-hearted school-boy fun! What bright intellects flashed like swords from these worn scabbards of hard-worked frames! Surely, in this out-of-the-way, hard, hidden life, the best material was being used—not the odds and ends and left-overs, but men who would have made a mark anywhere.

Too good for the work? The Catholic Mission does not think anything too good for it; the missionaries themselves do not think they are good enough.

Half an hour brought us—at last—to Mafulu, the end of the long, long journey. Beyond this I did not intend to go; time far led me, for, once off the Mission track, one can never tell how long a journey will take, and I was only provisioned for a week or two.

Here Was the End of My Excursion.

It was a little brown house, standing tiptoe on the top of a peak four thousand feet high, set in the midst of a ring of splendid mountains six, seven, and eight thousand feet in height, with the ten thousand foot sugarloaf of Mount Yule showing faint and blue in the distance. Clouds are always floating and wreathing about these mountain tops; the mission house itself is constantly buried in cloud. And the blues, the greens, the magnificent hyacinths, the heliotropes, the turquoises, purple-satin colors of the high, encircling peaks, no pen could describe, and I think no brush save that of Turner could paint.

Many of these peaks have never been climbed or visited; the Fathers only go where there are inhabitants. Often enough their work leads them into country where white men have not only never been seen, but never even been heard of. I heard enough wild adventures during the two or three days I stayed at the Mission to have filled half a library. The very last time that my hosts had fared forth into the unknown country, they had chanced on villages of dead people—whole towns piled up with corpses higher than the Fathers' heads, and polluting the air for miles. They have often interfered with cannibal feasts; often stepped in, unarmed, between hostile natives wild with the lust of blood. That none of them have been killed is something very like a miracle. Perhaps a little more than very like.

Listen to a Story.

Eight years ago, Bishop De Boismenu came up to this very spot. It was the most dangerous place in Papua to visit just then, for Baiva, the great cannibal chief of the district, had given out that he would kill the first white man who dared to pass a certain fig-tree. In that fig-tree were hung up the unburied bones of Baiva's only brother, who had been killed by Government troops, in punishment for a raid made on the missionaries. The missionaries had done all in their power to keep the Government from avenging their wrongs, but without effect. So it was that Baiva's brother died, and that Baiva made his vow.

Father C—told me the whole story, standing beside me under the shade of the great fig-tree; the bones were still in the branches, the valley looked as it had looked on the day eight years ago, when the Bishop came up, alone, to the fatal tree, and confronted Baiva. The savage chieftain barred the way; behind him were his men in panoply of war—painted, feathered, armed with clubs and spears.

'He came up to them unarmed,' said the Father, 'here where you stand, and said that he only wished for peace. And Baiva said that he had vowed to kill the first white man who dared to pass that tree, and now the white man had done it, and he would kill him where he stood. And he took his war club in his hand. As for Monseigneur, he thought that he had failed in his mission of peace to Baiva, and that the end had come: so he commended his soul to God. And there was silence; not a warrior stirred, but Baiva did not strike. All in one moment he stretched out his hand to Monseigneur, and said: "I have changed my mind; I do not wish to kill you. I am your friend, and I will give you the best piece of ground I have, for nothing, to build your house on."'

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'What do you call that, Father?' I asked.
The Father spread out his hands, silently.
'I think so, too,' I said.

On Mafulu Station, when we arrived, the afternoon mists were beginning to gather; rain was not far away. How cool it was! How fresh and bright and invigorating! Between the waves of cloud, how far one could see, across purple peaks and black-green belts of pines, right into the untrodden country that lay beyond! How very, very far from all the world and its vain strivings was the little brown house of Mafulu, out on the verge of the great unknown!

It was pleasant and restful, by and by, to lie in the neat room of sawn boards that had been allotted to me, and listen, while evening crept down, to the singing of the wild Mafulu mountaineers, making their way from peak to peak in the distance. They sang beautifully in unison, with strange high notes like the mountain winds, and deep booming notes like the torrent waterfall. Outside my window the six or seven tiny children who are cared for by the Fathers were running about in the absurd little petticoats which (I suspect) the good Fathers themselves had made for them, calling out in French and English. They are rescued children for the most part, taken from the villages where their lives were threatened for one cause or another—death of a mother, leaving the child on the hands of unwilling relatives, is the commonest cause. They had been brought up in the Mission, and were one and all amazingly like white children of the same tender age, all but the color. Later on it is hoped that the Mission may start a small village for these rescued children to serve as a model to the villages round about, and act as a good influence generally. In the meantime they are the darlings of everyone, petted by the whole Mission, and

As Happy as Little Children Can Possibly Be.

On the next day the fattest calf was killed for me (literally), and its meat in various forms made feast after feast, during my short stay at the Mission. They are very, very poor up here, but generous to a fault, as every one of the few whites who have passed through can testify. What a feast the Brother who was skilled in the kitchen made for my arrival! Out of what poor materials, yet with what kindly ingenuity of resource! The French menu that ushered it in—the stately serving—the wit, the anecdote, the gaiety that accompanied its disposal, the songs of far-away France that they sang on the verandah afterwards, while the little brown children, in their pen-wiper petticoats, ran about and sucked bones, or gnawed happily on lumps of cakes—what a festival it all was! Then, all in a moment, the Fathers and Brothers vanished away for prayer, the little brown pen-wipers were whisked off to bed—evening was over.

Sunday followed after, and long before Mass, the wild folk of the mountains began marching in, singing soldierly melodies as they tramped down the hills. The women were much like those of Dilava, quite as unclothed, as shy and timid, wearing beads and dogs' teeth braided into their tiny plaits of hair, like the tribe I had left. They were a little taller, however, and seemed of a milder type. In the Mafulu district, the natives were not quite such determined murderers and cannibals as they were in Dilava a few years ago, though they are, strange to say, less impressionable to the doctrines of the Church than the fiercer Dilava tribes. Both men and women were bent back from the waist as if they had been forcibly seized by neck and hips, and made to lean as far backwards as possible; their feet were all corded with strong sinews, and the toes were far separated. One could see that they used the foot continually for grasping and holding on.

At Mass They Behaved Decorously, even devoutly, and some few of the converts received Holy Communion. They love the little church, and think its simple decorations the greatest wonder of the world. A beautiful statue of our Lady and the Holy Child, painted in colors, nearly sent the valley out of its mind when it first arrived. Tribe after tribe came

from far away to see the wonder; they danced before it to show their delight, and one old woman shrieked and slapped her stomach in ecstasy, demanding to know why the white woman did not speak? 'Hush, you foolish thing!' admonished a neighbor, who thought herself better instructed, 'you cannot expect her to speak to us till she has had time to learn the language!'

In their journeying through the wild country that lies behind Mafulu, the Fathers are often called upon to settle disputes, and make treaties between hostile tribes of cannibals. The natives have realised that the Fathers' presence brings only good, and many are the messages they receive from far-away tribes who have never even seen them, begging them to come and make a station. Very willingly indeed would the Fathers concur with such demands, but there is not money enough. It costs something to establish stations, and they have not always got the something.

How much does it need—to build the tiny native material church, set up a little house for the Fathers, and begin work in a new district?

Twelve pounds! No more. Twelve pounds will start a new station any day, a place to be visited regularly by the Fathers on their rounds, stayed at as often as possible, and used as a centre of good for the whole district round about. Fifty pounds would start four, and leave something over. But twelves, and fifties, are not plentiful. So new stations are seldom made, and the Fathers, from their eagle-nest at Mafulu, look out upon fields that are white to the harvest, where yet they may not reap.

Not long before I came, a message had been sent down to the station from one of the far-away tribes, begging the Fathers to come and make a church and a house there. They wanted the good white men to make peace for them with their enemies, and stop themselves from fighting. They wanted to stop, so they said, but they could not trust themselves. If the Fathers would come, they would be able to do what other tribes had done—make peace for good, and have leisure to cultivate their lands, hunt, dance, enjoy their lives, instead of living under the shadow of constant murder.

But the Fathers cannot come yet. When they have the money they will.

A New Central Station

is now being made at Ononghe, four days' walk further inland than Mafulu, and much higher, nearly seven thousand feet. This will do much for the lesser known folk of the far interior—but a few scattered secondary stations in its neighborhood would do still more, if they could be started. The Fathers hope they may be—unexpected gifts have been known to arrive.

After a rest of a day or two, it was time to go, if I was to catch my steamer down at the coast; so the swags were packed again, and a couple of huge bullocks were brought up to carry them for me, and Father F—and I started out in the cool of the early morning for Deva-Deva once more. It meant a twenty-five mile walk for the Father, who had more business on his hands than he could well get through, and could not have wanted to add this extra load; but he was doing a kindness to somebody, and that was enough, as it is enough for any Father, Sister, or Brother in the Mission, when there is a question of taking trouble, giving things away, or doing without.

So the loads were put on the bullocks, and the Father and I each took a stick to drive them, and back we went along the long track to the half-way house of Deva-Deva. This time the way was not long, for the wonderful things done by these mountain-bred bullocks—climbing like goats, scrambling down gorges and up precipices, sitting down like huge dogs and sliding where there was a landslip, marching unmoved through deep rivers, where the current would have been too strong for any horse—these kept me constantly astonished and amused. And when we came to the long pull up towards Deva-Deva, I fastened a pair of puttees to the girth of Mambu, the biggest beast, who was lightly loaded, tied them to my own belt, and made him haul me up the weary track—which he did with the utmost politeness, being, like every animal

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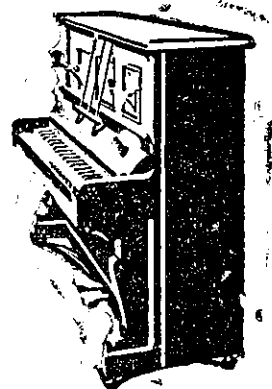
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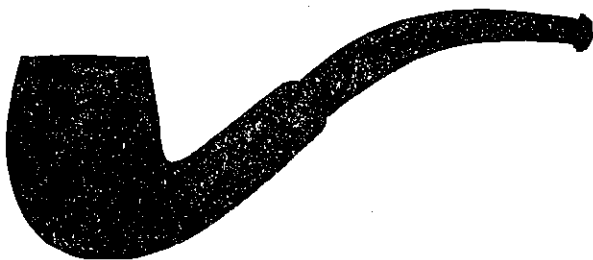
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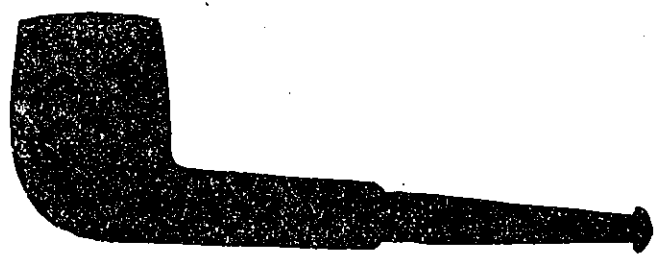
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Next morning, with seven little women to carry the goods I had left at Deva-Deva, and take on the load of the bullocks, I said good-bye to the Father, and crossed the ranges back again to Dilava, where the Sisters received me like a long-lost relative, cleaned and fed me (I needed both), and made me at home in their little stick house, till the horse came up again from the plains, and I started back to civilisation once more.

One went down quicker than one came up. I was at the horse-farm of Kubuna in two days. Here I stopped the night, had a swim in a river pool which was infested by an alligator, and did not enjoy it at all, though the Father in charge of the station assured me that the alligator was quite a gentle one, and would hurt nobody, pitched my tent in the paddock and put up a mosquito net, because somebody said the place was 'full of tiresome death-adders'; dined on part of the leg of an enormous cassowary that had been shot the day before, and was entertained with roast wallaby; got away in the early morning, and reached Bioto on the coast, twenty odd miles away, before noon.

Now Came the Last Stage.

One had to get back to the head station at Yule Island by boat, and the tide did not suit for a daylight start, and the natives of the village were all away hunting, so a proper crew was not to be had. . . . It ended in my starting in the dark of a moonless night, with a lame man and two small boys as crew, down a creek that is notorious for alligators. They had actually chased away the inhabitants of the village from the bank, where the town was originally built, and obliged them to build further inland—such were the nightly raids upon dogs, pigs, and children, and the frequent toll exacted of incautious men and women, going to get water out of the creek. They had eaten a Mission horse only three weeks before. And the dinghy was none too large, and the creek was winding, and it was pitch dark.

It took an hour or two to creep down Bioto Creek, cautiously avoiding snags and shoals, where one might be upset, and to get out into the big main stream, where, indeed, alligators were as numerous, but the chance of being swamped was much less. Then the tide began to fall and swept us, with our feeble oars, swiftly down through the starry dusk, between the stately shadows of the cocoanut palms on the banks, down to the open, fresh, salt-smelling sea. Yule Island was not an hour away now; we reached it by midnight. And when I knocked the convent up at that unholy hour, and brought half a dozen Sisters out of their beds to find a bath and a supper and a bed for me, everyone smiled as if it were just the one thing they loved best to do in the world.

It was pleasant to rest a day or so at Yule Island, before the steamer called; to see once more the beautiful open meadows where the Mission herd of cattle feeds, and the clean, white wooden buildings of the convent, and the schools, and the Fathers' house, and the little cottage, standing away by itself, that is known as the Bishop's 'palace'—to look in at the schools where nearly ninety little brown children were being taught, and to wonder again how fourteen or fifteen Sisters manage to teach, wash, cook, sew, and generally 'do for' the whole busy place (for that is all there are at Yule Island); to hear Mass in the small, simple, pretty church, and talk to the Fathers about the history of the Mission, and compare the Reverend Mother yet again in my mind to the great English General whom she so strongly resembles, in feature as in character; to go out and see the little school at the village, a mile or two away, where a Sister lives and works, bringing up the rising generation to habits of decency, kindness, and order; to see, in short, the heart of the Mission beating, here at the chief station, where work is arranged, workers sent out, retreats gone through, confirmations, ordinations held, and where the little, all too little, income is apportioned to its many needs.

The journey was over; my steamer was in the bay. I said good-bye to Yule, and to the Mission. The white light of the wonderful world in which I had lived for many weeks was growing dim in common daylight once again—the window opening on another world was closed. . . . But one will not forget.

CONVERTS: A CONTRAST

THE METHODS OF PROSELYTISERS

We (*Munster News*) have received the following copy of a remarkable letter from a well-known member of a religious Order in London. It was originally sent from Dublin to Dr. Long as a private letter, but the Rev. Father has got the permission of the writer to have it published, as he feels certain it will do good, as it shows up the hollowness of the Irish Church Missionary work. The lady, we understand, is at present under instruction, and will soon be received into the Catholic Church. The extract given from Dr. Long's history of the Limerick Medical Mission is enlightening. It shows the bitter anti-Catholic spirit that possesses him when he could write such a scandalous description of the venerable Catholic Church. Of course, it would be too much to expect that he or those of a like turn of mind would take his correspondent's advice and 'read up the other side.' Colossal ignorance of the Church's teaching is a characteristic of all such persons:—

Dear Dr. Long,—As one who in the past took a deep interest in your work and sympathised with you in your troubles, I write to tell you how fearfully upset I am in my conscience in reference to that work and my own efforts in the same cause. Some time ago I was buying books, and I chanced to pick up one entitled *Mrs. Ainsworth: Memoir and Letters*. As the shopman was busy and could not attend to me just then, I glanced over the pages of this book. As I read I grew fascinated by its simple style and evident sincerity, though all my natural repugnance was aroused and my life-long prejudices were up in arms. It was the life story of a convert to the Catholic Church. I had never before imagined that any refined mind or any person of real intelligence could see any claim in the Romanist religion to be the true Church of Christ. I never in my life read any book written from the Roman Catholic point of view. This one I had chanced on really aroused my curiosity, and I bought it. I brought it home; I read it, and it fairly took my breath away. The logic of stern facts met me on every page. Here was a high-born lady, an earnest Protestant, through no priestly influence embracing a religion that I always looked upon as a mass of superstition and nonsense—embracing it at the cost of estranging her dearest friends, giving pain to a father, mother, and husband whom she dearly loved. The story is a true one, as she was a well-known person in English society. Incidentally there are others mentioned who became converts like herself. It staggered my preconceived ideas. I grew anxious to read more, and so I bought a book called *Roads to Rome*. This again showed me the logic of facts. Here were people of great intelligence, of vast learning—Protestant clergymen, versed in the Sacred Scriptures, earnest thinkers, all ending by embracing the Church of Rome. As Mrs. Ainsworth wrote to her brother, who was an Anglican clergyman, lately received into the Roman Church: 'If you are right then I must be wrong.' I also said to myself: 'If all these earnest souls are right, then I must be wrong.' I saw Dr. Newman, who died

A Roman Cardinal,

mentioned in Mrs. Ainsworth's life, and keen curiosity made me wish to read some of his books. The book-seller told me his most interesting book was one called *Apologia*. I read it, and this book completely upset me. Here I read the religious life story of a wonderful man, told in the most beautiful English I had ever read. The only Romanists I had ever come in contact with were poor, ignorant servant girls, or the besotted

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NEWTON.

class one meets with in our Mission meetings; low, ignorant, and degraded, full of deceit, who eat our soup and take our money, and then go out and boast that they did not pay the least attention to what was going on. So narrow was my view that I never dreamt that there were clever, keen minds, saintly characters, and intensely religious souls belonging to the Roman Church. I firmly believed what you wrote in your history of the Limerick Medical Mission that 'the word of God and the holy spirit of God alone can successfully overcome the power of Rome as a system full of arrogance and hypocrisy, of superstition and idolatry, of tyranny and darkness, and deliver from her paralysing slavery human souls, leading them into the enjoyment of the light and liberty of the children of God.' The scales have fallen from my eyes, and these words which I gloried in repeating to my friends now stand out before me as

Totally Devoid of Truth.

If the word of God and the holy spirit of God can deliver souls from Rome, then why do they not do so? On reading these Catholic books I see the word of God and the spirit of God doing quite the opposite. Men and women of the most exalted intelligence, steeped in the knowledge of the Bible, after years of the most earnest prayer for light and guidance, joining the Church of Rome by the hundred—I might say by the thousand—giving up home and friends, breaking the dearest ties of love and friendship, laying aside wealth and position and embracing lives of poverty and hardship. What could make great minds do this except the spirit of God? What could sustain them under the afflictions their change of religion brought upon them except the love of their Maker and the righteousness Christ implanted in their souls?

What has the spirit of God done for our side? I look in vain for converts from Rome from the intelligent or earnest classes of Romanists. I have looked over a number of annual reports of our Irish Church Missions, and in vain did I try to find any real return for all the expenditure of money and earnest work. It never struck me before how exceedingly vague is all the information given in these reports—even your own. A Roman Catholic comes to me, say, and puts before me his mighty list of most distinguished people who have publicly joined his church and asks me for my list of converts. I have none to give, at least none whose motives of conversion would for a moment stand investigation. I can only point to such statements as 'A large number of Roman Catholics were converted'; 'The light is spreading rapidly among Roman Catholics'; 'Several Roman Catholics now know their Saviour and have given up the superstitions of Rome.' Could anything be more unsatisfying than these vague statements?

No Names—No Particulars—

no proofs—just simple assertions, which convince no one. As to the Roman Catholic priests one hears of as coming over, an experience I had in Liverpool always makes me fight shy of these gentlemen. I was stopping with friends—Irish—and earnest workers in the cause of mission work among Roman Catholics. They were elated. A priest had given up his persuasion and was preaching against Rome in one of the city churches. My friends brought me to listen to him. He looked a coarse man, and to my mind a very dissipated one. But he could talk well. He aroused great enthusiasm by the usual tale of the wickedness of priests, monks, and nuns, and the blindness and ignorance of Roman Catholics in general. We went the next night. A number of hymns were sung—more than usual—but the ex-priest was not making his appearance. Then a young clergyman came into the pulpit to announce that the rev. gentleman had taken suddenly ill. There were murmurs of sympathy, but much louder murmurs of disappointment. When I look back on it all now in the light of my present knowledge I wonder how I, who considered myself a pure-minded woman, could sit there listening to this man's revolting descriptions of the alleged crimes of Roman Catholic priests and nuns, not only listening but keenly enjoying it, and then feeling disappointed

at not hearing more. So utterly blinded was I then by my

Ingrained Prejudice and Hatred

of Rome that I returned that night sorely disappointed. There came back with us a gentleman who was on the committee responsible for this 'Exposure of Rome.' He was in a very angry mood. We asked him what was the cause of the disappointment, for none of us in our hearts believed the 'sudden illness' explanation. 'Oh,' he said, 'the fellow is impossible—a drunken ruffian. We have had the greatest work to keep him sober enough to speak for the last few nights, and to-night when Mr. — went to fetch him he found him helplessly drunk. All these fellows who come over to us are the same.' In his anger he blurted out this damaging truth. At the time I did not see its damaging force; I only thought within myself that the Roman clergy were a bad lot altogether and the few specimens we got were an index to all the others. This was wrong and wholly illogical, but I did not realise it then. Now with shame I see its folly, its unrighteousness and unfairness. But I was blinded then by my life long training in

Hatred of Everything Roman Catholic.

I look back now over nearly thirty years of a mistaken life (I am not young). I see that life in the light I have received by my reading. Since I first picked up that simple life of Mrs. Ainsworth I have read many Catholic books, among them *Catholic Belief*, *The Question Box*—a simple penny catechism used in Catholic schools for children—and a number of lives of converts to the Roman Church, and a light has shone in on my soul, bewildering, yet enlightening; a deep sense of shame has settled down on my soul when I think of all I have done in my blind ignorance to draw souls from Rome, and I feel a thankfulness that my efforts were nearly always unsuccessful. With the exception of about a dozen

Unfortunate Children I Bought—

it causes me almost physical pain to write this—bought, I say, from drunken and disreputable parents, and sent into our homes, my whole life has been a failure as regards making converts. I thank the Saviour for this dismal failure of all my strenuous efforts, for I know now I was not doing God's work, but the work of God's enemy. I remember well nearly always employing Roman Catholic maids with the set purpose of making them

Give Up Their Religious Persuasion.

But nearly all of them, when they discovered what I was at, gave notice and left—'Got at' (as I said in my anger) 'by their Popish priests.' But now I know they were got at by the dictates of their righteous conscience and by the strength of the pure, living faith that was in them. Just two pretended to be impressed, but turned out utter failures. The first told me she had long doubted her religion, but that now she was certain she was wrong in remaining so long a Roman Catholic. She attended church and prayer meetings and read her Bible eagerly. I heaped favors upon her, gave her presents, and did all I could to make her happy and comfortable. I thought I had a treasure. After a time she said she had made the acquaintance of a respectable Protestant young man, a groom to a gentleman; he had asked her to marry him; would I allow her out a few evenings to meet him? I rejoiced. Once married to a Protestant she would be safe and her children would all be brought up Protestants. So I let her out any time she wished—but I was a fool. A lady friend came one day and told me Maggie was not the kind of girl I thought she was. She met her more than once walking with soldiers, and she seemed a very loose kind of a girl, indeed. I simply would not believe this. I trusted the girl, and said it was a case of mistaken identity. But, alas! my friend was right and I was wrong, for it all ended in the unfortunate girl having to enter a maternity hospital, and there, under fear of death, she sent for a Roman Catholic priest, received the Sacraments from him and got her child baptised a Catholic. I lost sight of her after that. The other was a most demure, meek

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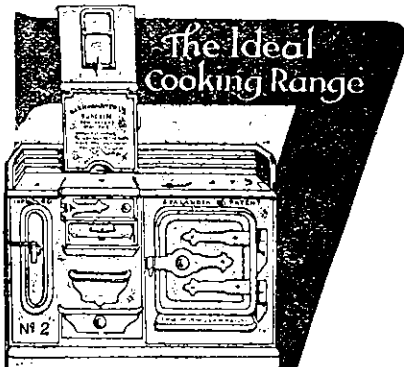
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kind of girl, who seemed lost in astonishment at all I told her about religion. She, too, attended church, family prayers, and meetings, and was seemingly most devoted to the reading of the Bible. But after a time I discovered her to be an arrant hypocrite and a systematic thief. She disappeared one day and a considerable amount of jewellery and other things disappeared with her. Why, you may ask, do I write all this to you? Well, I feel in the depths of my soul a longing to do something in reparation for all my past misplaced zeal. I am convinced that the Roman Church is the one true Church of Christ, and I wish to appeal to you, whom I believe to be a well-meaning Christian man, working for a wrong and very bad cause. I wish to ask you to follow my example.

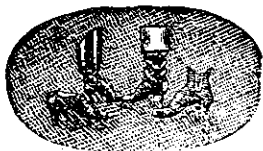
Read up the Other Side.

Get the life of Mrs. Ainsworth and study it. Get those other books I mention. See the startling contrast between the converts to Rome and the converts to our religion. The former are influenced alone by the love of truth, ready to suffer the loss of love and friendship and worldly possessions, men and women of saintly character and righteous lives, whose only motive is love for their Maker and the desire of possessing God in heaven. Whereas those who come to us are led by greed, by hunger, poverty or the hope of bettering

their worldly prospects. With these facts, which cannot be denied, before you, how can you hesitate to acknowledge on which side lies the truth? I do not intend to sign my name to this, as I am not yet a member of the Roman Church and I do not wish my friends to know my intention as it would only mean a lot of opposition and unnecessary delay. As I have sufficient independent means, which my friends, however angry, cannot take from me, I shall just slip over quietly to London, put myself under instruction, and when deemed ready make my submission and get formally received. I have never yet spoken to a Roman Catholic priest. It is God alone that has led me thus far. May His name be blessed and His mercy ever praised. Do not imagine that this change in my religious belief has cost me nothing. It rends my heart with pain and sorrow. It means the severing of lifelong friendships and the breaking of family ties; but I hear the voice of the Saviour calling, and what can I answer except 'Speak, Lord, for Thy servant heareth'? I can only follow in the footsteps of all those heroic souls, whose lives I have been reading, who have had to suffer as I am suffering now, but who in the end found in the Church of Rome a harbor of rest and peace.—I remain, yours sincerely,

A SOUL LED TO THE TRUTH BY GOD.

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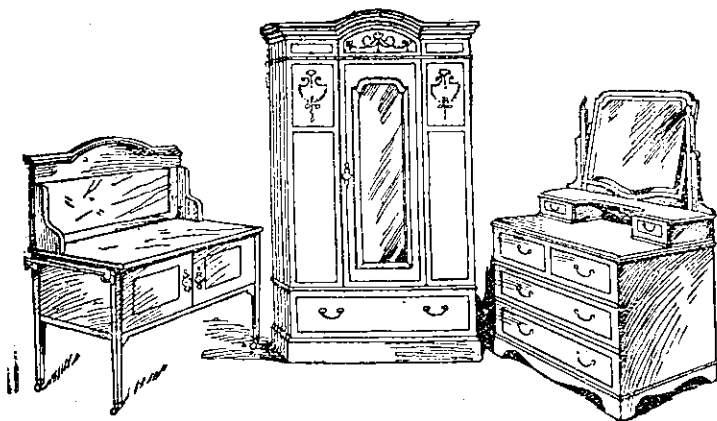


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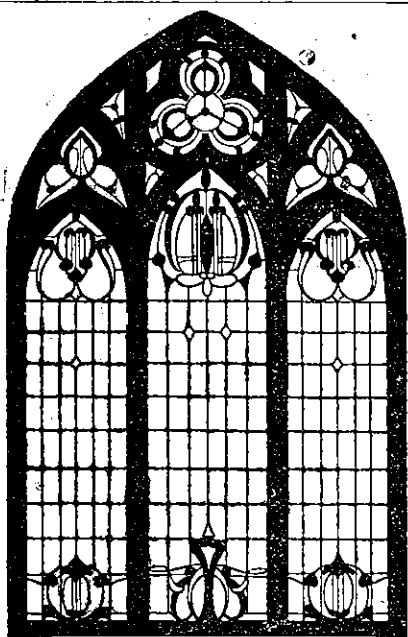
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Current Topics

A Debate on the Education Question

Through the incautiousness of a reverend bigot of Melbourne the Catholic Federation in that city have been given a splendid opportunity for vindicating and ventilating the justice of the Catholic claims in regard to the education question, and they have very promptly taken advantage of it. The Rev. Joseph Nicholson, who is perennially attacking the Catholic Church, offered in a letter to the press to debate with a representative of the Catholic Federation the 'equity'—as he expressed it—of the educational claim made by the Catholic people. The Federation at once called upon him to state in exact terms the proposition which he was prepared to affirm, whereupon Mr. Nicholson replied with an affirmation embodying not one but two propositions in the following words:—'That the Roman Catholic claims for financial aid from the State Treasury towards their denominational schools are not just, and would be destructive of our State system.' Obviously, the second proposition is an entirely new one, having no necessary connection with the original statement, since the Catholic claim might be absolutely just and might at the same time be destructive of a particular existing State system. The Federation therefore asked Mr. Nicholson to adhere to his original challenge to debate the 'equity' of the Catholic claim; and, on receiving a refusal from that gentleman, the Federation offered to debate his original proposition in the following slightly altered form: 'That the Catholic claims for financial aid from the State Treasury towards their schools are (a) not just, and (b) would be destructive of a State system of education.' After much backing and filling on the part of Mr. Nicholson, who evinced a marked unwillingness to face the music, the Federation, rather than allow him to escape from his rash challenge, agreed to debate it exactly as stated by him in the terms above quoted, and we understand the debate is now definitely arranged. Six representatives of the Federation have been appointed on the joint committee to arrange details; and a representative has been selected to defend the Catholic position who is well qualified to do the subject justice. Given a thoroughly capable and impartial chairman, an instructive and valuable discussion will eventuate; and we await the result with much interest and with every confidence.

More Misrepresentation

In a letter to one of the Wellington papers the other day Mr. A. R. Atkinson declared that after his recent experiences nothing that Canon Garland could do would surprise him; and there are a good many others in the community who have arrived at the same state of mind in regard to the actions and methods of the reverend gentleman. His latest exhibition of unscrupulous 'slimness' occurred in connection with the recent Bible-in-schools deputation to the Prime Minister. Mr. Massey asked for information as to the form of the question which the League desired to be submitted to the electors if a referendum were granted, whereupon Canon Garland replied: 'The best answer he could give was that in the question should be included the principle that every child should have the opportunity of reading Bible lessons, that every child should have the right of being taught the faith of his fathers, and that that decision should be in the hands of his parents.' The answer is a shamefully perverted statement of the facts of the 'Australian' system and of the League's officially printed demands. The card which is being officially circulated by the League for signature by its supporters states the 'Objective' of the League to be the 'system of religious instruction in State schools prevailing in Australia'—the system, it is added, as it exists in New South Wales, Tasmania, Western Australia, and Queensland. The Education Acts of these States, as has been again and again pointed out, provide not for the mere reading of Bible

lessons by the children but for the giving of 'religious teaching' or 'religious instruction' by the teachers; the children are examined in the subject matter of the lessons administered by the teachers, and are awarded marks according to the degree of knowledge displayed; and one of the most experienced of the New South Wales inspectors has reported that it is only in those cases in which the teachers 'dwell with judicious force and impressiveness on such points of religion and morals as the lessons inculcate,' that they are of any benefit to the children. As an official League pamphlet shows, the lessons are, in cases observed and reported by the Rev. A. Don, given 'in the manner of a first class Bible class teacher.' It may suit Canon Garland, for his present purpose, to pretend that all that is asked for is that the Bible lessons should be read by the children, while the teacher stands away in a corner and looks on; but the deception is not likely to go down with members of Parliament or with intelligent electors who have taken the slightest interest in the general press discussion which has taken place on the subject.

More 'Popery'

Some of the members of the Auckland Presbytery appear to be extraordinarily and somewhat unintelligibly sensitive on the subject of 'Popery.' According to a paragraph in the daily papers a suggestion that some of the verses of the well-known hymn 'Abide with me' should be deleted was put before that body by Mr. W. J. Rees last week. The hymn, written by Mr. H. F. Lyte and very happily set to music by Dr. Monk, was, probably, he said, the most popular of evening hymns. As written it consisted of five verses of great beauty, but when the *Church Hymnary* and *Church Praise* had been issued by the Presbyterian Church it had been found that an unwarrantable addition had been made by some person. Mr. Rees urged that some action should be taken with a view to preventing the verses from appearing in any future edition of the Hymnals, and urged that their use should be discountenanced at the present. The matter, it is gravely added, is to be considered.

*

The verse which is specially taken exception to runs thus:

'Hold Thou Thy cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life and death, O Lord, abide with me!'

That invocation and aspiration would seem harmless enough, but it appears that the reference to the crucifix as the symbol of salvation is regarded as savoring of 'Ritualism' and of 'Rome.' As the Presbytery are to 'consider' the matter we commend to their favorable notice the method adopted by the Rev. S. Baring-Gould of disposing of a similar objection urged against one of his compositions. This author submitted to his Bishop, for episcopal approval, the manuscript of his now well-known hymn 'Onward, Christian Soldiers'; and when the Bishop read the lines

'Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before,'

he immediately took exception to this undisguised reference to the crucifix. Whereupon the author at once re-wrote the lines, and asked his Lordship how this would do:

'Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Left behind the door.'

The Bishop hurriedly withdrew his objection, and the verse was printed as originally written.

'Our Protestant Faith' and How it is Defended

Under the title of 'Our Protestant Faith,' our Presbyterian contemporary, the *Outlook*, is reprinting, for the edification and building up of its readers, a series of Sunday evening addresses which were delivered by the Rev. J. Stephens Roose, M.A., at the Presbyterian Church, Upper Tooting, England, and which have since been published in volume form. We have read the series so far as it has yet appeared; and so far as the references to Catholic doctrines and practices are concerned these addresses surpass, in point of shallowness, inaccuracy, and lack of first-hand and scholarly acquaintance with the subject, almost anything that we have ever read. It is amazing that an educated minister should preach or write such superficial stuff; and it is deplorable that honest and well-meaning Protestants, such as the *Outlook* and its readers must be presumed to be, should be 'built up' on such wishy-washy and even poisonous pabulum.

For these addresses are not merely unscholarly and inaccurate—they are characterised by the grossest and most shameless garbling and misquotation. As an illustration in point, let us take the address on 'The Open Bible' as it appears in the *Outlook* of July 1. At the outset we are met with the following 'gem of purest ray serene': 'If a Roman Catholic has a Bible in his house, and if he presumes to read it "without a license"—a thing very difficult to obtain, by the way,—the officers of the Roman Catholic Church will decline to pronounce the absolution of his sins until he has handed the dangerous Book, the Bible, to the priest in charge of the church which he usually attends. Thus a man who keeps or reads the Bible is regarded as a wrongdoer, and, as a rule, before Mother Church will receive him into her bosom once more, he will have to go through some prescribed form of penance.' Passing by this nonsensical and flagrant falsehood, we come upon the following shocking and disgraceful piece of garbling. 'A striking admission,' this preacher has the hardihood to say, 'is made by Cardinal Wiseman in his *Lectures on the Principal Doctrines and Practices of the Catholic Church*. Speaking from his own experience of those who "have abandoned the Catholic Church and become members of some Protestant Communion," he says: "They all without exception give me but one argument. The history in every single case is simply this: that the individual by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God, of the Bible." And he goes on to say that in reading it the reader finds nothing about transubstantiation or auricular confession, purgatory, or the worshipping of images, and that, having heard the arguments of the priest, the man still persists in reading the Bible, with the result that "he abandons the communion of the Church of Rome." This admission is a most damaging one to the position taken up by Rome in the matter. Romanists maintain that the Bible is the Word of God, that in the Bible they find the bases of their faith and doctrine; yet those who read the Bible for themselves are led to abandon the Church of Rome and give up, what they term, the holy Catholic faith!'

It will be noted that the foregoing plainly states or suggests the following ideas:—(1) That Cardinal Wiseman declared that he had had personal experience of numbers of cases in which Catholics had become Protestants; (2) that in the passage cited he is stating the results of his own personal experience, and is stating them as an ascertained fact; and (3) that Cardinal Wiseman knew and admitted that 'those who read the Bible for themselves are led to abandon the Church of Rome and to give up the Holy Catholic faith.' Every one of these three statements or insinuations is absolutely and utterly false. The truth is, as we shall show, (1) that Cardinal Wiseman never uttered a syllable to suggest that he was 'speaking from his own experience,' but expressly declared that he was giving the story as told in the very few books that have been written by those who have become converts to Protes-

tantism; (2) that in the passage quoted he was giving, not facts known to himself, but merely the alleged history of such 'conversions' as supplied in the books written by the 'converts'; and (3) that so far from saying or admitting that the reading of the Bible has caused many Catholics to become Protestants, his whole contention—which is developed at length on the very page from which this preacher's extract is taken—is that it was *not* the reading of the Bible, but a much more fundamental principle, which led the individual to Protestantism.

In order to establish our first two points it is only necessary to quote the words of Wiseman leading up to the passage partially cited by this reverend garbler. The passage occurs in the first of Wiseman's *Lectures on the Principal Doctrines and Practices of the Catholic Church*, p. 19. We quote from p. 18 the sentences immediately preceding the mutilated extract given by the Tooting clergyman, from which Wiseman's meaning will be perfectly clear. After referring to the works written by men of talent and erudition who had become converts to the Catholic Church in recent years, he goes on to say: 'But I have also read similar works on the other side, purporting to give the grounds upon which several individuals have abandoned the Catholic Church, and become members of some Protestant communion. It is, indeed, very seldom that men of any considerable ability, or at all known to the public for their learning, have written such treatises; but, still, such as they are, they have been, in general, widely disseminated. It has been considered important to throw them, in a cheap form, among the public, and particularly among the lower orders, that they may see examples of conversion from the Catholic religion. Now, I have read many of these, and have noted that, instead of the rich variety of motives which have brought learned men to the Catholic Church, there is a sad meagreness of reasoning in them; indeed, that they all, without exception, give me but one argument. The history in every case is simply this.' Then follows the passage quoted in garbled form by the Presbyterian preacher. The italics in the foregoing are ours, and the sentences so marked indicate quite clearly that in what follows Wiseman is quoting in substance, though not in words, the story of these 'conversions' as given in the 'converts' own books. When he says, 'The history, in every case, is simply this,' he plainly means 'the history as given in the books—written by themselves—to which I have referred.' Even the passage cited by this English minister—if it had been correctly quoted—itsself contains sufficient to show that Wiseman was merely giving the story of such conversions as 'commonly expressed' by the converts themselves. We give the passage as it stands in Wiseman's work: 'The history, in every case, is simply this: that the individual—by some chance or other, probably through the ministry of some pious person—became possessed of the word of God, of the Bible; that he perused this Book; that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory, or of worshipping images. He perhaps goes to the priest, and tells him that he cannot find these doctrines in the Bible; his priest argues with him, and endeavors to convince him that he should shut up the book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome—that is, as it is commonly expressed, the errors of that Church—and becomes a Protestant.' The italicised words—'as it is commonly expressed'—were deliberately and dishonestly omitted so as to fasten on Cardinal Wiseman a 'damaging admission' which he never made, and in order to put into the mouth of an honored dignitary of the Church the cheap and tawdry sentiments of a devotee of Exeter Hall.

(3) So far from admitting that 'those who read the Bible for themselves are led to abandon the Church of Rome,' Wiseman's whole contention is that it was *not* reading of the Bible at all that led the particular individuals referred to to Protestantism. We take up the quotation at the very point

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where it was so dishonestly dropped by this anything but scrupulous controversialist. After the words 'and becomes a Protestant,' Wiseman continues: 'Now, in all this, the man was a Protestant from the beginning; he started with the principle that whatever is not in that book cannot be true in religion or an article of faith—and that is the principle of Protestantism. He took Protestantism, therefore, for granted before he began to examine the Catholic doctrine. He set out with the supposition that whatever is not in the Bible is no part of God's truth; he does not find certain things in the Bible; and concludes that, *therefore*, the religion that holds these is not the true religion of Christ. The work was done before; it is not an instance of conversion; it is only a case of one who has lately, and perhaps unconsciously to his own mind, had his breast filled with Protestant principles, coming openly to declare them.' The man who could lift a passage out of its context and by wilful suppression make it convey a meaning directly opposite to that intended by the author is absolutely without conscience. We have only to add that our copy of Wiseman's work is at the *Outlook* Editor's service if he has any doubts as to the genuineness of our quotations, or as to the disgraceful fraud which has been perpetrated upon him and upon his readers by this Tooting exponent of 'our Protestant faith.'

CHURCH MUSIC

On the occasion of the unveiling of a mural tablet in St. Patrick's Cathedral, Melbourne, to the memory of the late Professor F. W. Beard, his Grace the Archbishop took 'Church Music' for the subject of his discourse. His Grace said: 'To-night a graceful and grateful compliment is to be paid to the memory of Professor Beard, late conductor of our Cathedral choir. It is to be paid not only by the members of the Cathedral choir, but also by the members of the Victorian Festival Choir and of the National Operatic Society. Professor Beard played many musical parts, and in each part he was eminently successful. But it is as the best exponent of correct Church music that he is honored to-night. It seems appropriate, therefore, that something should be said on the object and characteristics of Church music, both vocal and instrumental. Man, as you know, is a composite being, composed, as he is, of body and mind and soul. Between the body and the mind there is a most intimate connection, by virtue of which they act and react on one another. Hence, the senses of the body are said to be the windows of the soul. Through the senses most of our impressions, good or evil, come to the soul. Amongst the senses there is no one wider in its scope, more delicate in its perception, or more efficacious in its suggestions, than the sense of hearing. It is through this sense that musical sounds are conveyed to the mind. The cultivation of music from the very creation of man, and the cultivation of sacred music from the foundation of the Christian Church, prove how efficacious it was regarded in ministering to pleasure or spiritual profit, in every stage of man's existence. Cardinal Newman bids us to think on 'the emotion which some gentle, peaceful strain excites in us, or how soul and body are rapt and carried away captive by the concord of musical sounds.' The attraction of many a Roman citizen, as he walked along the Appian Way, was arrested by hearing sweet sounds seemingly proceeding from the bowels of the earth, and he was lost in amazement if he did not know that

The Early Christians Sang Hymns

and canticles in their religious assemblies, in the worship of God, or in honor of the martyrs, whose bodies were interred in the Catacombs. So early and so universal was the use of music to give higher expression to the human voice or more pleasure to the human ear, that we may regard it as a natural instinct. Hence, from the very beginnings of the Christian Church music was used and prized as a valuable auxiliary. Thus we read of the establishment of a school of music in Rome by

Pope Sylvester early in the fourth century. Before the close of that century St. Ambrose had reduced Church music to a definite form, in what came to be known as the Ambrosian Chant. But it is to St. Gregory the Great, two centuries later, we owe a reformed and codified Plain Chant, which reduced the music of the Church to one harmonious whole. He prescribed rules which should be observed in rendering the musical services of the Church. He compiled the Antiphonarium, which contains the chants of the different parts of the Mass as sung at the present day, and is known as the Gregorian Chant. He had it chained to the High Altar of St. Peter's, in Rome, in order that it might remain an exemplar of the authorised chant of the Church.

But the introduction of counterpoint in the thirteenth century had a double effect. On the one hand, it served to give greater variety and sweetness to the harmonised Masses, which were set for different voices; and, on the other, it opened the way to the introduction of florid and figured music entirely inappropriate for the solemnity and sacredness of the liturgical chant of the Church. So great was the abuse that the Council of Trent repudiated the innovation (1562), and two years later Pius IV. appointed a Commission of eight Cardinals to suggest means of remedying the prevailing abuse. Fortunately, St. Charles Borromeo was a member of the Commission, and by his influence the prohibition of all harmonised music in the Church was not imposed. St. Charles Borromeo was anxious to prove that harmonised chants might be made by a master-mind quite consistent with the most appropriate Church music. He, therefore, turned to a composer commonly known as Palestrina (from the place of his birth), who was then conductor of the choir at St. Mary Major's in Rome, and requested him to compose a Mass which might serve as a model of

Grave, Reverent, Devotional Church Music.

Palestrina did so, and the Mass of Marcellus II., the Pope to whom it was dedicated, is said to be 'the most solemn and the most truly devotional Mass that has ever been dedicated to the service of the Church.' This is said to have been the golden age of ecclesiastical music.

Later on an extremely florid style of music was introduced by such composers as Haydn, Mozart, Weber, and Rossini. According to the custom of the time, they composed Masses as well as secular music. Unfortunately, in treating sacred themes they subordinated the words to the music, instead of making the music the expression and inspiration of the words. But again a great reformer appeared in the person of Canon Francis Xavier Witt. From Ratisbon radiated the reform. Then the Society of St. Cecilia was established, and from this centre it spread throughout the Continent of Europe. But the greatest of

Church Music Reformers

will probably prove to be the present illustrious Pontiff, Pius X. In a well-known Motu Proprio he has laid down the lines for permanent reformation. He has eliminated all the music that was inappropriate for Church purposes, and he has brought into distinct view the music that can be used with profit to the people, dignity to the Church, and glory to God on high. Continuing, his Grace said that the object of Church music was to illustrate and impress the meaning and sentiment of the words on the mind. Hence, appropriate Church music, instead of distracting the mind, fixed it on the words. If there was any distraction, if it was the music rather than the words that affected one, then such music lacked the true liturgical spirit. There was so-called Church music in which the words—often much dislocated to suit the purposes of the composer—were simply used as so many pegs to hang harmonies upon. It was essential, however, that the music should always be subordinate to the words it accompanied. The Church had always been at pains to cultivate the most appropriate music.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 13.

His Grace Archbishop O'Shea left for the Taranaki district last Thursday.

The Catholic Club held a very successful euchre party in St. Patrick's Hall on last Wednesday evening.

Bros. J. J. L. Burko and M. Walsh, representatives from St. Patrick's branch of the H.A.C.B. Society on the Friendly Societies' Dispensary Board, have been elected by that body to the executive of the board.

The Wellington Catholic Education Board met last Wednesday evening under the presidency of his Grace Archbishop O'Shea, the Ven. Archdeacon Devoy being also present. Amounts totalling over £200 were passed for payment. It was decided to arrange, if possible, a picture entertainment in the Town Hall to augment the fund.

The New Zealand Rugby team to visit California includes two old St. Patrick's College boys—Messrs. Lynch and McKenzie, both of whom distinguished themselves in the game against Australia by scoring tries. The College Old Boys' Association gave them a befitting 'send-off' in the form of a dinner at Godber's, Cuba street, last Tuesday evening.

The vacancy caused at St. Anne's through the transfer of the Rev. Father A. T. Herring, S.M., to the Marist Missionary staff has been filled by the appointment of the Rev. Father Joseph Herring, S.M., of St. Mary of the Angels'. The Rev. Father Jas. Tymons, S.M., who has been temporarily relieving at Dannevirke, fills the vacancy at St. Mary's.

Cabled information was received at the Redemptorist Monastery on Wednesday that Dr. Clune, who was Superior of the Redemptorist Order in Wellington some years ago, has been made first Archbishop of Western Australia. Dr. Clune left Wellington four years back to become Superior of the Redemptorist Monastery in Perth, and two years later he was appointed Bishop of Perth.

Last Wednesday evening at St. Anne's Hall, a most successful social in aid of the schools was held. There was a large attendance, including the Ven. Archdeacon Devoy and Rev. Fathers W. J. Peoples and J. Herring. The hall was tastefully decorated for the occasion, and the arrangements reflected the greatest credit on the hardworking committee of ladies and gentlemen under the direction of the Ven. Archdeacon Devoy.

There were special services held in St. Mary of the Angels' Church last Sunday, the occasion being the first official visit of his Grace Archbishop O'Shea since his consecration. In the morning a Solemn High Mass was sung by the Very Rev. Dean Regnault, S.M., with the Rev. Father J. Herring, S.M., as deacon and the Rev. Father J. Tymons, S.M., as subdeacon. The church was again crowded in the evening, when Solemn Benediction was given by his Grace, who also preached an appropriate sermon.

The large and important parish of Te Aro has again been divided, and now made into two parishes—St. Mary of the Angels' (Boulcott street) and St. Joseph's (Buckle street). Very Rev. Dean Regnault, S.M. (Provincial), will have charge of St. Mary's with the Rev. Father Jas. Tymons, S.M., as assistant, whilst his Grace Archbishop O'Shea will still continue to administer St. Joseph's. Eleven years ago the parish of Te Aro embraced all Te Aro and South Wellington, whilst to-day the same area contains three large and important parishes, and marks the progress that Catholicity is making in the Metropolitan City.

The Sacred Heart branch (Thorndon) of the H.A.C.B. Society held a social gathering in the Guildford Terrace Schoolroom on last Friday evening after the fortnightly meeting, when about fifty persons were present. Songs were contributed by Mrs. Connor,

Misses May Curtis, I. Clisby, Una Simon, R. Leydon, and May Brogan. Supper was dispensed under the supervision of Misses E. and L. Tiller and Miss E. Brogan. Ladies being permitted to join the branch is having a good effect. Its representatives are to engage in a debate with the Catholic Club on Friday, September 26. Messrs. R. C. Flanagan, M. J. McGahey, and C. McKenzie are to represent it.

For a great number of years no Customs official in Wellington was better known than Mr. Samuel Kent, whose death occurred at his residence in Cumberland place on Monday. The deceased was born in Ireland in 1840, and was therefore 73 years of age. When he was 20 years old he came to New Zealand, and spent ten months in Wellington before going to Nelson and Otago. Seven years after his arrival in New Zealand he was back in Wellington. In 1877 he obtained employment with the Customs here as boatman, and he held the position until he was promoted to a messengership in the Department. He was 31 years in the service. Mr. Kent was a fine type of the old school. He was a man of a most genial disposition, liked by everyone, and had a fund of information relative to the happenings on the waterfront in Wellington during his long connection with the Department. When he retired four or five years ago the Customs officers in Wellington presented him with a silver watch and a set of pipes. The funeral took place on Wednesday, the body being interred at Karori, prior to which there was a Requiem Mass at St. Mary of the Angels' Church.—R.I.P.

One of the first places visited by his Grace Archbishop O'Shea after his elevation to archiepiscopal rank, was St. Mary's Star of the Sea, Seatoun, a college conducted by the Sisters of Mercy and appropriately situated overlooking the sea. The college buildings have recently been largely extended at considerable cost, and the Archbishop, who was accompanied by his Grace Archbishop Redwood and his Lordship Bishop Verdon and a large number of clergy, was enabled to see something of the home life of the institution and of the little boys who are the subjects of the motherly solicitude of the Sisters who conduct it. There have been built a new chapel, school, hall, and dormitory, making altogether an extensive pile of buildings. Love, not fear, seems to be the method applied by the patient Sisters of Mercy, and to this rule it has been found all boys readily respond. The little chapel has been decorated by the good Sisters, and the work is that of artists. White lilies of Mary, with clusters of violets at the bottom of their stems, are painted in delicate tints as a dado, and in between has been painted the monogram A.M., meaning Ave Maria. Grapes and vine leaves form the basis of the decoration of the little altar. The tabernacle is also painted with becoming taste and in keeping with the general scheme of the altar. In the reception-room are several paintings by a religious, which are of astronomical as well as artistic interest, for they are not only accurate pictures of Halley's comet as it appeared a few years ago, but are beautiful as pictures in themselves.

Wanganui

(From our own correspondent.)

September 11.

A very successful euchre party was held in St. Joseph's Hall on Thursday evening, there being a very large attendance. Prizes were won by Misses Tallis and Gebbie and Messrs. W. McTubbs and F. J. Shanley. Mr. J. Roche, as secretary, is to be congratulated on the success of the gathering.

The funeral of the late Mr. M. P. McCulloch was largely attended. The deceased was a son of Mr. G. McCulloch, late of the local branch of the New Zealand Loan and Mercantile Agency Co., Ltd. Very Rev. Dean Holley officiated at St. Mary's Church and also at the graveside. As the funeral procession left the church, the organist (Mrs. Lloyd) played the 'Dead March' from 'Saul.'

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The fortnightly meeting of St. Lawrence's (Women's) Conference of the St. Vincent de Paul Society was held on September 2 in St. Mary's Hall. Mrs. Lacey (vice-president) was in the chair, and there were also present Rev. Father Mahoney, Mrs. D. Cullinane, Miss Cullinane, Miss Kennedy, Miss Aramburn, and 18 members. Reports were received from the members appointed to visit the sick at their homes, the hospital, and the Jubilee Home. It was decided to commence the sewing meetings immediately, and in future to have them on every meeting night after the usual business had been transacted.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

September 15.

The annual appeal in aid of the Cathedral conference of the Society of St. Vincent de Paul was made on last Sunday week in the Cathedral. The occasional sermon was preached at the 11 o'clock Mass by the Rev. Father Murphy, B.A.

Writing on August 3 from St. Bede's College, Manchester, to the Very Rev. Chancellor Price, Adm., his Lordship the Bishop said that on August 4 he would visit Stonyhurst, where the famous Jesuit college is situated. From there he would return to Ireland, his movements thereafter being indefinite until October, when he was again due at Rome. He had booked his passage back to the Dominion by the Orient liner, Orsova, leaving Naples on November 1, arriving home, all being well, before Christmas. His Lordship is to be accompanied to Christchurch by the Rev. Maurice Cronin, who has been associated with the diocese of Salford, and will be attached to the Christchurch diocese.

The musical recital given in the Theatre Royal on last Monday evening by Mrs. Arthur Mead, Mr. Ernest Empson, and a number of friends in aid of Nazareth House, was an unqualified success from every point of view. There was quite a crowded audience, the Very Rev. Dean Hills, S.M., V.G., the Very Rev. Chancellor Price, Adm., and a number of the clergy being among those present. From the opening number, the 'Bridesmaids' chorus from 'Madame Butterfly,' led by Mrs. Mead, and given by thirty of her young lady pupils, the whole finely selected programme displayed to the full the artistic attainments of the participants. A pleasing feature of the event was the fact, that, with but few exceptions, the concert was given by non-Catholics, and being so well supported proves how much the general public appreciates the noble work being done here by the devoted Sisters of Nazareth.

Reporting to the North Canterbury Board of Education on his recent examination of the Sacred Heart School, conducted by the Sisters of the Missions at Addington, Mr. W. Brock, the inspector, states:— 'Satisfactory programmes are presented, showing a substantial measure of work for the period under review. The pupils are exceedingly polite and well behaved, take a serious view of their responsibilities, and in the main are bright and alert. The work in the upper classes, Standards III. to VI., is distinctly good, the pupils are well prepared, responsive, and pleasingly accurate. Written exercises are neat, and answers generally expressed in good form. Standards I. and II. are satisfactory, giving a fairly creditable performance, and promising to develop into good classes before the close of the year. Singing is pleasing, the songs being well sung. Nature study has been made interesting by well-chosen experiments.'

Timaru

(From our own correspondent.)

September 15.

A fortnight ago Rev. Father McCarthy, S.M., commenced a week's mission in the St. Andrews district. He was joined on Tuesday by Very Rev. Father O'Connell, and the services and exercises were attended by large congregations. It is said that a census of the Catholic population of the district could have been obtained at the closing ceremony.

The Rev. Father Taylor, S.M., is just now conducting a series of successful missions along the Pleasant Point railway line. A fortnight ago he was at Cave. During a part of last week he assisted Very Rev. Father O'Connell, S.M., at Albury. The attendance at the various services was a practical illustration of the faith of the people, and of their increasing numerical strength. The Albury mission was concluded by a Communion breakfast in the Albury Town Hall yesterday morning, to which over there hundred adults sat down. Rev. Father Taylor presided, and the proceedings were marked by a strong Catholic tone. Father Taylor commenced a week's mission at Fairlie last night, when the church was crowded.

The children's mission in the Timaru parish, preached by Rev. Father McCarthy, was concluded on Friday last. It is some years since a mission has been given in the Timaru parish, and great interest is consequently taken in the one which was commenced yesterday at the 11 o'clock Mass by Very Rev. Father O'Connell. This zealous missionary gave an eloquent discourse on the necessity of profiting by the special grace attached to the exercises, and pointed out the means by which the mission could be made most profitable. Rev. Father McCarthy preached in the evening on 'The value of the soul.' On both occasions the sacred edifice was crowded, and extra seating accommodation had to be procured. The mission will last two weeks, and congregational singing will be made a feature of the services.

Rakaia

(From our own correspondent.)

The bazaar, for which the Catholics of Rakaia have been working so hard for the past nine months, was opened on Saturday afternoon by Very Rev. Dean O'Donnell, of Ashburton. On the platform with Rev. Dr. Kennedy, the parish priest, was the Hon. C. A. C. Hardy, M.L.C.

Dean O'Donnell, in appropriate and well-chosen words, expressed the pleasure it gave him to be once more among his old friends. He complimented the ladies on their artistic display, and said he heartily approved of the object for which the festival had been organised.

Rev. Dr. Kennedy thanked Dean O'Donnell in his own name and that of the congregation for coming to open the festival, and at the conclusion of his remarks called for cheers for the Dean and the Hon. C. A. C. Hardy.

The bazaar was held in the Town Hall, a building admirably suited to the purpose, and the stalls were tastefully and artistically decorated. The pictures for the art union were on exhibition. The art union has been fixed for November 28. The stalls were divided amongst the ladies of the districts comprising the parish, and were as follow:—

Rakaia—Mesdames J. O'Connell, A. J. Muller, P. Brown, and Misses Muller (2), Langley, Duncan, Minis, and B. Hinds.

Mitcham—Mesdames T. Moreland, J. Moreland, J. Brown, McAnulty, and Misses Hinds and McAnulty.

Dorie—Mesdames M. Dolan, P. Dolan, and Misses M. Hinds, Hoban, Dolan, and McCrenor.

Refreshment—Mesdames Delargey, Marshall, Callaghan, Tully, and Hillgrove.

Produce—Mesdames Dunlea and Sheehan.

Flowers and Sweets—Miss J. Hinds.

Miss J. Hinds was general secretary. A message from Mr. Dickie was read expressing his regret at his inability to attend, and wishing the bazaar every success. The result of the first afternoon and evening far surpassed the expectations of even the most sanguine, and everyone is confident of realising a sum large enough to warrant an early commencement of the projected school and convent.

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DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

Right Rev. Mgr. Brodie left by express train last Sunday night for Wellington on a business visit, which he anticipates will take about ten days.

The work of enlarging the Sacred Heart Church, Ponsonby, is nearing completion, and much additional and needed room will be afforded the ever-growing congregation of the western suburb.

At the meeting of the Holy Family confraternity last week Rev. Father Ormond dealt with the Edict of Constantine, and the great results which followed therefrom.

A lecture, 'In the days of Robert Emmet,' by Mr. J. J. Sullivan, will be delivered in the Concert Chamber of the Town Hall on Thursday evening. The proceeds will be in aid of the Sisters of St. Joseph.

Rev. Father Roche, of Sydney, arrived from Rotorua last Friday, and stayed at the Cathedral presbytery while here. He preached a fine sermon on the Blessed Sacrament before a large congregation. He left this evening for Australia.

His Lordship the Bishop has issued a circular letter, which was read at the Masses and Vespers on Sunday, concerning the due celebration of the commemoration of the freedom granted to the Church by the Edict of Constantine.

Rev. Father Carran, parish priest of Ormond, who has been absent in Australia for some months in quest of health, returned last evening from Sydney. Father Carran's numerous friends will learn with regret that his health is not yet fully restored, but it is hoped this will soon be the case.

The *Auckland Star* had another excellent leader last Saturday, dealing with Lord Loreburn's suggested conference between parties at Home on autonomy for Ireland, in the course of which it characterised the proposal as inopportune and unstatesmanlike, and if agreed to by Liberals would result in their effacement politically for the next generation.

Eden Terrace by a poll of the ratepayers voted against joining Auckland City last Saturday. The question was not decided on the merits of Greater Auckland, but on that of the Saturday half-holiday, as shops may keep open that day in Eden Terrace, but if the district joins the city this will not be the case. Two years must elapse before another poll can be taken on the question.

At the 7.30 o'clock Mass on Sunday morning at St. Benedict's, a most edifying sight was witnessed, when hundreds of men approached the Holy Table. The whole of the seating accommodation in the centre aisle was filled with the men of the parish. Right Rev. Mgr. Gillan, V.G., celebrated the Mass and gave Holy Communion, and to him, his assistants, and the parish generally, such a magnificent display of faith must be most encouraging. Every second Sunday of the month this edifying sight is seen at St. Benedict's.

Hamilton

(From our own correspondent.)

A special meeting of St. Mary's Young Men's Club was held last Friday evening to fill several important offices in the executive. The result of the election was as follows:—Treasurer, Mr. E. Dold, in place of Mr. I. Lynch, who has been transferred from the district; vice-president, Mr. Carrol Cussen, in place of Mr. M. O'Leary, who has resigned; collector, Mr. James Shanaghan. A vacancy on the general committee of the executive was filled by the election of Mr. B. Cassidy. The voting in many cases was very close; and with the infusion of new blood into the executive, it is expected that the club will make even greater progress than in the past.

The parishioners attended in large numbers in St. Mary's Hall, Hamilton, on the occasion of a hearty welcome, tendered to Very Rev. Dean Darby on his return after a short holiday in the South Island. A very fine musical programme was arranged, in which the following took part:—Mrs. Towsey, Miss Valerie Collins, Miss Dulcie Hulme, Messrs. O'Malley, Lundon and Jordan.

A short address was given by Father Murphy, of Cambridge, who had charge of the Hamilton parish during the Dean's absence. Father Murphy pointed out that the welcome was whole-hearted and came from every section of the parish, as the signatures to the formal address would show. The speaker said that long after the Dean had passed away his work would remain by reason of the valuable Church properties he had acquired, the magnificent structures he had erected on them, and the spiritual good he had worked. He concluded by wishing the Dean many happy years of spiritual labor.

Mr. Hair, who spoke on behalf of the people, wished the Dean to understand that what the public had done in the past was but a small token of what they were prepared to do in the future. He would like their revered pastor to understand that the parishioners recognised that they had, in the past, left too much on his shoulders, and were determined to lighten his burdens in the future.

Mr. C. Lafartey proposed a hearty vote of thanks to Rev. Father Murphy for the care and interest he had taken in the people during the Dean's absence.

Mr. E. de V. McGarrigle, on behalf of the committee, then read the following address, which was afterwards handed to the Dean:—

Very Rev. and Dear Dean,—As a token of affectionate loyalty we, your parishioners, avail of this opportunity to convey to you our appreciation of your good work in our midst. For more than twelve years you have labored amongst us, and we are thankful to God that Heaven has shed its benign blessing on your efforts. Your zealous labors on behalf of our parochial schools, in the necessary work of Catholic organisation, and the deep abiding interest you have ever shown in our welfare, merit our grateful thanks and demand the loyal assistance and co-operation of us all. To your zeal and foresight, under God and His Holy Mother, are mainly due the magnificent church and deanery which adorn our parish to-day, and the property on which the buildings are erected. The success which you have achieved in the administration, and the grand priestly example you have always placed before us, fill us with admiration, and is a golden link in the chain which binds priests and people together in this young nation. In the faithful performance of your varied sacred duties you have never been wanting, and our prayers and wish is that God may spare you for many years to come to guide the destinies of the parish and be to each and all a faithful father and pastor.

Signed on behalf of the parishioners—ANDREW CASEY, EDWARD DE VENNY MCGARRIGLE (committee), THOS. DILLON (St. Mary's Catholic Club), ANGELA MADELEINE SWANN (Children of Mary), AUGUSTINE B. CASSIDY (church collectors), JOSEPH DUFFY (Catholic Federation), KATHLEEN M. MCGARRIGLE (choir).

Hamilton, September 8, 1913.

Dean Darby, on rising to reply, was loudly cheered. He said he was glad to be back with his people, and was pleased to tell them that distance did not break the tie between pastor and people. He went away without telling them and had returned in a like manner, but out of their generosity of heart they had given him a formal welcome home. This welcome, by reason of its quality, would befit even a bishop, and bishops expected great things. The spirit of faith, of unity, and generosity that they had shown him that night made him feel new life, and filled him with a determination to carry on his arduous parochial duties.

The evening proved most enjoyable, and at the conclusion cheers were given for the Dean. The accompaniments were played by Mr. C. Towsey and Mr. G. H. Gittos.

Oamaru

(From our own correspondent.)

September 15.

Among the results of the musical knowledge examinations in connection with Trinity College, held here in June last, the following are of interest:—Higher local division—V. Rankin (Miss Cartwright, A.T.C.L., L.A.B.), 85 (honors). Intermediate division—E. Ram-

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say (Miss Cartwright), 86 (honors); K. Oakden (Miss Cartwright), 80 (honors); M. Currie (Miss Gilligan, certificated pianiste), 70. Junior division—E. Kibblewhite (Miss Gilligan), 94 (honors). Preparatory division—F. Fodie (Miss Gilligan), 100; L. Sampson (Miss H. Cartwright, L.T.C.L.), 100; F. Matches (Miss Cartwright, A.T.C.L., L.A.B.), 98; E. De Courcey (Miss Gilligan), 96; J. Sumpter (Miss Gilligan), 96; N. Crisp (Miss Cartwright), 94; M. Oliver (Miss Cartwright), 93; R. Farquharson (Miss Cartwright), 92.

I regret to have to chronicle the death of another of the old identities of this parish in the person of Mr. Jeremiah Barry, who passed away in a private hospital last week, after a serious operation, at the age of 72. Mr. Barry was a native of County Cork, and had been connected with the local Railway Department for a number of years.—R.I.P.

ARCHDIOCESE OF PERTH

A cablegram from Rome reached Melbourne on September 2 conveying the news that his Holiness the Pope had raised Perth to the dignity of an archbishopric, and appointed the present Bishop, Dr. Clune, Archbishop of the new see. His Grace, who is at present in Ireland, attended the Eucharistic Congress at Malta a few months ago, and presided over many of the conferences of the English-speaking sections. Arriving in Rome he had the privilege of the first audience granted by the Holy Father after his illness to a visiting prelate.

The new Archbishop was born on January 6, 1864. His birthplace was Aughrin, Ruan, near Ennis, County Clare. He entered All Hallows' Foreign Mission College, Dublin, at the age of seventeen, and took first place in his class at once. He was a prize-man all through his course. The young levite was ordained on June 24, 1886, and came to Australia by the Garonne. He labored in the Goulburn diocese as secular priest till 1893, when he went to Ireland to join the Congregation of the Most Holy Redeemer. He was professed on September 30, 1894, and returned to Australia about the time the Perth house of the Order was founded. He gave missions throughout Western Australia, and founded the house of Mt. St. Gerard, Oriental Bay, Wellington. His Grace's brother (the Very Rev. Father Francis Clune, C.P.) is Superior of the Passionist Retreat, Marrickville, Sydney. He was appointed rector of Perth Redemptorist House about four years ago, and was consecrated Bishop of Perth in St. Patrick's Day, 1911, the late Cardinal Moran being the consecrating prelate.

Messrs. White and Sons, of New Plymouth, have a timely notice regarding silks for spring and summer wear in this issue. The firm will forward patterns to any address in the Dominion. Please mention the *Tablet* when ordering.

MUSIC EXAMINATIONS

ST. DOMINIC'S COLLEGE, DUNEDIN.

The following are the results of the theoretical examinations held at St. Dominic's College in June:—
Associated Board of the Royal Academy of Music and the Royal College of Music.—

Local Centre Examinations.

Advanced grade—Elsie Paton, 127.

Rudiments of Music.—Violet Brown, 98; Rita Falconer, 93; Kitty Ardagh, 92; Rosalia Chiaroni, 90; Rena Ralph, 79.

School Examinations.

Higher division—Irene McGrath, 121.

Lower division—Margaret Macdonald, 140 (distinction); Mary Edwards, 118.

Trinity College of Music.

Senior grade—Alice Mullen, 97 (honors); Kitty Ardagh, 89 (honors); Vera Hannan, 83 (honors); Anna Thomas, 82 (honors).

Intermediate grade—Renetta Rings, 92 (honors); Dorothy Sweeney, 87 (honors); Isa Brown, 86 (honors); Alma Woodhouse, 85 (honors); Florence O'Driscoll, 80 (honors); Vera Salmon, 69.

Junior grade—Gertrude Harris, 100 (honors).

ST. PHILOMENA'S COLLEGE, SOUTH DUNEDIN.

The following students of St. Philomena's College, South Dunedin, were successful in the theoretical examinations held in June in connection with the Trinity College of Music, London:—

Advanced intermediate grade—Priscilla E. Hargreaves, 81 (honors); Margaret M. Walsh, 76.

Advanced junior grade—Cecelia Noonan, 77; Marie McMahon, 68.

Junior grade—Imelda Keyes, 69; Monica Rodgers, 66.

Preparatory grade—Brigie Meade, 91; Doris Orange, 90; Mary Deegan, 85; Edna Gunn, 73; Norah Cantwell, 67.

ST. JOSEPH'S CONVENT, PORT CHALMERS.

The following are the results of the theoretical examinations held in June, at St. Joseph's Convent, Port Chalmers, in connection with the Trinity College of Music, London:—

Advanced intermediate—May O'Halleran and Eileen McKewan.

Advanced junior—Honors: Victor Murray, 100; Ida Johnson, 96; Louisa Smith, 87; Runa Knewstubb, 87. Pass: Edna Hardy, 73.

Preparatory—Honors: Lily Percy, 94; Nellie Stephenson, 85; Lydia Percy, 82. Pass: Dorris Campbell, 78.

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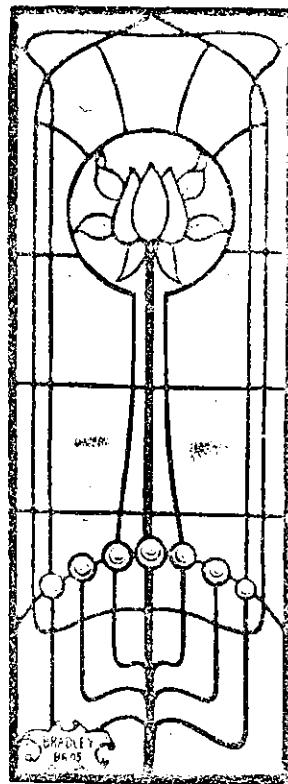
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PRODUCE

Messrs. Donald Reid and Co. report:—

Oats.—There is no quotable change in the market. Prime Gartons and sparrowbills are in fair demand for milling purposes. Shippers have some inquiry for lines of A and B grades for export, but in most cases sellers' reserves are too high to allow of business. Stocks in store are not heavy, and choice lines are moving off to supply seed orders. Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1d to 2s 2½d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Potatoes.—Moderate supplies are coming forward. For really well-conditioned lots there is fair demand at late quotations, but indifferent quality is almost unsaleable. Best table potatoes, £2 10s to £2 15s; medium to good, £2 to £2 5s per ton (bags included).

Chaff.—Prime oaten sheaf commands ready sale on arrival. The demand is almost entirely for best quality, and during the week we have quoted a considerable quantity ex store and ex truck.

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, September 16, 1913, as follows:—

Oats.—There is very little change to report. There is an inquiry for A and B grade Gartons, but vendors' prices are too high to admit of business. Quotations: Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s to 2s 2d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—There is a fair demand, millers being buyers of all choice lots. There is also a good demand for whole fowl wheat. Quotations: Prime milling velvet, 4s to 4s 2d; velvet ear, 3s 9d to 3s 10d; Tuscan, 3s 7d to 3s 9d; best whole fowl wheat, 3s 4d to 3s 6d; medium to good, 3s 1d to 3s 3d; broken and damaged, 2s 1d to 2s 3d per bushel (sacks extra).

WOOL

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

Rabbitskins.—We held our weekly sale yesterday when we offered a very large catalogue. Competition was very keen and prices were fully up to late rates. Quotations: Prime winter does, to 39½d; good, 33d to 37d; second winter does, 26d to 31½d; prime winter bucks, to 28½d; good bucks, 22d to 24½d; incoming winters, 18½d to 20d; autumn, 17½d to 18½d; early autumns, 16d to 17d; outgoing winters, 16d to 17½; best racks, to 13½d; light racks, to 12½d; winter hawk torn, 16d to 17½d; hawk torn, to 12d; small, to 9d; best winter blacks, to 49d; good, 40d to 45d; autumn blacks, 30d to 36d; fawns, 24d to 27d; hareskins, to 20½d per lb. Catskins, to 13½d each. Horsehair, 17d to 18½d per lb.

Sheepskins.—There was a good attendance of buyers at to-day's sale and owing to the rise in the London market bidding was very brisk although prices did not show a material change. Quotations: Best halfbred, 8½d to 8¾d; good, 7½d to 8d; inferior, 5½d to 6½d; best fine crossbred, 7½d to 8¾d; best coarse crossbred, 7½d to 8½d; medium to good, 5½d to 6¾d; best merino, 6½d to 7¾d; medium, 4½d to 6d; best pelts, 4½d to 5¾d; inferior, 2d to 3½d per lb. Broken and damaged skins, 5d to 6d.

Hides.—We held our fortnightly sale on Thursday when we offered a good catalogue. Competition was very keen and prices were very firm at last sale's quotations. Quotations: Extra stout heavy ox hides, 9d to 9½d; stout heavy, 8½d to 8¾d; heavy, 7½d to 8½d; medium, 7d to 7½d; light weight, 7¾d to 8d; extra stout heavy cow hides, to 8¾d; stout heavy, 7½d to 8d; medium, 7½d to 7¾d; light, 7½d to 7¾d; damaged and inferior cow and ox hides, 5½d to 6¾d; bull and stag hides, 5¾d to 6½d; best calfskins, 10½d to 10¾d; medium, 9½d to 10d; damaged and inferior, 5d to 8¾d per lb.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

The Convent School, Darfield, conducted by the Sisters of Mercy, was examined on August 19 by Mr. Owen, Education Board inspector, who, in his report, says: 'Generally speaking, this school is in a satisfactory condition. The written tests were carefully done, and in most of the oral work the intelligent answers of the children showed that they had been well trained. Reading and recitation are good subjects throughout. The Primer classes have covered suitable programmes of work, and all the tests submitted were of a satisfactory nature. The children are attentive, and the discipline is commendable.'

St. Joseph's School, Papanui, conducted by the Sisters of Mercy, was examined on August 13 by Mr. Mayne, Education Board inspector, who, in his report, says: 'Drawing, composition, and sewing are commendable in nearly all the classes. Reading, arithmetic, and recitation are generally satisfactory. The lower department, which consists of Standards II., I., and Primer classes, makes on the whole a pleasing appearance. Nature study is taught on satisfactory lines. The pupils throughout the school are orderly, attentive, and well-behaved.'

Greymouth

(From our own correspondent.)

The West Coast Competitions start on Monday next, the 22nd inst., and give every promise of being as successful as ever. The St. Columba Club's representatives are hard at work of late, and intend putting up a good fight to retain the Russell Cup. The club meetings of late have all been devoted to competition work, and as the hall has been doing service as a church, all social functions have had to be abandoned in the meantime.

The supporters of Mr. M. Hannan made him a presentation of a well-filled purse of sovereigns at the Opera House last week, and Mrs. Hannan a handsome piece of silver. The much discussed sectarian cry was dealt with by Mr. Hannan in a very few words. He said that although he had had time to cool down, he had not changed his views on the tactics used at the late election. A special feature of the concert, held in conjunction with the presentation, was the success of a young artist (Miss Coughlin, of Sydney), who has been engaged by the local convent to teach the violin and elocution. This young lady, who received a very flattering reception, had to respond to two encores for the violin solo and three encores for a recitation. She is a decided acquisition to the teaching staff of the local convent.

There are people who are pessimistic about the future prospects of the West Coast, but this cannot be said of the Catholic portion of the community. The new presbytery and the additions to the church show that Very Rev. Dean Carew and his congregation have bright hopes for the future, of the Coast, and evidently the good Sisters of the local convent hold similar views, as I understand they are contemplating the addition of a storey to St. Patrick's School. The present building, which is of brick, was erected ten years ago, and contains three very commodious classrooms, but of late the accommodation has been severely taxed, and, to overcome this difficulty, the good Sisters have conceived the idea of adding a storey to the present building. It is a very interesting study to note the progress of Catholic education in the Grey parish, and I think Very Rev. Dean Carew can say that for Catholic educational facilities, the Greymouth parish is second to none in New Zealand. We have three schools in Greymouth—Marist Brothers, St. Mary's, and St. Patrick's (secondary),—and one each at Cobden, Runanga, and Brunner, all of which are controlled by Sisters from the local convent. The repeated success of pupils from our schools is very pleasing to all concerned, and the annual reports of the Grey Education Board's inspector bear ample testimony to the high state of efficiency in which our schools are kept.

3 MARVELLOUS BARGAINS! At the Extension and Expansion Sale

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4 Diamonds and 3 Rubies or Sapphires, £8/10/-



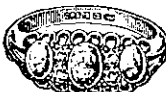
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'The Church and Socialism'

THE QUESTION OF THE HOUR.
(Published by A.C.T.S.)

By J. A. Scott, M.A., LL.B., Editor of *New Zealand Tablet*.

A Queensland priest writes: 'In my opinion you have struck just the right attitude.'

Says the Melbourne *Advocate*: 'The theme is one of the most important of our day to Catholics, and the pamphlet well deserves to be read and preserved by every member of the Church.'

ITEMS OF SPORT

FOOTBALL.

Fine weather, though dull and cold, was experienced for the Rugby match Wellington v. Canterbury, which was played on Lancaster Park in the presence of a capital attendance on Saturday. The match resulted in a win for the visitor by 6 points to 3.

Heavy showers during the night made the ground for the Association football match between Otago and Southland, played on Saturday at Invercargill, very sloppy. Otago had the best of the game from the start, and scored 6 goals to 1 by their opponents.

The Rugby match Wellington B v. Wanganui on Saturday at Wellington proved a good thing for Wanganui, who won by 17 points to 3. The local team were weakened by the loss of men playing against Canterbury. The local men put up a bit of a fight in the first spell, and half-time arrived with the scores 3 points all. In the second spell the local men faded away, Wanganui handling the ball much better than their opponents.

Although all recognise that in a football match every man on the scoring side has a chance in the credit of the score (writes a Timaru correspondent), it is generally agreed that the man who actually registers the score is nearly always entitled to a little more credit than others. Catholics may be interested to know that 24 of the 30 points scored by the All Blacks on Saturday week were registered by Catholic players. Lynch scored three tries, McKenzie two, Roberts one, and the latter converted three tries. Surely the Wellington teachers, who object to Catholic boys taking part in school Rugby, do not wish to keep such men as these out of New Zealand's national game.

The first round of the Clarke Cup (a knock-out competition) was played last Saturday, when St. Mary's and Gordonton drew, no points being scored by either side (writes our Hamilton correspondent). It was one of the best games played this season, despite the unfavorable weather. Roach (a junior player) and Burton were the mainstays of the forwards, while in the backs the consistent Murphy played a sterling game. One of the best backs on the ground was Mathieson, a junior player. It is a fact this season that the senior team invariably makes a good showing when strengthened by a few juniors, and were the juniors available to choose from in the remaining matches, I think they would have no difficulty in winning the Clarke Cup. On the 27th inst. St. Mary's juniors meet Frankton in the final for the championship. St. Mary's are now in training, and they may be depended upon to do justice to the Green and White colors in the deciding match.

The Australian team met New Zealand at Carisbrook on Saturday for the second test match, and suffered defeat by 25 points to 13. It was, however (says the *Otago Daily Times*), defeat with honors, and the margin of points in New Zealand's favor does not accurately represent the run of the play or prove such marked superiority by the New Zealand team. In the first spell the Australians more than held their own, and clearly outclassed New Zealand in the quality of their football. The visitors had the advantage of combination, and the harmony was almost perfect. The backs gave a splendid exhibition of passing, delighting the spectators with the adroitness of their handling and the crispness with which they executed intricate movements on attack and defence. The infinite variety of the Australian back play generally and the brilliant exhibition of Wood at half were delightful features of a game which otherwise was below test match standard. The Australian forwards were not in the same class as the backs, and in the second spell they let down badly. Then, too, Australia was unfortunate in having O'Donnell (front rank forward) crippled, and lost the ball in the scrums. New Zealand played with no combination in the first spell, both backs and forwards failing to find their game. In the second spell there

was a marked improvement in the harmony of the Blacks, whose forwards took a power of stopping in the combined rushes, and whose backs handled the ball with greater freedom. The contest at the finish resolved itself into a battle of styles, New Zealand forwards v. Australian backs. The ground was in good order, though on the heavy side, but the conditions generally were from a New Zealand viewpoint well high perfect. The attendance was about 8000.

ST. PATRICK'S COLLEGE OLD BOYS.

Many 'old boys' of St. Patrick's College (writes our Wellington correspondent) have shone as stars in the football firmament. The two most before the Rugby public during the past week have been Messrs. T. Lynch and J. McKenzie, who are members of the touring All Black team, which left for California in the Willochra on Friday. To bid them a pleasant farewell the Old Boys' Association of St. Patrick's College on Tuesday tendered them a complimentary dinner. Mr. M. J. Crombie presided in the unavoidable absence of Very Rev. Dr. Kennedy. The toast of the school, responded to by the Rev. Father Eccleton, S.M., was proposed by Dr. Cahill, who, after referring to the part played in Rugby football by 'St. Pat's,' expressed the hope that the present All Blacks would maintain the great reputation for play and behaviour that New Zealand footballers had held ever since the Maori team went Home in the eighties.

The toast of the evening, 'Our guests,' was proposed by the chairman. Mr. Crombie also referred to the part played by St. Patrick's to firmly establish Rugby among the younger generation. Touching upon the names of some famous ex-St. Patrick's College footballers, he mentioned Diamond (Victorian captain), Dr. McEvedy (British international), Dr. O'Brien (British international), Redwood (Australian representative), and Messrs. McKenzie and Lynch, the guests of the evening. He mentioned the interesting fact that the college had also an 'old boy' in the famous All Black team of 1905, in the person of Mr. Eric Harper. On behalf of the gathering, he presented Messrs. McKenzie and Lynch each with a suitably engraved silver cigarette case. Both recipients made feeling responses.

It was announced during the course of the evening that an 'old boy' (Mr. Reginald L. Evatt) had presented a cup to be played for every year by the past and present students. On the preceding Wednesday, the present boys defeated the 'old boys' after a really enjoyable game by 25 points to 14. The *Post* critic in a comment upon the game considers that the present boys had one of the strongest scratch sides possible to form in Wellington opposed to them, that they played a clean, scientific game, and one that was quite up to the standard set in the recent college tournament (in which St. Patrick's boys did not participate). Dr. McEvedy, on behalf of the 'old boys,' took the opportunity of challenging the present boys for a return match—the first for the cup. The challenge was promptly accepted the Rev. Father Eccleton, who is football master at St. Patrick's College, and the return match will probably be played on Saturday next.

The following toast list was honored:—'The King' (the chairman), 'Our guests,' proposed by Mr. Crombie, and responded to by Messrs. Lynch and McKenzie; 'The school,' proposed by Dr. Cahill, and responded to by Rev. Father Eccleton; 'The present boys,' proposed by Dr. McEvedy, and responded to by Mr. P. McCarthy; 'The Wellington Rugby Union,' proposed by Mr. J. P. Ryan, and responded to by Mr. W. G. Talbot; 'The ladies,' proposed by Mr. C. Gamble, and responded to by Messrs. C. Hodgins and R. Evatt; 'The press,' proposed by Mr. F. Bourke, and responded to by Messrs. Vernon Haydon and O'Brien. The proceedings were interspersed with enjoyable musical items, contributed by Messrs. D. Twohill, J. Spillane, R. Miller, and J. Sweeney.

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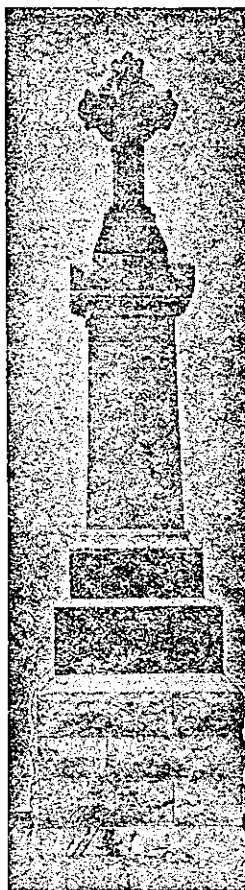
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MARRIAGE

WALSH—HAND.—On July 30, 1913, at St. Patrick's Basilica, South Dunedin, by Rev. J. Delany, Christopher George, eldest son of Mr. T. J. Walsh and grandson of the late Christopher Marlow, to Mary, eldest daughter of Mr. H. Hand, Milton.

DEATHS

KENT.—On September 8, 1913, at his residence, 2 Cumberland place, Wellington, Samuel, dearly beloved husband of Kate Kent; aged 73 years (late H.M.S. Customs). R.I.P.

SHERKI.—At Inglewood, on August 23, 1913, John Sherki, native of Poland; aged 72 years.—R.I.P.

IN MEMORIAM

CARD.—In loving memory of our dear mother, who died at Featherston on the 22nd September, 1912.—Inserted by her affectionate family.

CATHOLIC FEDERATION

Applications are invited from Members of Catholic Federation for the Position of SECRETARY. Salary, £200 (two hundred pounds) per annum and travelling expenses. Successful applicant must be prepared to take up his residence in Wellington. He must be a capable organiser.

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MANAGER, *Tablet*, Dunedin.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, SEPTEMBER 18, 1913.

TO STUDY THE SOCIAL QUESTION



N the very wide range of interest and activity which Catholic journalism of the present day embraces there are two objects which we have specially at heart and which every thoughtful Catholic editor and Catholic priest must necessarily have very much at heart—the extension of the usefulness of our young men's clubs and the promotion amongst our Catholic people of a close and definite study of the social question. In regard to the latter—the urgent and pressing necessity for a thorough and widely-diffused knowledge of the true principles of social economics—there is now no room for two opinions. Socialism is being preached and printed and propagated in every conceivable way and in every possible direction; and it makes its insistent and alluring appeal to Catholics as to others. So far Catholics have been fairly well instructed in regard to the moral—and even economic—objections to which the principles of Socialism, strictly so called, are indubitably open; but something more than this purely negative and destructive attitude is obviously necessary. To the Catholic criticisms and objections the Socialist naturally replies: 'Well, since you reject Socialism, what do you propose to put in its place? Where are your principles? and what are your plans and proposals for easing or removing the burdens under which in every country, in greater or less degree, the great mass of the people labor as the result of the capitalism, monopolies, and cut-throat competition of our existing social and industrial system?' These are entirely reasonable inquiries; but if the Catholic layman is to be in a position to answer them he must be prepared to give himself to some measure of serious and definite study of the question.

*

With these considerations in mind, we have decided to initiate a movement which, if supported to any tolerable extent by our young men, will in a notable degree accomplish both the objects above referred to. It is nothing more nor less than the introduction into New Zealand of the system of study and examinations in social science and political economy carried out in England by the Catholic Social Guild, which now undertakes to grant passes, certificates, and diplomas to the Catholic student who, by scientific knowledge proved by examination, qualifies for these distinctions.

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As we explained some time ago, the Catholic Social Guild was inaugurated at a conference summoned by the Catholic Truth Society and held at Manchester some four years ago. The objects of the guild are officially defined to be: (1) To facilitate intercourse between Catholic students and workers; (2) to assist in working out the application of Catholic principles to actual social conditions; and (3) to create a wider interest among Catholics in social questions, and to secure their co-operation in promoting social reform on Catholic lines. In order to furnish definite lines of work, the guild has devised a scheme in accordance with which three separate courses of study are mapped out, examiners appointed, and certificates and diplomas granted to those who gain a given percentage of marks. Each course is divided into two stages, each of which covers one year's work; and the courses are: (A) Economic Theory (Elementary and Advanced); (B) Social and Industrial History; and (C) Some Social Problems of the Day (First and Second Year). A fair idea of the character of the work done may be gathered from the syllabus for the year ended July, 1913. It will suffice for our present purpose to give the syllabus for the first course only, which is as follows: Study-Subject A.—Economic Theory. I.—Text-Book—*The Elements of Social Science and Political Economy*, Dardano. (Gill and Son, Dublin. 3s 6d, discount 2s 8d). II.—Books of Reference—(a) *The Science of Wealth*. J. A. Hobson. (Home University Series. 1s net.) (b) *Social Duties of Catholics*. Devas. (C.T.S., 3d.) (c) *The Pope and the People*. (C.T.S., 1s.) Containing Encyclicals of Leo XIII. on (1) The Condition of the Working Classes. (2) The Duties of Christians as Citizens. (3) Christian Democracy. The Board of Examiners consists of the following, who are all well-known and recognised authorities on social and economic subjects:—Right Rev. Mgr. Parkinson, D.D., Ph.D.; Rev. Thos. Gerrard; Rev. Michael Maher, S.J.; Rev. Thos. Wright; A. P. Mooney, M.D.; Leslie A. Toke, P.L.G.; F. F. Urquhart, M.A., Fellow of Balliol; Miss G. Broughton, L. School of Economics; Mrs. V. M. Crawford, P.L.G. The questions are set as follows:—One half on the given text-book and the other half on the books recommended for a collateral course of study. Any student who has passed in either an Elementary or Advanced Course of any one Study-subject is entitled to a Pass; any student who has obtained Passes in the Elementary and Advanced Courses of any one Study-subject is entitled to a Certificate; and any student who has obtained Certificates for all three Courses A, B, and C is entitled to a Diploma.

Knowing something of the working of our young men's clubs and of the splendid material which is to be found within their ranks it seemed clear to us that such work as is outlined above could be easily and successfully taken up as a side line to their regular literary programme; and we put ourselves in communication with the secretary of the C.S.G., Mrs. Philip Gibbs, and with the energetic and enthusiastic co-secretary, Father Thomas Wright. Both write that they are delighted with the suggestion, and consider it entirely feasible. The only important point to be arranged is as to the holding of the examinations; and this does not present any insuperable difficulty. Not because we have not already plenty to do, but merely to give the movement a start and to show our deep personal interest in the work, we have ourselves undertaken to act personally as supervisor of the examinations for the Dunedin district, and have agreed, also, to act as general representative of the C.S.G. in New Zealand for the purpose of making arrangements for the examinations in other centres until such time as a more complete machinery can be organised. The C.S.G. have given us a free hand in the matter of arranging the examinations providing that we undertake to hold them not later than the back end of August; and have assured us that the Examiners will be pleased to examine all papers sent through us or by us. The point of present importance is that we should have as soon as possible some idea of the probable

number of candidates, so that we may be able to give our Catholic booksellers some approximate estimate of the number of text-books that are likely to be required. Will, therefore, the members of our Catholic clubs, Catholic Federations, Newman Societies, and Catholic laity generally (men and women) who are willing to take advantage of the opportunity to take up this invaluable course of study kindly send us their names at earliest convenience? In so doing they will not, of course, bind themselves to anything; but early information as to their probable intentions will furnish us with a rough indication as to where and to what number books will be required. The names of the text-books prescribed for the current year, ending July, 1914, have not yet reached us, but we expect to have them certainly not later than the end of next month; and the information will be published in our columns at the earliest possible date. The only condition imposed on candidates to which reference need now be made is the payment of an entrance fee of one shilling, which must reach the office of the guild by June 1.

*

Although we anticipate that candidates will be drawn mostly from the ranks of our Catholic clubs, the examinations are, as we have already indicated, open to every Catholic man and woman without restriction or limitation of any kind. In England the movement has appealed to a very large degree even to busy men and women, who have, according to the examiners, been able to show very satisfactory and in some instances excellent results in all three branches of the Study Scheme. The great advantage of the scheme is that it supplies definite lines of study and a definite objective. Most people are interested in the social question and are vaguely desirous of studying it—only, they do not know where to begin. The C.S.G. scheme furnishes the necessary starting-point; and in such a way that the candidate who goes through even the first elementary course will have gained a knowledge of general economic principles which will serve as an admirable foundation for wider and more extended study. The special benefit which our Catholic clubs will derive from taking up the scheme is almost self-evident. By the time they meet again in winter session members will have had time to go through the whole of the text-books for the first course, and will be in a position to contribute essays and carry out discussions on questions involved in the course as part of their regular syllabus work for the session; so that the club work will help members in carrying out the study scheme, and the study scheme will furnish a welcome addition to the regular programme of the club. We believe our best clubs will take the matter up with energy and enthusiasm. At any rate we have done our part in giving them the opportunity; and it only remains for them to do theirs. As one of the guild circulars admirably puts it: 'Do not argue whether you can or cannot try—give yourself and the scheme a trial. Furthermore, you have friends—bring the scheme to their notice, and urge them to try with you. There are passes, certificates, diplomas,—the C.S.G. desires to see them won.'

THIS WEEK'S ISSUE

To Study the Social Question—a great opportunity for our Catholic laity. Page 33.

'Our Protestant Faith' and how it is defended—an extraordinary piece of garbling and misrepresentation exposed. Page 22.

'Popery' in Presbyterian hymn-books—how a well-known hymn-writer disposed of the objection. Page 21.

The notorious 'Limerick Medical Mission'—remarkable confession of a former active worker in 'the cause.' Page 15.

ST. MARY'S ORPHANAGE, AUCKLAND

We have received the following subscription for the building fund of St. Mary's Orphanage, Auckland:—Mr. P. J. O'Brien, Five Rivers, 10s.

Wm. R. Kells

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Notes

A Correction

Referring last week to the kind of criticism to which the Prime Minister was exposing himself by the multiplicity and inconsistency of his statements on the referendum question, and quoting from memory, we wrongly credited the *N.Z. Times* with dismissing Mr. Massey as 'a political acrobat.' Our quotation was from the *Christchurch Star*, which employed the expression in the course of the following comments:— 'When Mr. Massey first negotiated his way into the Prime Ministership it was proclaimed of him that he was a dauntless man so enamored of principle that nothing could turn him from the stern path of duty. It is abundantly evident that that confidence was misplaced. A gentleman who on the 9th of August is staunch for secular education as the result of twenty years' contemplation, and who on the 1st of September is in favor of religious teaching in schools as the result of twenty-one days' serious heart-searching, cannot be seriously regarded as a statesman, or even as a politician. He is an acrobat.' The *N.Z. Times*, though not employing the actual expression which we had attributed to it, gave utterance to similarly severe criticism of the Premier's attitude.

The Irish and the Jews

The *Hebrew Standard* reprints the following interesting communication which was recently contributed to the *London Daily News* by Mr. J. G. Swift MacNeill, M.P. 'I desire,' wrote the Nationalist M.P., 'to remove from the public mind the impression that the Irish people are prejudiced against the Jews, and disposed to treat men and women of the Jewish race with lack of fairness and liberality. The best refutation of this calumny is furnished by a remark of the late Rev. Dr. Adler, the Chief Rabbi, who visited Ireland in the eighties of the last century. In reply to an address presented to him on that occasion, he said that he had long desired to see Ireland, since Ireland was the only land in Europe which was free from the reproach of having persecuted the Jews. When Sir Moses Montefiore celebrated the centenary of his birth, he sent a special message full of affection to the Irish people, who had always been the friends and protectors of his race. In no Irish city is there a trace to be found of a Ghetto, and nowhere in that country has there been any disposition to place Jews in a position of inequality, or to refuse them the fullest rights of citizenship.'

*

'O'Connell, the emancipator of Catholic Ireland, never lost an opportunity, in season or out of season, of urging the imperative necessity for the removal of all Jewish disabilities, and in this attitude he was supported by the Irish people. Mr. Butt, who was subsequently the leader of the Irish Parliamentary Party, in a speech made in the House of Commons on December 10, 1857, on the Jewish Disabilities Bill, which he supported, said: "So long as we followed the principles of Christianity in our conduct towards our fellow-men, we should better uphold our national character and set a better example to other nations than by the retention of a useless phrase (the 'true faith of a Christian' in the Parliamentary Oath) which a man who had no Christianity would use, but from the adoption of which a man of a sensitive conscience might shrink." At a later period in his career, Mr. Butt compared the Irish race, which maintained its own distinctive character in every portion of the globe, "to God's chosen people of old, who remained separate and distinct among the nations." It is but just to state that feelings of kindness to the Jews are shared by all Irishmen, whether they be Nationalists or Unionists. To give an illustration. Before the abolition of the Tests Acts in reference to university degrees

at Oxford and Cambridge, a gentleman of the Jewish race won the high distinction of the Senior Wranglership at Cambridge. That University was unable to confer on him its degree, but the University of Dublin instantly did itself the honor of giving him a degree *honoris causa*. The Irish and the Jewish races should not be severed by the stirring up of racial and religious animosities for political purposes which never existed between them at the time when persecution of the Jews was the policy of every Christian country, with the glorious exception of Ireland.'

DIOCESE OF DUNEDIN.

The annual meeting of the Christian Brothers' Cricket Club will be held this evening.

The members of the Christian Brothers' Football Club will approach the Holy Table at St. Joseph's Cathedral at the nine o'clock Mass on Sunday.

The many friends of the Right Rev. Mgr. Mackay, V.G., Oamaru, will be pleased to hear that he is making rapid recovery from his recent serious illness.

The Children of Mary will give an entertainment in St. Joseph's Hall on Monday evening in aid of the fund for furnishing their stall at the Christian Brothers' School bazaar.

Referring at St. Joseph's Cathedral on Sunday to the forthcoming bazaar, Rev. Father Coffey, Adm., requested those who had received books of tickets for the art union to return the blocks of sold tickets, accompanied by remittances, as soon as possible.

A very successful euchre tournament, in aid of the furnishing of the North-east Valley stall at the forthcoming bazaar, was held in the Sacred Heart School on Friday evening. The lady's prize was won by Miss Treahy and the gentleman's by Mr. Wall.

A retreat for the Children of Mary will open in the chapel of the Convent of Mercy, South Dunedin, on Sunday evening, 21st inst. The retreat will be preached by Very Rev. Father Roche, C.S.S.R., Superior of the Redemptorist Fathers in New Zealand.

There was a very large congregation in St. Joseph's Cathedral on Sunday afternoon, when his Lordship Bishop Verdon administered the Sacrament of Confirmation to 190 candidates, among whom were a number of adults. His Lordship was assisted by the Rev. Father Coffey, Adm., and Rev. Fathers Corcoran and Kavanagh. Mr. N. Smith was sponsor for the boys and Miss Ritchie for the girls. After the ceremony his Lordship addressed those just confirmed, and then administered the total abstinence pledge of the League of the Cross to the children. The ceremony was brought to a close with Benediction of the Blessed Sacrament.

St. Joseph's Men's Club held the final meeting of the season in St. Joseph's Hall on Monday evening. Rev. Father Buckley (president) occupied the chair, and there was a large attendance. A varied programme of musical and other items was submitted, and greatly enjoyed. During the evening a prize (donated by Mr. Gallagher) was presented to Mr. Simpson for introducing most new members during the season. Messrs. Clements and Yule tied for the prize given to the junior member who had made most progress, whilst that for the senior went to Mr. J. Atwill. At the close of the meeting Rev. Father Buckley briefly addressed the members, and took the opportunity of thanking those who had shown their interest in the club during the season by their regular attendance.

The members of the Christian Brothers' Old Boys' Association held a smoke concert in the Victoria Hall on Wednesday evening of last week. There was a good attendance of the members, and a most enjoyable time was spent. Songs were contributed during the evening by Messrs. E. Mee, H. Poppelwell, and H. Miles; the Christian Brothers' Choir quartet party



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contributed an item, and Mr. H. Gallagher gave a recitation. Rev. Father Coffey, in proposing the toast of the Christian Brothers' Old Boys' Association, paid a tribute to the success of the organisation and to the loyalty which the 'old boys' displayed towards their school. He made a strong appeal to all those present to combine for the purpose of making the coming bazaar in aid of the school building fund a huge success, and pointed out the various ways in which an organisation such as theirs could assist in helping in the work that was to be done during the course of the festival. Mr. A. J. Sullivan, in responding, assured the committee of the bazaar that they would find every 'old boy' doing his share of the work. Mr. Callan also, in the course of a few remarks, made reference to the absolute necessity of having a strong body of workers, and urged those present to do their utmost to make the bazaar something beyond the ordinary. Mr. J. Carroll proposed the toast of the 'Christian Brothers,' and in doing so referred to the good work that had been done by the Brothers in Dunedin, and to the deservedly high reputation which the Order enjoyed throughout the world. Rev. Brother O'Donoghue responded.

THE CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The Dominion Executive met last Tuesday evening under the presidency of his Grace Archbishop O'Shea. Much business, arising out of a large amount of correspondence, was transacted. Through the kindness and generosity of Mr. Martin Kennedy, K.S.G., the Executive has been provided with an office in the Brunner Buildings, Lower Cuba street, rent free, and donations towards furnishing it have been received from Mrs. T. G. Macarthy and Messrs. L. Dwan and B. Doherty. It was decided to advertise in the *Tablet*, inviting applications for the office of Dominion secretary. Many parish committees do not appear to understand that remittances of tenpence per member should be sent to the secretary of their respective diocesan councils. Reports of the progress of the Federation in each parish should also be sent to the secretaries. The following are the names and addresses of the secretaries:—

Wellington Archdiocese—Mr. R. H. Williams, 3 Patterson street, Wellington.

Auckland Diocese—Mr. F. J. G. Temm, Pitt street, Ellerslie, Auckland.

Christchurch Diocese—Mr. J. J. Wilson, 39 Hardwick street, Sumner, Christchurch.

Dunedin Diocese—Miss Mary Callan, Leven street, Roslyn, Dunedin.

CHRISTCHURCH.

(From our own correspondent.)

The executive of the Christchurch Diocesan Council met at the episcopal residence on last Wednesday evening. The Very Rev. Dean Hills, S.M., V.G., the Very Rev. Chancellor Price, Adm., and all the officers of the council were present. The president, Mr. W. Hayward, jun., presided. The secretary reported having replied to all communications, including those from the Catholic Federation in England, and the Superior Council of the Society of St. Vincent de Paul in Glasgow, having reference to matters effecting the interests of Catholic emigrants. A remit from St. Mary's parish committee, Christchurch North, advocating action being taken in a local matter, was considered, and it was decided that the president of the Council, after providing himself with specific instances of the treatment complained of, should act in conjunction with and on the advice of the ecclesiastical authorities. The question of forming a Catholic immigration committee was discussed, as suggested by the Dominion Executive, and a letter from the secretary

of the Wellington committee addressed to the Cathedral Confraternity of Ladies of Charity.

It was resolved that the secretary arrange a meeting of the combined confraternities of Ladies of Charity of the Cathedral and St. Mary's with, if possible, some resident ladies of Lyttelton to endeavor to arrange a workable scheme.

With regard to the setting up of a literature committee, it was deemed expedient to defer action until the next general meeting of the Diocesan Council, unless meanwhile the idea of holding district meetings of that body is acted upon, when this, amongst other important matters, could be brought up and settled in view of local conditions and requirements. The formation of a branch in the Ross parish was reported, thus perfecting the organisation of the Federation throughout Westland. It was also reported that sub-committees had been established at Hornby and Woolston, and that fifty additional members had been enrolled as the first instalment from the renewed canvass at the Cathedral. Surprise was expressed that in a few parishes in Canterbury the Federation had not yet been established, and a renewed effort was advocated to endeavor to bring about a more desirable result. The secretary was instructed to urge upon parish committees to furnish without delay the number of enrolled members and also the amount of moneys due, so that a much-needed remittance could be sent to the Dominion Executive to assist in meeting the considerable liabilities that had to be incurred, and for which all parts of the Dominion are sharing in the beneficial results.

ELLERSLIE.

(From an occasional correspondent.)

The Catholic Federation is now firmly established in this district, and the parish committee is leaving no stone unturned to have every Catholic enrolled in its ranks.

MACRAES FLAT.

(From an occasional correspondent.)

A meeting was held after Mass on Sunday for the purpose of forming a branch of the Catholic Federation in Macraes Flat. About forty members were enrolled. The election of officers resulted as follows:—President, Rev. Father Lynch; vice-presidents, Messrs. John Sheehy, sen., and W. Heffernan, sen.; treasurer, Mr. Andrew Phelan; secretary, Mr. Jas. O'Connell. The representatives of the parish societies are:—Mrs. McConnell (Sunday school), Mrs. Sheehy (Altar Society), and Miss Heffernan (choir).

ST. BATHANS.

(From an occasional correspondent.)

A meeting of the St. Bathans branch of the Catholic Federation was held at St. Bathans on the 7th inst., when the following were elected a committee:—Misses Webb, Gallagher, and Dillon, Mesdames Pyle and Enright, Messrs. P. Dillon, J. McDevitt, jun., S. O'Hara, G. O'Hara, John Dillon, P. McDevitt, and Dr. Griffen. The last mentioned was elected vice-president and secretary, and Mr. J. McDevitt, jun., treasurer.

Temuka

(From our own correspondent.)

The usual weekly meeting of the Temuka Catholic Club was held on Tuesday last, when a very large number of members attended. The programme for the evening consisted of a 'question box,' which proved very interesting and instructive.

Dr. Ardagh, son of Mr. and Mrs. J. Ardagh, of Timaru, arrived in Temuka during the week, and has commenced the practice of his profession. His many friends, both Catholic and non-Catholic, will extend to him their best wishes for a successful future.

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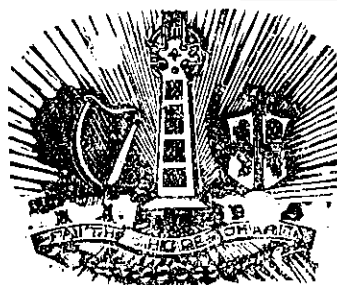
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Irish News

GENERAL.

By a vote of 24 to 10 the Cork Corporation have decided to close all cinema shows on Sunday.

The death has occurred at Stonebridge, Clones, of Mrs. Mary Keelagher, in her 106th year. She was the widow of a laborer, and has descendants to the fourth generation in most parts of the English-speaking world.

On July 28 Most Rev. Dr. Healy, Archbishop of Tuam, opened a bazaar in the Town Hall, Westport, to liquidate the debt which had been incurred in the renovation of the parish church, the centenary of the erection of which will be celebrated shortly.

Mr. Walter R. Crawford, The Priory, Tullyhogue, Co. Tyrone, a well-known shorthorn breeder and exhibitor, has been appointed by Leeds University as Live Stock Adviser for Yorkshire at £500 a year and £200 for expenses. He was selected for the position out of a long list of applicants.

The Right Rev. Dr. Plunkett, Protestant Bishop of Tuam, who opened the annual Synod, in the course of his address said he could tell them that he was very much at home with the people of the West. He had experienced nothing but kindness and good-will from his Catholic countrymen since he came to Tuam.

The Dowager Countess of Desart had a hearty welcome at the Convent of Mercy, Callan, where she presented three silver watches to the three pupils who won the inter-class competition at Kilkenny Feis. Her ladyship exhorted the girls, even though they found themselves in foreign lands, to cherish a love for their own country and its language, and to speak Irish whenever they could.

Rev. John O'Shanahan, S.J., died recently at Grand Coteau, Louisiana, in the seventy-sixth year of his age, and the fifty-fourth of his religious life. Born in County Kerry, he resigned a professorship in Ennis College to enter the Society of Jesus, and having completed his scholastic and ecclesiastical studies in France, Belgium, and England, became a noted professor of rhetoric in the college of the New Orleans province and a successful pastor and missionary worker in Georgia, Alabama, Louisiana and Texas.

At a recent meeting of the Central Council of the Gaelic Athletic Association in Dublin it was decided: (1) To devote a sum sufficient to erect in front of the Cathedral in Thurles a statue similar to that erected to the Most. Rev. Dr. Leahy—the materials and work to be Irish; (2) To grant a sum of £300 towards rebuilding the Thurles Confraternity Hall, recently destroyed by fire—this sum to be added to the insurance amount of £1000—provided the hall be called and known as the Croke Memorial Hall. (3) That the balance of the Croke Memorial Tournament funds be devoted to securing a playing ground in Dublin to be called the Croke Memorial Park.

Mr. John Ryan, a well-known Irish-Australian, is at present on a visit to his native country, and quite recently visited Doon, Co. Limerick (says an Irish exchange). Mr. Ryan was born at Loughisle, Kilkcommon, Tipperary, 42 years ago, and has spent 25 years in Australia, where, we understand, he has made a name for himself in business and social circles. He is a splendid type of Irishman, and has proved himself to be a good all-round athlete. He has always taken an active interest in the public affairs of the land of his adoption, but this has not lessened his love for the land of his birth. He returns to Brisbane in the course of a month to take charge of his business in that city. Mr. Ryan belongs to a grand old Tipperary stock, and during his stay in Ireland he visited quite a number of relatives and friends. There are, however, relatives in other lands that he has never met, including the Aherne Brothers, of Chicago and the Quinlan Brothers, of Greymouth, New Zealand, and especially his cousin, M. J. Quinlan, of the latter town. Mr.

Ryan presided at Mr. Hazleton's very successful meeting in Mareeba, Queensland, and has always proved himself a staunch supporter of the Irish Parliamentary Party.

THE GAELIC LEAGUE.

The seventeenth annual Oireachtas (Congress and Festival) of the Gaelic League was opened in Galway on July 27, this being the first occasion in the history of the league that the great annual event has been held outside the Irish capital. During the week the ancient city of Galway had been thronged with Gaels from all counties in Ireland, and Dublin contributed a highly creditable 'visitors' list' to the grand total. The first day's proceedings were of a preliminary character, and consisted of 'war pipes bands' and 'individual pipes' competitions in University College Grounds, just outside the town. Nearly fifty separate competitions were carried through during this year's Oireachtas, and the entries—all-Ireland in character—comprised a roll of some 700 individuals. Plays in the Irish language, concerts on genuinely Irish lines, and a miniature National Exhibition of Irish goods formed some of the outstanding features of the big festival.

THE IRISH PARTY AND THE GOVERNMENT.

I find that there was an unfounded opinion among some good Liberals that there was an understanding between the Ministry and the Irish leaders that another general election would take place before the Irish Parliament was brought into being (writes Mr. T. P. O'Connor, M.P., in *Reynolds's Newspaper*). As a matter of fact, no such understanding exists; no such understanding was ever suggested; no such understanding, I add, was ever even contemplated. It would be scouted with equal vehemence by both the Liberal and the Irish leaders. The Home Rule Bill can become law on June 9 for next year. Allowing a month or two for the creation of the new Irish Cabinet, that would bring us to August 9. A general election and a Parliament can take place within four months after the Royal Assent has been given to the Bill (continues Mr. O'Connor), and thus the Irish Parliament could come into existence in December of next year, and by the following January would already be making new laws for the Irish nation—laws, by the way, which I hope would begin by bringing some relief to the sweated workers of Belfast. This is what will happen, unless, indeed, the Peers try some plan of obstructing or delaying the Home Rule Bill when it gets to them, but if they try such tricks as these there are means, into which I need not now go, for dealing with such tactics. The Parliament Act is watertight; no device can break it down.

THE REAL ULSTER.

The reply of the Nationalists of Belfast to Sir Edward Carson is a subscription of £520 as a first instalment to the Home Rule Fund for 1913. The *Irish News* publishes the list of subscribers, which tells its own tale. The largest subscriptions are £20 from a 'Belfast Protestant' and £10 from a 'Belfast Protestant Home Ruler.' All the rest is in subscriptions of from one shilling to £5. Last year Belfast's first instalment to the fund was £350. The increase of £170 is eloquent of the growing strength of the Home Rule cause in the Ulster capital, and a fresh illustration of the generosity and patriotism of its Nationalist citizens.

PROSELYTISERS DEFEATED.

The Dublin proselytisers have met with a fall. In the Chancery Division, Dublin, on July 23, before Mr. Justice Barton, in the case of Joseph, William, and Anne Traynor, an application was made for an order to have Margaret Butler, their paternal aunt, together with the Rev. Father Stafford, Dolphin's Barn, appointed guardians of the minors, and that they be brought up Catholics, the religion of their father, Patrick Traynor. After three days' hearing, during which officials of Souper homes gave evidence of their endeavours to pervert Catholic children, judgment was delivered. Two of the minors were rescued from the



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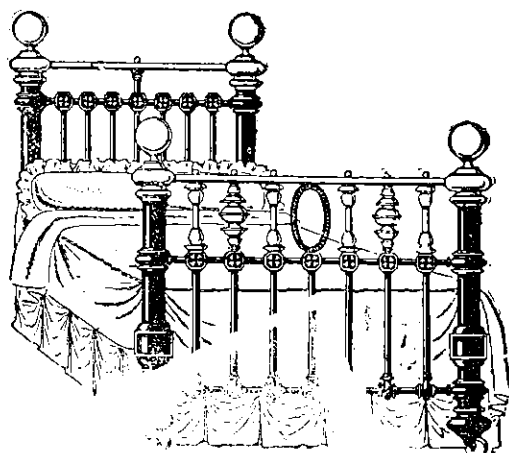
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proselytisers, and the third, who has attained the age of fifteen, is unfortunately to be left with them. In delivering judgment, his Lordship found as a matter of fact that Patrick Traynor died a Catholic. That being so, the general principle would apply—namely, that the religion of the children should follow that of the father, subject to the exceptions provided for by law. If the father abdicated his right it would be otherwise, but he had not done so. As to the children in this case there was a difference clearly applicable, but it should not be overlooked that there was no reason to infer that the father wished these children to be brought up Protestants and given into the hands of strangers instead of being placed under the guardianship of his own sister and one of his own religion. The only observation he would make was this, that institutions such as these mission schools and others should be very careful in dealing with children. The father of these children was of the Catholic religion. If people belonging to these bodies did not do that, and failed to take care, they ran the risk of coming into collision with the law. That was the only observation he felt called upon to make. The application would be granted as to the younger children but not as to the elder boy.

CARDINAL LOGUE'S VIEWS.

Replying to an address of welcome, presented by the congregation of St. Patrick's Church, Bradford, England, Cardinal Logue, who had been assisting at the jubilee celebrations of the church, said it was alleged at the present day that if the people of Ireland attained control of their own affairs they would be likely to persecute some of their neighbors. He defied any person who read the history of Ireland to find a single instance where Irish Catholics had persecuted their neighbors because of their religion. He had lived among people of different denominations for the greater part of his life, and he could conscientiously say that he never intentionally or knowingly used a word to give offence to any one, and he certainly would not be a party to persecution. If Ireland gained control of her own affairs there would be a distribution of public offices. Every man would have such rights to these offices as his capabilities and knowledge entitled him to. They had a saying in Ireland, if there was a contest for a public office, 'Let the best horse take the jump.' He would be sorry to exclude any one from a public office, and if a Protestant or dissenter or anyone else was better qualified for office than a Catholic he would support him. And in his attitude he believed he was not alone. He thought it was the general feeling of the Catholics of Ireland. Even if Sir Edward Carson raised his army and used the cast-off Italian rifles and commenced to shoot, they would not shoot back. He did not think there would be much need of shooting back, because from the quality of the rifles and the skill of the riflemen he did not think there would be much danger to any one. He did not interfere much in politics, but he was certainly a determined Home Ruler. He desired Home Rule, not for the benefit of Catholics, but for the welfare of the country generally. When the day came, as he believed the day would come, when this enactment was passed—and the sooner the better—he thought it would be found that notwithstanding all his talk about persecution, injustice, and everything else, the people of Ireland would see their own interests, and would work shoulder to shoulder to endeavour to improve the condition of the country. The quarrels were kept up by politicians for their own objects, and as soon as politicians dropped them the people of the country would work harmoniously together. There could be no civil war in Ireland. It would take two parties to make a fight, and even if one side desired to make a fight, there would be no other side to fight against, because the people of the country did not want to fight.

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People We Hear About

Madame de Navarro, remembered by stage-lovers by her maiden name, Mary Anderson, celebrated her fifty-fourth birthday on July 28. She was born in California in 1859, began stage life at sixteen, retired at the height of her popularity in 1889, and published her reminiscences in 1896.

Lieut.-Col. the Hon. George Henry Morris, the new Commanding Officer of the Irish Guards, is a Catholic of note. He is a younger brother of Lord Killanin and an old Oratory school boy, and was posted as Major to the Irish Guards soon after the formation of the regiment, which is almost entirely Catholic.

Cardinal Bourne, the Duke of Norfolk, and Lord Edmund Talbot were among the distinguished personages who were present at the King's garden party at Buckingham Palace recently, when a large body of teachers were entertained, among them being a number of nuns, with whom the King and Queen conversed.

As 125 old Eton boys, beginning with the Hon. and Rev. George Ignatius Spencer, have become Catholics, the converted Etonians recently held in London their first annual dinner. Monsignor Benson, Monsignor Barnes, and Mr. Shane Leslie made amusing speeches. The latter said that 'he owed as much as any to Eton. One of the dames there had once given him the *Pange Lingua* and whispered to him there were more sacraments than two. This and confirmation in Orange Ulster opened the road to Rome. He felt that the destiny of their Society was to effect the canonisation of Henry VI., their founder, whose relics had been recently disinterred in the presence of the Provosts of Eton and King's.'

A celebrated Catholic journalist, Mr. C. E. A. W. Jerningham, is one of the new Justices of the Peace for London. Mr. Jerningham, who for over a score of years wrote the 'Letter from the Linkman' in *Truth*, under the pseudonym of 'Marmaduke,' probably knows more of the inner doings of Mayfair and the smaller influences which have shaped great political and social events in London than anyone else. He was born in the year 1854, and was educated at Beaumont and Stonyhurst. At the latter he was some time Senior Philosopher. Mr. Jerningham is a most versatile man, having founded, for instance, the Art Collectors' Protection Association, and helped to found the Self-Help Emigration Society.

Mr. Hilaire Belloc, who was forty-three on Sunday, July 27, belongs to that remarkable group of young Oxford men who were at the University some twenty years ago, and the most prominent of whom to-day are Mr. F. E. Smith, Sir John Simon, Mr. F. W. Hirst (the editor of the *Economist*), and Mr. E. G. Hemmerde. Mr. Belloc's father was a French barrister, but his mother was an English lady and a descendant of Dr. Joseph Priestley. For four years, from 1906 to 1910, Mr. Belloc represented the constituency of South Salford in the Liberal interest in the House of Commons, but he has latterly forsaken this participation in the activity of party politics in order to become the head of the modern side of the East London College.

At the Pan-Celtic Congress at the Ghent International Exhibition, over which Lord Ashbourne, the new Catholic peer, presided, a paper written by the Right Rev. Mgr. Fahey, P.P., Gort, County Galway, was read by Mr. J. de Courcey MacDonnell, the secretary of the Congress. It related to early Irish art, and the writer traced its growth from the monasteries and schools of ancient Ireland, and referred in detail to the various Celtic designs in spiral and interlaced work. He dealt with the splendid work of the Irish scribes and illuminators, and referred to the famous Book of Kells and other artistic Irish manuscripts, which work, he said, was unequalled in any other part of the world for its wealth of coloring and its wonderful delicacy, accuracy, and excellence of design.

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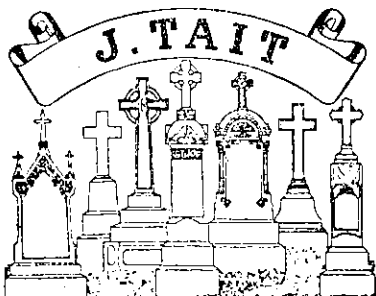
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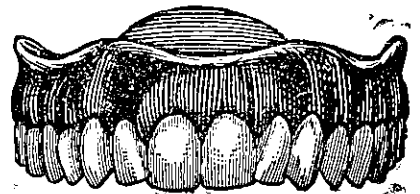
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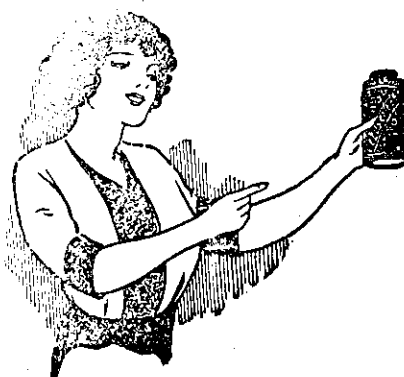
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WEDDING BELLS

BOWLER—CONDON.

A quiet wedding (writes our own correspondent) was solemnised by Rev. Father O'Sullivan at St. Patrick's Church, Napier, on September 8, the contracting parties being Miss Madge Condon, second daughter of Mrs. K. Condon, and Mr. F. J. Bowler, son of Mr. J. Bowler, both of Napier. The bride, who was attended by her niece, Miss Maisie Higgins, as bridesmaid, was given away by her uncle, Mr. John Higgins. The bridegroom was attended by Mr. P. S. Foley as best man. After the ceremony the immediate relatives and friends of the bride and bridegroom were entertained by the bride's mother at her residence Seapoint road, when the toast of the newly wedded couple was proposed in felicitous terms by the Rev. Father O'Sullivan. Mr. and Mrs. Bowler, who received many valuable and useful presents, left during the afternoon for the north, taking with them the best wishes of their numerous friends.

CROWLEY—PRIMMER.

(From an occasional correspondent.)

A quiet wedding was solemnised at the Catholic Church, Kaponga, by the Rev. Father Cahill, on August 13, when Mr. Cornelius Patrick Crowley, of Kaponga, was married to Miss Alice May Primmer, youngest daughter of the late Mr. and Mrs. Philip Primmer, of Berridale, Monaro, N.S.W. The bride, who was given away by her uncle, Mr. James Flanagan, wore a costume of white satin, the skirt being slightly draped, and trained and trimmed with silk lace, pearls, and orange blossoms. The bodice was similarly trimmed. She wore the usual wreath and veil, and carried a shower bouquet of white flowers and maiden-hair fern. The bride was attended by the bridegroom's step-sister (Miss Kissick), who was dressed in pale blue silk voile with draped tunic skirt and bodice nicely trimmed with lace. The bridegroom was attended by his brother, Mr. J. D. Crowley. The 'Wedding March' was played by Miss Brick, who also decorated the altar for the occasion. After the ceremony a reception was held at the residence of the bride's uncle and aunt, Mr. and Mrs. Flanagan, where the immediate relatives and friends of the bride and bridegroom were entertained. The wedding breakfast was presided over by Rev. Father Cahill, and the usual toasts were honored. Later in the afternoon, the newly married couple left by motor to catch the New Plymouth train, en route for Auckland and Rotorua, where the honeymoon was spent. The bride's travelling dress was a navy serge, with black hat, trimmed with white ostrich feathers. The presents were numerous and valuable. Mr. and Mrs. Crowley's future home will be at Kaponga.

Dedication of a New Church in Dublin

Sunday, July 27, was a red-letter day in the history of the Ringsend district of Dublin City, when the first section of the fine new St. Patrick's Church was solemnly dedicated to divine worship by his Grace the Archbishop of Dublin, who was given a most enthusiastic reception on his arrival in Ringsend. Rev. Father Mooney, the pastor of Ringsend, in an address at a public meeting after the ceremony said: There is a grand St. Patrick's Cathedral in Dublin, built by Irish Catholics. It was usurped by those who seized other possessions of the Irish Catholics, and it is now a non-Catholic church. There was not in or near the capital of St. Patrick's land a St. Patrick's church in which Catholics could adore their Creator and honor St. Patrick, and ask and obtain his powerful intercession. By this new church this anomaly is ended. Irish Catholics now have in Ireland's capital a St. Patrick's church which it is lawful for them to use. Mr. C. P. O'Neill, J.P., moved, and the Bishop of Canea seconded, a resolution congratulating the people of Ringsend on having St. Patrick's Church, in which they could adore their Creator and sanctify themselves. In putting the resolution his Grace expressed the

pleasure he felt in coming there. He paid a very warm tribute to the energetic pastor of Ringsend. Father Mooney, as everyone knew, said his Grace, had always been an earnest, zealous priest, absolutely devoted to his work and to the interests of the people amongst whom his work lay. Father Mooney would be sure to succeed brilliantly in any of his fields of work, and when put to the work of church building he had turned out by far the most successful of church builders that they had in that diocese. In conclusion, his Grace announced, amidst loud and prolonged cheers, that as he had helped Father Mooney with £1000 to begin the work, he meant to help him with another £1000 before he was done—£500 for the second section and £500 for the third. The second chair was taken by the Lord Mayor of Dublin, who said that the work performed by the Archbishop with regard to church-building generally, school-building, and the great national work done by him to obtain for Irish Catholics equality in educational matters would live not only in the history of the archdiocese, but in the history of Ireland.

OBITUARY

MR. WILLIAM NOONAN, REEFTON.

(From an occasional correspondent.)

It is with sincere regret that I have to record the death of one of the pioneers of the Reefton parish, in the person of Mr. W. Noonan, who passed away at the age of 62 years. The deceased was born at Rue, County Clare, on the boundaries of County Limerick. From the time he arrived in Reefton as a youth, he proved himself a model Irishman. He was a staunch and practical Catholic. Notwithstanding his manifold duties as a clerk of the County Council for close on thirty years, he never relaxed in the practice of his religious duties. When not prevented by sickness, it was his delight to assist at and serve Mass every morning, to recite the Rosary every evening, and receive Holy Communion very often. In a word, the deceased was a model Catholic, whose presence and example are greatly missed. Mr. Noonan went through a very painful illness, which he bore with the greatest fortitude and resignation. He was gentle in his manner and charitable in his deeds and words. He passed away peacefully, regretted by the whole community, a credit to the land of his birth and an honor to the Church. For his bereaved sister, Mrs. McNamara, and his niece the greatest sympathy is felt.—R.I.P.

Several appliances actuated by solar power are in operation in Californian pumping water and performing other work (says a writer in *Chamber's Journal*). In one case a pipe-line was driven below the surface to a point where underground springs were known to exist. To this piping was attached the sun-driven motor. In appearance the motor resembles a huge disc of glass, and at a distance might be taken for a windmill; but this apparent disc is really a reflector 33ft 6in in diameter on the top and 15ft on the bottom. The inner surface is made up of 1788 small mirrors, all arranged so that they can concentrate the sun upon the central or focal point. They transmit the heat to a boiler, which is 13ft 6in in length, and holds 100 gallons of water, and the temperature produced is sufficient to generate steam power for pumping.

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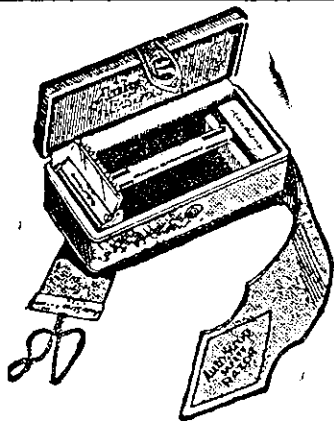
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THE CATHOLIC CLUB, WELLINGTON

(From the club correspondent.)

The thirtieth half-yearly meeting of the Catholic Club, Wellington, was held on September 3. Mr. J. L. Leydon presided, and there was a good attendance of members. The report presented showed all branches of the club to be in a healthy condition, and the outlook promising. A good deal of furnishing has been accomplished, and the rooms made more comfortable and inviting. The balance sheet showed the cash in hand to be £12 15s 4d, while there were liabilities amounting to £18. The balance of assets over liabilities was shown to be £186 4s 11d. The election of officers for the ensuing term resulted as follows:—Patron, his Grace Archbishop Redwood; president, his Grace Archbishop O'Shea; vice-presidents, Very Rev. Dean Regnault, S.M. (Provincial), Rev. Father Herring, Rev. Brother Basil, Messrs. M. O'Connor, J. McGowan, J. L. Leydon, E. W. Dunne, G. Girling-Butcher, G. Dee, and M. Kennedy; secretary, Mr. J. E. Ward; treasurer, Mr. G. Dee; executive—Messrs. J. O'Sullivan, L. Blake, H. Rees, J. O'Brien, W. B. Kenney, M. O'Kane, V. O'Brien, T. Gallagher, H. McKeown, and J. Quinn; auditors, Messrs. F. MacDonald and J. F. O'Leary.

The following motion was unanimously carried:—'That the members of this club in general meeting assembled wish to congratulate their president, his Grace Archbishop O'Shea, on the occasion of his consecration as Coadjutor-Archbishop of Wellington, and to convey to him an expression of their loyalty and best wishes for a long and happy career.'

A considerable amount of routine business was transacted, amongst which motions were carried preventing anyone from participating in the sports adjuncts without first becoming a member of the club; reducing the subscription from the 1st of April next to 5s per annum, and instituting a system of monthly general meetings.

Votes of thanks to the outgoing officers and chairman concluded a successful and enthusiastic meeting.

During the evening Mr. J. McGowan was presented by Mr. G. Dee, on behalf of the club's literary society, with a walking stick as a token of appreciation for many years of service rendered to that important branch of the club.

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

(From the club correspondent.)

September 9.

A very interesting contest, in the form of an impromptu debate, took place last evening in St. Mary's rooms, between St. Mary's and St. Andrew's (Presbyterian) debating clubs. Mr. D. J. Evans adjudicated, and the debate was between pairs of the two clubs. Mr. L. Gooch (St. Andrew's) and Mr. J. Hanrahan debated the subject, 'That the Mayor should be elected by the Council.' Mr. Gooch secured 62 points, and Mr. Hanrahan 60. Mr. Folley (St. Andrew's) and Mr. Wormington debated 'That the pen is mightier than the sword.' This was the premier debate of the evening. Mr. Folley secured 69 points and Mr. Wormington 72. Mr. W. Warren and Mr. G. Moore (St. Andrew's) debated, 'That the leasehold is preferable to freehold.' Mr. Warren obtained 60 points and Mr. Moore 56. Mr. H. Williams and Mr. A. Heinz (St. Andrew's) debated 'That the Upper House should be abolished.' Mr. Williams obtained 61 points and Mr. Heinz 58. Mr. C. Moore (St. Andrew's) and Mr. J. Downey debated 'That the Daylight Saving Bill should be adopted.' Mr. Moore obtained 63 points and Mr. Downey 57. The totals, with replies, for the affirmative were—St. Mary's, 334; St. Andrew's, 329. On the motion of Mr. Warren, supported by Mr. A. Folley, a hearty vote of thanks was accorded to Mr. Evans for judging, and Mr. J. Downey, sen., for acting as timekeeper. The

members of St. Andrew's Club were afterwards entertained at supper by members of St. Mary's Club.

A large number of friends assembled at St. Mary's Club rooms on September 5 to bid farewell to Mr. and Mrs. H. Burger, who are leaving the district.

Rev. Father Clancy occupied the chair, and in stating the object of the gathering made feeling reference to the loss the community would sustain by the departure of Mr. and Mrs. Burger. He dwelt at length on the many good qualities of Mr. Burger, making special reference to the interest taken by their guest in choir matters; in fact, in any matters pertaining to the Church Mr. Burger was always ready to help. He felt he was voicing the feeling of all present when he said that their guest had earned the esteem and goodwill of the community by his unflinching courtesy. On behalf of those present he would ask Mr. Burger to accept a purse of sovereigns as an expression of the esteem in which he was held by the congregation of St. Mary's. The Rev. Father concluded by wishing Mr. Burger, his wife and family, health, prosperity, and happiness in their future home. Messrs. R. Phillips, L. Dwan, J. Newson, H. Holloway, E. O'Connor, and J. Toohey also spoke, one and all eulogising their guest for his kind deeds during his stay amongst them.

Mr. Burger, on rising to respond, was greeted with loud applause. He said that since his stay in Hokitika he had made many friends and had received much kindness, and felt sure that his departure from here would be keenly felt by him. He thanked them for the kindly references made to himself and wife, and also for the handsome present made to him. Cheers were called for Mr. and Mrs. Burger, which were responded to in a very hearty manner.

The staff of Messrs. McKay and Son, of which Mr. Burger has been manager for the past twelve years, met on Saturday to say farewell and present him with a token of esteem and goodwill. The presentation, which consisted of a handsome travelling rug, was accompanied by words expressing the appreciation by the staff of his management and courtesy to them during his long term of office, and wishing him success and prosperity. Mr. Burger suitably replied, thanking them for their gift, reciprocating their good feeling and kindly wishes.

ST. COLUMBA CLUB, GREYMOUTH

(From our own correspondent.)

The weekly meetings of the St. Columba Club have been exceptionally well attended of late, and at all meetings the syllabus mainly consists of items for the coming competitions, which open this month. The club will be represented by the following members in the various items:—Impromptu speech, prepared speech, and debate—Messrs. Doogan, Gilbert, Rasmussen (2), Keating, Fraser, and Dillon (prepared speech); elocution—Messrs. Dillon, Doogan, Minehan, O'Donnell, Millard, McGrath (2), Rasmussen (2). At the request of the Federation, the club executive have had the inter-club shield photographed, and are sending one of the photos to each of the affiliated clubs. It is to be hoped that the photograph will serve to stimulate a little more interest in the competition for the shield next year. The St. Columba Club, however, intends to be well represented at the conference, and the club that defeats it for the shield will have to fight hard for it. I trust that the executive will keep this matter before all clubs during the next few months, so that the next Easter conference will be a success in every way.

The pride of other days had fled,
Weak was his chest and bowed his head;
His friends had gone to their last home,
And he, alas! was left alone.
He courted death to end his ills,
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From MR. —, LINWOOD, CHRISTCHURCH:—

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

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ST. BENEDICT'S CLUB, AUCKLAND

(From the club correspondent.)

A very pleasant evening was spent at St. Benedict's Club on Wednesday, when the members entertained their lady friends at a combined euchre tournament and musical evening in the club rooms. There were over 80 members and their friends present, including the Rev. Fathers Forde and McLaughlin. Miss Hutchinson was successful in winning the lady's prize, and Mr. A. Hynes the gentleman's. The following contributed to the musical programme:—Misses Hutchinson and Hynes, and Messrs. A. Hynes, E. Owens, and J. Foy.

The snooker tournament held in connection with the club has drawn a record number of entries, and the first round which has just been completed created a deal of interest, on account of so many of the leading players being defeated by younger members. The handicapping was in the hands of Messrs. D. Slade, R. Owens, and J. Duggan, and these gentlemen have given entire satisfaction to the competitors. The following were the winners in the first round:—Rev.

Father Forde, Messrs. W. Wright, J. Black, J. McGrath, B. Leo, N. Mahoney, C. Lynch, D. Slade, N. Early, J. Strongman, E. O'Dowd, J. O'Donnell, D. Petty (a bye).

The inner knowledge that one has been honest is a reward which passes words. One thus rewarded is rich beyond measure of wealth that might be dishonestly gained. These are not fancies, but facts. Humanity should have learned them as such and made use of them long ago. Not having done so, humanity should begin now. The first step is to be honest with self.

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January 10, 1912.

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

January 22, 1912.

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

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

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

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

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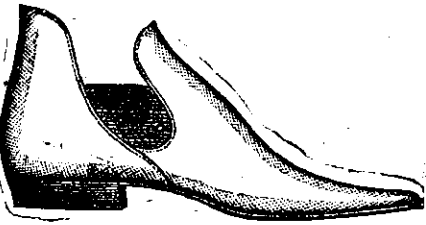
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WALLPAPERS

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CATHOLIC MISSIONS IN CHINA

At the meeting of the Association for the Propagation of the Faith, held recently at Plymouth, Rev. Father Wolferstan, S.J., read a paper on 'Catholic Missions in China,' in the course of which he said:—

For the whole of China, last year there were employed 1408 European and 700 Chinese priests; 198 European lay Brothers; 685 European and 1195 Chinese nuns; and 13,300 catechists and others. The Chinese Catholics numbered 1,345,376, and the catechumens were 496,912—on June 30, 1912. The outlook for the future, from an official point of view, is promising. China appears to be on the point of officially renouncing paganism. Religious liberty has been promised to all; the higher offices are to be open to Christians—even Mandarins are to be allowed to embrace Christianity. But, on the other hand, there is the intense conservatism of the Chinese character to be reckoned with; as well as the danger that all the energies of the people may be swallowed up in the quest of material prosperity. Further, the 'blessings of civilisation' are finding their way to the Far East; and these are usually inimical to Christianity—including, as they do, the latest rationalistic propaganda, which, through the agency of the secret societies, are making much progress. That there is any great wave or movement in the direction of Christianity, I do not for a moment believe; but we may hope that the progress of the Catholic Faith, though slow, will be as solid as it has been hitherto.

It only remains for me to recommend to your prayers and alms the work of the Association for the Propagation of the Faith. This, as you are well aware, is an international society for the practical furtherance of the Divine command to 'go and teach all nations.' While the missionary gives his whole life, leaving country, friends, everything that makes life pleasant—to labor and die, sometimes by violence, in a strange land—the missionary societies concern themselves with the training of those who are to follow him, and the general apportionment of a field of operations for each. The Association for the Propagation of the Faith endeavors to provide the means to enable both the societies and their missionaries to carry on their work, unhampered by considerations of how to obtain the wherewithal to do so. Last year the Association raised £322,063 0s 5d. 'A wealthy Association!' you say. Well, when the amount was dispensed, there remained the magnificent sum of £3 14s 8d. Of the total receipts, no less than £25,000 was allotted to missions in China Proper alone. What comfort the missionaries must live in! Let the Rev. Lord William Cecil—a Protestant clergyman, and one of the most generous and ungrudging admirers of the Catholic missionary—let him describe it:—'There are few bodies of people who are more heroic and devoted than the Roman missionaries; they have died by fever, have been massacred, they live on a miserable pittance—I was told that one enlightened missionary, once a professor in Paris University, lived on £12 a year.'

Work in connection with the completion of St. Mary's Cathedral is proceeding steadily (says the *Freeman's Journal*). The authorities recently introduced a steam drill to test the foundations. Already they have completed the test for the foundations of the tower, and are now proceeding with that of the buttresses. In all sixteen bores have been made at a cost of about £80. The authorities considered that it was only right that nothing should be left undone to secure foundations on solid rock. The bores were made from 10 to 15 feet below the portions that have been excavated.

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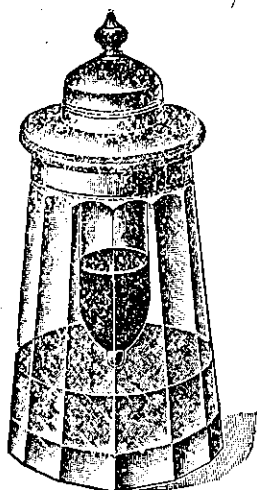
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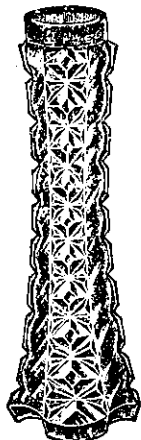
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Ellerslie

(From an occasional correspondent.)

It is with pleasure that I am able to chronicle that Catholic matters in the parish of Ellerslie are in a very satisfactory condition. As the already congested population of Auckland City is increasing very rapidly, the suburban population is consequently increasing in proportion, and Ellerslie, which is only twenty minutes by train from the city, is becoming a favorite residential suburb. Slowly but surely, the Catholic population of this parish is also on the increase, and the congregation now frequently taxes the capacity of the church. A conference of the St. Vincent de Paul Society has recently been established in the parish, under the presidency of Mr. M. Kelly, and is now doing good work. The presbytery has just been renovated.

On Monday, September 8, the Children of Mary held a very pleasant social function in the Harp of Erin Hall, Ellerslie. There was a very large attendance, and the function was a pronounced success. The committee responsible—namely, Misses K. Sexton, Savage, McCaffery, M. and I. Pohlen, Green, Laing, Temm, Taylor, Creamer, Neave, and Barrett, are to be congratulated on their efforts. A special word of praise is due to Miss Isabel Pohlen, to whom much of the success of the function was due. The funds obtained are to be devoted to the purchase of a processional cross, banner, etc.

At the recent examinations of the Trinity College of Music, six pupils of the Sisters of the Mission, Ellerslie, were candidates, and all were successful in passing with honors, which speaks well for the careful training of the good Sisters here. The sodality of the Children of Mary was established in this parish on Sunday, September 7. The following officers were elected:—President, Miss K. Sexton; hon. secretary, Miss D. Savage; treasurer, Miss I. McCaffery. The Sisters, with Rev. Mother Placidus, are to be congratulated on the manner in which they gathered together the young ladies of the parish and formed the sodality. A very impressive ceremony was performed in the Church of the Immaculate Conception on Sunday evening, September 7, when a number of young ladies were received into the sodality by the Rev. Father Tormey, our worthy pastor, who preached a sermon appropriate to the occasion. Consequent on the recent decree of the Holy Father that ordinarily green vestments are to be used on Sundays, the Children of Mary inaugurated a collection to defray the expenses of the new vestments, which were beautifully worked by the Sisters of the Mission.

URIC ACID TROUBLES FLY BEFORE THE MAGIC OF RHEUMO.

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

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Utilising the Chestnut.

The soapy nature of the kernel of the horse-chestnut has led investigators to search for a way to utilise it in removing dirt and grease from textile goods. According to a French journal, several methods of extracting this soapy substance have been patented, and, moreover, profitable uses have been found for other constituents of the horse-chestnut. The shell is rich in tannin, and is used in preparing an extract for tanning leather. The kernel contains about six and six-tenths per cent. of a pale yellow oil similar to almond oil. After the oil has been extracted, the residue, treated with dilute alcohol, yields an extract containing about fifteen per cent of esoulic acid, a saponaceous substance that has excellent lathering and cleansing properties. The material left after the oil and soap have been removed, can be made into a white starch. When treated with cold water to remove the bitter principle, it is suitable for food.

Paper Gas Pipes.

Paper, it is stated on French authority, can now be used for making serviceable gas pipes, and two processes of manufacture are in use. In the first the pulp is run into a mould, through which runs a mandril; it is then compressed, dried, and varnished. The tubes thus produced are rigid and little liable to breakage; they keep well, and are capable of rendering good service. In the second process sheets of Manila paper are cut to a breadth equal to the desired length of the tube, and then passed through a bath of the cementing material, asphalt in a state of fusion. From this, when half cold, they are rolled tightly and uniformly round an iron bar which forms the cone. Successive sheets are added until the desired thickness has been attained. The tube thus formed is subjected to pressure in a special machine, and covered with fine sand, which adheres to the asphalt. The whole is plunged into water to finish the cooling, and exterior and interior are finally rendered impermeable by a material which has silicate of alumina as a basis.

Greatest Ocean Depths.

There is nothing pertaining to the ocean which more easily carries away the imagination than the sense of its profundity. And yet when the first scientific measurements of sea depths were made there was probably a general sense of disappointment following their announcement. The ocean did not seem quite so deep when measured in feet, or fathoms, as when measured only by the elastic standards of fancy. The deepest of the oceans is also the broadest, the Pacific. Its greatest depth, as far as known, lies about one-third of the way from Oregon to Japan, where bottom has been found at the enormous depth of 28,027 feet, or more than five and one-quarter miles. The third greatest depth, 27,171 feet, is in the South Pacific, near the Friendly Islands. The greatest depth of the North Atlantic, and the second greatest depth yet measured, is 27,358 feet, just north of Porto Rico. There are many profound depressions in this part of the sea basin. Between Cuba and the Grand Cayman there is a hole 20,562 feet, or almost four miles, deep. Next after the Atlantic comes the Indian Ocean, with a greatest depth, south of Java, of 20,352 feet. The Arctic Ocean ranks next, with a record of 14,894 feet between Spitzbergen and Greenland. The China Sea is 14,097 feet in depth west of the Philippine Islands. The Mediterranean's greatest depth is 14,432 feet south-west of Greece. The greatest depth of the Black Sea is 8587 feet; that of the North Sea, at the Skagerrack, 2650; that of the Baltic, 1390, while the Antarctic Ocean attains a depth of 11,847 feet, near the edge of the so-called Antarctic Continent.

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Intercolonial

The golden jubilee of the Rev. Brother John Barnabas Lynch was celebrated by a High Mass in St. Patrick's Cathedral, Melbourne, on September 8.

Rev. Father W. A. Ryan, who has been transferred from Colac to the Camperdown parish, was tendered a farewell banquet recently, and presented with an illuminated address. The entertainment took place in the Victoria Hall, Colac, and was presided over by Mr. H. M. Powell. There was a large attendance of parishioners and friends, and speeches expressive of the high esteem in which Father Ryan was held, and regret at his departure, were made by a number of gentlemen present.

Mr. John McCormack and his wife arrived in Sydney by express from Melbourne on August 31, and lost no time in renewing friendships they had made during their previous visit. Mr. and Mrs. McCormack have taken a house at Rose Bay for some months, and will make Sydney their headquarters during the tour. Mr. O'Brien, the pianist of the company, is very much pleased with what he has seen of Australia, and has been saying nice things about it. Mr. McCormack was tendered a reception at the Town Hall by the Lord Mayor. The Premier and the Minister for Lands were amongst those present.

At the annual movable conference of the southern division of the Queensland district of the H.A.C.B. Society, held recently at Childers, his Grace Archbishop Duhig presided. According to the District Executive officers' report submitted at the meeting, the capital value of the funds to the credit of district and branches now amounts to £56,658 13s 9d, an increase of £6658 16s 3d for the year. The disbursements for benefits to members and their representatives were as follow:—Funeralage and compensation money, £520; mortality allowance, £920; sick pay, £3593 2s 7d; medical attendance and medicine, £5470 19s 11d; total, £10,494 2s 6d, as against £9634 3s 10d paid away during the preceding year.

There was a distinguished assemblage of prelates and priests at the golden jubilee celebrations at the Convent of the Good Shepherd, Abbotsford. His Grace the Archbishop of Melbourne, his Grace the Coadjutor-Archbishop, his Grace the Archbishop of Sydney, his Lordship the Bishop of Bendigo, his Lordship the Bishop of Ballarat, the Very Rev. the Vicar-General, Very Rev. Prior Scanlan, O.C.C., Very Rev. Dr. Hayden (Sydney), Right Rev. Mgr. Coonan, V.G. (Sydney), and others were present. The Coadjutor-Archbishop pontificated, and the occasional sermon was delivered by the Superior of the Redemptorists (Very Rev. C. J. Hunt, B.A., C.S.S.R.), who paid a graceful tribute to the self-sacrificing work of the Sisters of the Good Shepherd during the past fifty years. He quoted interesting statistics showing how the mustard-seed planted fifty years ago had flourished exceedingly.

On Sunday evening, August 31, St. Patrick's Cathedral, Melbourne, was crowded, on the occasion of the unveiling of a mural tablet to the late Professor Frederic William Beard. The memorial has been provided by the Cathedral Choir, the Victorian Festival Choir, and the National Operatic Society. After Vespers his Grace the Archbishop preached on 'Church Music,' and, in concluding his discourse, said: As a typical representative of church music, they were that evening honoring the late Professor Beard. No one had a higher or more accurate idea of what church music should be than the late conductor of the Cathedral choir. No one labored so zealously to fill his whole choir with enthusiasm for the meaning and the value of church music. He (his Grace) was glad to see them honoring the memory of Professor Beard, who was a great church musician, brimful of art, faith, and piety. He carried out, in its entirety the principle laid down by the Church in rendering of sacred music. He observed the practice of rendering the 'Introit,' 'Gradual,' 'Offertory,' and 'Communion' in plain chant, whilst the 'Kyrie,' 'Gloria,' 'Credo,' and 'Sanctus' were rendered in harmonised music.

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ENGLAND

FOREIGN MISSIONARY SOCIETY.

Very Rev. Father Henry, Superior-General of St. Joseph's Foreign Missionary Society, has just completed (says the *London Universe*) a 30,000 miles visitation to the Maori Missions of New Zealand and to the Uganda Missions.

HELPED BY THE CONFESSIONAL.

At the British Medical Association meeting in Brighton recently, Miss C. Long, of London, commented on the fact that insanity among women is only half as prevalent among Catholic women as Protestants. This disparity Miss Long attributed to the fact that the confessional gave Catholic women opportunity of opening their mind regarding troubles to advisers whom they could trust.

CATHOLIC WOMEN'S LEAGUE.

Cardinal Logue attended a garden party, held by the Leeds Diocesan Branch of the Catholic Women's League at the Bishop's House, Leeds, on July 26, and his Eminence held a reception of the members and guests. A vote of thanks was moved by Lady Radcliffe (president of the Diocesan Branch), and seconded by the Lady Mowbray and Stourton (vice-president). Bishop Gowgill, in supporting, said he was proud of the work of the League had accomplished in the diocese. It had taken up the work *con amore*, and was proving of valuable service to the Church. Cardinal Logue, in replying, said it had been a great privilege to him to come there and get such an object lesson in seeing so many ladies banded together for the spiritual and temporal welfare of Catholics. This was an age in which Catholic women were very necessary. The Church had many enemies, and they were very active. They banded themselves together with most splendid discipline, and hence it was they succeeded in doing so much mischief as they had done. With such a League as the Catholic women had formed they could beat their enemies with their own weapons. The Catholic Women's League could do a great deal of good for charity, for religion, and for the spiritual and temporal welfare of the people. Women could do a great deal of mischief if they put them on the wrong track. They could go around the country burning mansions and all that. In Ireland, Catholic country though it was, they had enemies, and insidious enemies, who were trying to proselytise the people, and trying to mislead the innocent and the young. If the Catholic women of Ireland did not work against these enemies it would go hard with the Church in Ireland. But they were prepared to make any sacrifices for the good work to be done. Thanks to the example of the women, they saw the men in Ireland coming up in crowds to Holy Communion, just the same as their wives and daughters. He would, however, stir the ladies up in Ireland by telling them what the Catholic ladies were doing in England.

DEATH OF BISHOP GILES.

Catholics in more than one country will learn with deep regret of the death of the Right Rev. Mgr. Giles, Titular Bishop of Philadelphia, who passed away at Frascati, Italy, on July 29, aged 89 (says the *London Universe*). A Londoner by birth, and a convert to the faith in early life, he was one of the first Catholics to take the degree of Master of Arts at London University. His studies for the priesthood at St. Edmund's College, Ware, were followed by those at the English College in Rome, with which seminary his life was thenceforth to be closely connected. He was ordained priest at the College in 1854; ten years later he became its Rector, having previously filled the office of Vice-Rector in succession to Mgr. O'Callaghan; had he lived another year Bishop Giles would therefore have celebrated half-a-century's labors as Rector of the English

College. The late Sovereign Pontiff conferred the honor of Domestic Prelate upon him, in recognition of his distinguished services in the Eternal City. It was in 1904 that Mgr. Giles was consecrated a bishop, about twelve months after the government of the Beda College had been combined with that of the English College, both institutions coming thus under Mgr. Giles's direction. Among those who will deplore Bishop Giles's death with a sense of personal grief are many priests on the English mission, converts from the ranks of the Anglican clergy, who in the first years of their Catholic profession in Rome found in him a true friend and an honest adviser, one whose devotion to duty was the daily embodiment of a high ideal. Advancing years seemed to affect but little his extraordinary capacity for work, and with it all he yet found leisure to perform many acts of personal helpfulness to pilgrims and strangers from without the gates, whose claim upon him was often no more than the slender link of national sentiment, by which they turned to the Rector of the English College as the most likely person to get privileges for English visitors. Wide sympathy in his death will be extended to Mother Loyola, of the Bar Convent at York, and other relatives.

FRANCE

INCONSISTENCY OF THE GOVERNMENT.

The want of logic that is the natural consequence of the sectarianism of the French Government was again apparent in the recent distribution of decorations. A large number of religious belonging to different Orders: Carmelites, Christian Brothers, Assumptionists, Dominicans, etc., received the distinction of '*officier de l'Instruction publique*,' an honor awarded by the French University, with the approval of the Government. Let it be added that all the religious so honored are employed on the missions in Bulgaria, Egypt, Mesopotamia, Turkey, China, etc., and their educational work is thereby recognised as deserving of praise. If, however, these same religious ventured to teach even in a primary school in France, they would be instantly held up as having infringed the law of the land. On the mission, they deserve to be rewarded; at home, they deserve to be punished; such is the logic of the French atheists.

ASSISTING COUNTRY MISSIONS.

In writing about the good work that is being done in Paris in the way of providing church accommodation in suburban districts, the *Catholic Times* says:—It is not only in Paris and the great cities that good work is being done. Among the numberless organisations of laymen for Catholic objects, there is an association for the 'Assistance of Country Missions.' It has its centre at Paris, and the report just issued by its secretary, Count Jean de Nicolai, shows what it has done in twelve months to help the cures of poor provincial parishes. Besides gifts of altar vessels and the like to the value of 12,000 francs, it has made money grants amounting to over 34,000 francs. It has provided over 60,000 francs for parish schools, founded a large number of circulating libraries of Catholic books, and provided for the preaching of no less than 2400 missions in country parishes. This is the work of one association among the many new organisations created to meet the crisis in France. And it is a most encouraging feature of the new situation that French Catholics are giving their personal service and their contributions of money to Catholic objects of every kind so freely that the formation of these new societies has in no way diminished the income of the older organisations. Thus, the Conferences of St. Vincent de Paul had never a stronger membership or ampler resources, as the reports presented at the recent Ozanam Centenary showed. And the Society for the Propagation of the Faith has a larger income from its French circles than it ever had before. The fact is that there has not only been an increase of zeal and charity in France, but also great numbers of men, who, till this new renaissance of the French Church began, had stood aloof and taken no interest in religious matters, are now good Catholics,

GOITRE

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

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INSPECTION INVITED.

CRAIG and CO. Manners St., Wellington
AND AT WANGANUI.



Put a 'Champion' in your New Home

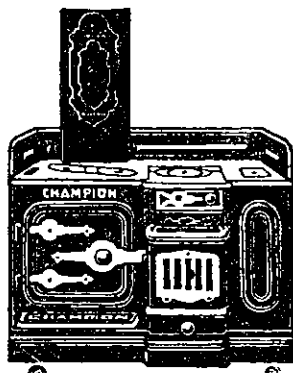
When planning your new house, be sure you specify one of the new Champion Ranges, which embodies every convenience necessary to the modern Range. The

CHAMPION RANGE

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

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

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

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

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

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Well - dressed

Men. . . .

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Our New Spring Goods have arrived, and artistic skill has been displayed in the selection. Call and inspect them and let our Mr. A. MARTIN build you a suit, and we are confident he will satisfy you.

HERBERT, HAYNES & CO. Ltd.

THE LEADING TAILORS

THE WHIRR OF WHIZZING WHEELS.

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

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

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

MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S 40-CARTS, which we sell at the Maker's Prices.

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

and are taking their part in the general work of re-organisation and propagandism. And the movement is likely to show even greater results, for the first years after the 'Separation' have been a time of difficulty such as will not recur. The organisation has now been created to meet the new situation, and the success so far obtained is so encouraging that there is not likely to be any slackening among the workers, whose numbers are being increased as each month goes by.

BEWARE OF THE SLIGHT COUGH.

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

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

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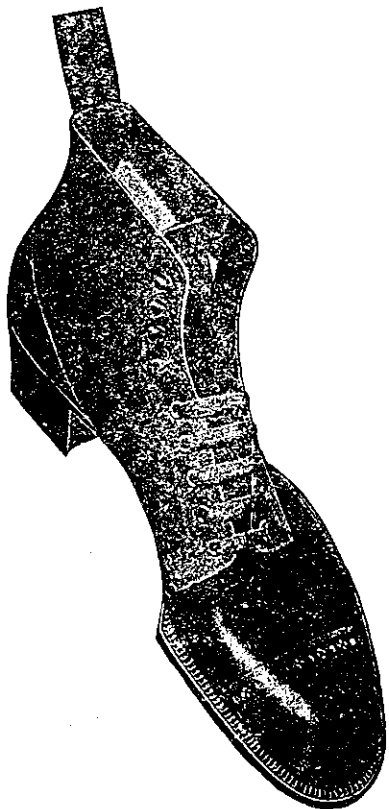
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130B CUBA STREET, WELLINGTON.

BANKERS: Bank of New Zealand.

P. L. BRADY, Manager.

Domestic

BY MAUREEN.

Lemon Sauce.

Cut the rind of half a lemon very thinly, taking off none of the white parts; boil it for five minutes in rather less than half a pint of water; add the strained juice of a lemon, previously mixed with one tablespoonful of cornflour, and sweeten with one ounce of sugar; then strain. Just before serving add a tablespoonful of good brandy.

Scotch Collops.

Required: One pound of lean steak, two ounces of good dripping, half a pint of stock, two onions, salt and pepper. Pass the meat through a mincing machine or chop finely. Melt the dripping in a stewpan, put in the meat, and fry it a pale brown. Then add the stock and the finely-chopped onion. Season the mixture carefully with salt and pepper, then draw the pan to the side of the fire, and let the stew simmer gently for one hour. Arrange it on a hot dish with a border of neat pieces of toast or fried bread round.

A Mound of Apples.

Peel and core as many cooking apples as will make a handsome mound. Then simmer them gently in a thin syrup made of sugar and water, and flavoured with lemon or vanilla. When cold, drain the apples from the syrup, and fill the hollows from which the cores were taken with any rich jam. Mount them in a shapely heap on a glass dish. Have ready a small quantity of apple marmalade, and with it fill up the spaces. Screen the whole with lemon liquid jelly. Around the base arrange a border of chopped jelly, and scatter over it two ounces of chopped almonds. Serve with wafer biscuits.

Mould of Jellied Vegetables.

Instead of the usual hot dish of vegetables, a jellied mould of greens, potatoes, and so on may be served for cold suppers. Boil together for ten minutes one pint of beet juice, half a cupful of hot water, two tablespoonfuls of loaf sugar, one teaspoonful of salt, one bay leaf, a few blades of mace, and six peppercorns. Dissolve one ounce of gelatine in hot water, and strain the above into it. When mixed put a little into a wetted mould, keeping the rest of the mixture warm. Chop up and mix together half a pint of cold vegetables, add two tablespoonfuls of vinegar, one tablespoonful of butter, one teaspoonful of sugar, half a teaspoonful of salt, and a pinch of cayenne. Turn this mixture on the jelly, which must have become firm first; then pour the liquid jelly over it, and set the mould aside in a cold place. Turn out the jelly when required.

Stewed Beef Kidney with Tomatoes.

Required: One and a-half pounds of kidney, two tablespoonfuls of flour, one teaspoonful of salt, a quarter of a teaspoonful of pepper, one tablespoonful of chopped parsley, two ounces of dripping, two small onions, half a pint of tomato pulp, two teaspoonfuls of vinegar, one teaspoonful each of French and English mustard. Remove any core there may be from the kidney, and cut it in slices about a quarter of an inch thick. Mix together the flour, salt, pepper, and parsley. Melt the dripping in a saucepan, add the sliced onions, and fry them a golden brown. Dip the slices of kidney into the mixture of flour, salt, etc. Put them into the saucepan with the onions. Cover the pan, and cook the whole for ten minutes, turning the kidney over now and then. Next drain off as much fat as possible, and put in the tomato pulp, vinegar, and mustard. Bring it to the boil, then let it simmer for fifteen minutes. Arrange a neat border of mashed potato round a hot dish, put the kidney and sauce in the centre, and serve very hot.

Maureen

IN COLD WEATHER

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

The Best Furniture is the kind Pegden makes

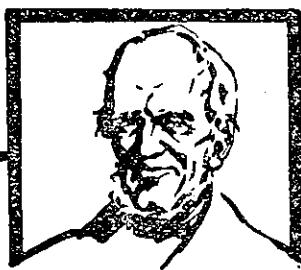


This is borne out by facts as scores of homes round about here can testify.

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

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

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Grandfather

says he and VAN HOUTEN'S COCOA have been firm friends for 80 years. He knows that VAN HOUTEN'S is the Best Cocoa in the world for keeping mind and body in good condition. It is quite different to other cocoas, and unequalled in purity and flavour.

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Good Accommodation and a hearty welcome for all old friends.



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

HIGHLANDER

Condensed Milk.

Even though ordinary
Milk is dear in Winter,
don't stint the children.
Milk is a necessity to
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ABRAS, LAMPS, CHALICES, CIBORIAMS, THURIBLES, ALTAR VASES
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cheapest to richest kind; also laces for Altars, Albs, and all materials for making
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latest binding, and pictures on stand, suitable for presentation. Pure Wax Candles,
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MISSION GOODS sent anywhere. Orders by post promptly and carefully executed.
A large stock of Christmas and New Year Cards just arrived. BEAUTIFUL XMAS
CRIBS. A large stock of GREEN VESTMENTS. Illustrated catalogue on
application.

On the Land

GENERAL.

During the month of July 788 farmers visited the Ruakura Farm of Instruction, 90 farmers visited the Mouhahaki Experimental Farm, and 70 farmers visited the Waerenga Experimental Farm.

Co-operative field experiments were conducted on 586 farms in the Dominion last season, while 440 farmers, provided with free seed, lime, and inoculated soil, tested lucerne on their holdings.

According to the Kansas wheat-growers, the idea that large kernels of wheat germinate better than small ones is a mistake. The germinating power is, rather, dependent on the density of the kernels.

A Wellington business man who returned from a visit north told an *Evening Post* reporter that on all sides he had seen evidence of an excellent lambing season in the Wanganui, Manawatu, and Rangitikei districts. Farmers had informed him that the mortality rate among the lambs was exceptionally low.

In connection with the average yield of cows in Victoria, the following figures have been collected:—Average yield of cows in 1907: Victoria, 256 gallons; New South Wales, 257 gallons. In 1908-9: Victoria, 243 gallons; New South Wales, 257 gallons. 1911-12: Victoria, 340 gallons; New South Wales, 277 gallons. It is significant to notice that in 1908-9, in districts under supervision, the yield was 384 gallons, against 221 gallons in districts not under supervision; and in 1911-12 475 gallons against 302 gallons.

There were fair yardings of fat cattle and pigs at Burnside last week, but the supply of fat sheep was in excess of butchers' requirements, consequently there was a drop of from 1s to 1s 6d per head in prices. There was a yarding of 161 head of fat cattle, made up principally of medium to prime steers and heifers, with an odd pen of heavyweights. Prices at the commencement of the sale were 10s a head dearer, but as the sale proceeded prices receded to previous week's rates. Quotations: Extra prime bullocks, to £17; prime bullocks, £13 10s to £15; good do, £11 to £12 10s; light and unfinished, £9 to £10 10s; extra prime heifers, to £12 2s 6d; prime heifers, £9 10s to £10 10s; good heifers, £8 to £9 5s. The fat sheep forward totalled 3358. Of this number the bulk was prime wethers and ewes, a larger proportion of the yarding than usual being composed of ewes. Best wethers, to 32s 9d; prime do, 28s to 30s; good do, 24s to 26s; light, 20s to 22s; best ewes, to 31s; prime do, 23s to 25s; good do, 20s to 22s. Messrs. Stronach, Morris, and Co., Ltd., sold 3 lambs—the first of the season—1 at 22s 6d and 2 at 19s 6d. Pigs: Sixty-seven fats and 124 stores were yarded. Prices were easier than those ruling the previous week.

At Addington last week there were average entries of stock and a good attendance. There was no change in the values of fat cattle. Store sheep were offered in smaller numbers, and the only change in prices was that ewe hoggets were firmer. A few new season's fat lambs sold well, and fat sheep opened firmly, but the market eased somewhat later on. Fat pigs sold freely at an advance in prices. There were 26 new season's fat lambs entered of nice quality and well grown. They sold well, the best making 25s to 28s, and lighter 19s to 22s 6d. The entry of fat sheep was somewhat larger than for the previous two weeks. The market opened very firmly, but eased off somewhat later on. There were a number of lots of unfinished wethers that were not even forward enough for graziers, and these were dull of sale. The range of prices was: Prime wethers, 23s 6d to 29s; lighter, 21s to 23s; prime ewes, 20s 6d to 27s 6d; others, 17s 11d to 20s; hoggets, 18s 6d to 20s; merino wethers, 18s to 22s; merino ewes, 18s 3d. Beef cattle were represented by a yarding aggregating 267 head. The range of prices was:

Steers, £7 11s to £11 2s 6d; extra, to £16 12s 6d; heifers, £6 7s 6d to £9 5s; extra, to £12 5s; cows, £5 15s to £9; extra, to £12 15s. There was a medium entry of fat pigs. The prices realised were: Choppers, £3 10s to £6 10s; large baconers, £3 12s 6d to £4 4s; lighter, £2 15s to £3 10s, equal to 6d to 6½d per lb. Large porkers, £2 18s to £3 12s; lighter, £2 to £2 6s, equal to 6d½ to 7d per lb. Store pigs realised £1 18s to £2 2s; medium, £1 8s to £1 17s; and small sorts, £1 2s to £1 7s.

DAIRYING PROSPECTS.

As far as can be seen everything points to another profitable season for dairy-farmers in New Zealand (says the *Dominion*). In the principal dairying districts the weather during the past few months has been extremely favorable, and consequently the growth of grass is further advanced and of better quality to-day than it was at this time last year. The continued spell of dry weather experienced in the north during the fall of the year left the pastures very bare for winter grazing. The mild weather which has prevailed since has led to a wonderful recovery and has permitted the stock to come through in better condition than was anticipated. In parts of the South Island the winter has been unusually wet and severe on dairy cows, and as a result the districts affected are a little backward. The majority of dairy cattle have come through the winter in much better condition than usual.

With regard to markets the prospects for cheese are exceptionally bright. The majority of the dairy companies have already made arrangements for the disposal of their season's output at prices which will enable them to pay up to 1s 2d per lb for butter-fat. It is estimated that the production of cheese will be somewhat higher than the figures of the previous season, but of course that will depend to a large extent on the weather conditions, and the measures adopted by stock-owners to provide supplementary fodder so that the milk flow may be sustained during the whole period of lactation. In the butter-producing districts, practically the whole of the factories are now in active operation. So far most of the output is going into the local market, with the exception of special shipments which are being reserved for the Vancouver trades. Very few outright sales for the season's output have been recorded, though negotiations are now being carried on. At present the ideas of values between buyer and seller are not exactly reconciled. It seems certain, however, that good average prices will be received when the final adjustments are made. English reports on the butter market indicate that the best brands of New Zealand butter will be sought after this season, and that good prices will be forthcoming for lines of approved quality. Just at present the Home market is fully supplied with Siberian butter, more in fact, than can be utilised, and fairly large quantities are said to be going into cool store. It is estimated that the total local production of butter will be equal at least to that of the 1912-13 period, notwithstanding the fact that a considerable quantity of the milk from districts which made butter last year, will be diverted to cheese-making during the coming season. The extension of dairying in the Auckland province will largely account for the output of butter being maintained.

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

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

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For Artistic Reliable Furniture, for All
Value in Bedsteads, for Clean, Pure Bedding,
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JAMES J. MARLOW
Excelsior Furniture Warehouse
203 Princes Street South.

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

Flawless Jap. Silks direct from Japan.

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

PRICES—27in wide—2/-, 2/6, 2/11, 3/6.

Send for Samples.

HOPE LEWIS "The White House" TIMARU.

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BY VALUE—FIRST, LAST, ALWAYS. We keep our Store filled with pleased buyers. The MOST POWERFUL ATTRACTIONS ARE NEW AND RELIABLE MERCHANDISE, in full Assortments AT LOWEST PRICES at which desirable goods can be sold.

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Cuba and Vivian Streets, Wellington

Do You Wish to make

Your Home Beautiful ?

Then Consult

Andrews and Clark

Furnishing Specialists

Queen Street, Auckland

The Family Circle

LITTLE THINGS

A crumb will feed a tiny bird,
A thought prevent an angry word,
A seed brings forth full many a flower,
A drop of rain foretells a shower.

A straw the wild wind's course reveals,
A kind word oft an old grudge heals,
A beacon-light saves many a life,
A slight will often kindle strife.

A humble hand may alms bestow,
A godly life make heaven below,
A little child confounds the wise,
A lark sings nearest to the skies.

A sunbeam makes the earth rejoice,
A flower will teach, without a voice,
A brave man's arm will right the wrong,
A simple prayer will make us strong.

AN ADVENTURE WITH A LION

Sometimes man hunts the lion, and sometimes the lion hunts man. With few exceptions, the result of either hunt is death for hunted or hunter. The following adventure, related by a traveller who had the temerity to travel through a half-wild country on a bicycle, appears to be one of the exceptions:—

On a mellow moonlight evening a cyclist was riding along a lonely road in the northern part of Mashonaland. As he rode, enjoying the sombre beauty of the African evening, he suddenly became conscious of a soft, stealthy, heavy tread on the road behind him. It seemed like the jog-trot of some heavy, cushion-footed animal following him.

Turning round, he was scared very badly to find himself looking into the glaring eyes of a large lion. The puzzled animal acted very strangely, now raising his head, now lowering it, and all the time sniffing the air in a most perplexed manner.

Here was a surprise for the lion. He could not make out what kind of animal it was that could roll, walk, and sit still all at the same time; an animal with a red eye on each side and a brighter one in front. He hesitated to pounce upon such an outlandish being—a being whose blood smelled so oily.

Surely no cyclist, since the Romans invented wheels, ever 'scorched' with more honesty and single-mindedness of purpose. But although he pedalled and pedalled, although he perspired and panted, his effort to get away did not seem to place any more territory between him and the lion, for that animal, like Mark Twain's coyote, kept up his annoyingly calm jog-trot and never seemed to tire.

The poor rider was finally so exhausted from terror and exertion that he decided to have the matter over with right away. Suddenly slowing down, he jumped from his wheel and, facing abruptly about, thrust the brilliant headlight full into the face of the lion.

This was too much for the beast. It was this fright that broke the lion's nerve, for at this fresh evidence of mystery on the part of the strange rider-animal, who broke himself into halves and then cast his big eye in any direction he pleased, the monarch of the forest turned tail, and with a wild rush retreated in a very hyena-like manner into the jungle, evidently thanking his stars for his miraculous escape from that awful being. Thereupon the bicyclist, with new strength returning and devoutly blessing his acetylene lamp, proceeded on his way to civilisation.

SOME WELL-KNOWN QUESTIONS ANSWERED

Why does the owl come out at night? Why does the moth fly around the candle? Why must we always

develop photographs in a red light? Why does wood rot away? Why do telegraph lines hum?

The owl comes out only at night because the food on which the owl feeds is to be found during those hours. Mice and other small creatures are active during the night, and the owl, with its peculiar noiseless flight, due to its soft plumage, comes out and devours them.

The moth flies around the candle because the moth loves light and turns towards it; a baby would do the same thing if it were allowed. People follow the same instinct when they seek the sunny side of the street, and flowers when they turn toward the light. There are other creatures which just naturally seek darkness as the foolish moth does the candle.

Why have we to develop photographs in a red light? We know that white light is really a mixture of light of all sorts of colors—red, yellow, green, blue, and so on. Some of these lights of various colors have one kind of power and some another. Now the kind of light that has the power of causing chemical changes, which is the light we photograph by, is mainly violet light. We can see in a way by red light, but red light has practically no influence on photographic plates. We may say that photographic plates cannot see red light, and so we can use red light to develop them by without fearing that the photograph of our faces or the walls of the room will be printed on the plates.

It seems there are kinds of wood that will not rot away even though they are kept in water. The ancient city of Venice is actually built on wooden piles buried in the shallow sea, and these have lasted for many centuries already. This wood does not rot because the things that make wood rot cannot attack it. Sometimes wood is soaked with creosote, and the particular property of creosote which makes it so valuable is that it is poisonous to microbes. Wood will not rot if it is charged with something that kills microbes, or if it is made of stuff so hard and tough that even microbes cannot digest it; or if, as in the case of Venice, it is good wood, and also protected from microbes by being kept in salt water.

Why do the telegraph lines hum?

Anything that is stretched is apt to be thrown into vibration by the force of the air blowing against it. If it vibrates so fast as to produce the air waves that our ears can hear, then that is what we call sound. This is what happens to the telegraph wires when they hum; and if we put our hand on the telegraph pole we shall feel that the wires vibrate strongly enough to set the whole pole trembling too. But when the air is quite still the telegraph wires do not hum.

HAD TO FOLLOW

One day a young Maori from the back country dropped in at a country livery stable and said he needed a job. He looked promising, so he was set at work greasing the axles of a buggy.

In a remarkably short space of time he reported the task finished.

'Look here,' said his new boss, 'do you mean to say you've greased all four of them wheels already?'

'Well,' rejoined the new man, 'I've greased the two front ones.'

'And why haven't you greased the two hind ones?'

'Well,' said the new man again, 'so long's the two front ones goes all right, the two hind ones will have to follow.'

PROVING THAT SORROWS ARE RELATIVE

A good lady, who always has an eye and ear for childish troubles, stopped one day on her way to a luncheon, because she saw a stout little boy who was standing near the kerb and crying loudly. She undertook to comfort the distressed youngster.

She bent down, patted the tow-colored head, gazed into the tear-stained face, and made as if to wipe away the traces of grief.

'Why, what is the matter, my dear child?' asked she, solicitously.

'M-my b-brother's got a holiday, and—I haven't,' he roared.

'What a shame!' said the woman. 'Then you don't go to the same school?'

'No,' came from the little boy, in a fresh burst of sorrow, 'I—I don't go to school an-anywhere yet!'

HAROLD'S FIRST DAY AT SCHOOL

Master Harold had returned after his first day at a kindergarten school.

'Well, Harold,' said a friend of his mother's, who was calling, 'how do you like school? I suppose you are the youngest there?'

'Oh, no!' said Harold, indignantly, drawing himself to his full height, and throwing out his chest. 'Oh, no!' some of our chaps come in perambulators.'

THE REASON

Social Agitator: 'Isn't it a shame the way these Chinamen work in this shop? Fifteen hours a day, and wages almost nothing!'

Companion: 'Why do you trade here?'

Social Agitator: Oh, they sell things so much cheaper.

NOTICEABLE IN WET WEATHER

Village Orator (seconding a proposition for the repair of the reading-room roof): 'I think you'll all agree that the roof does leak very bad. Especially is this noticeable in wet weather.'

HAMLET'S MENTAL CONDITION

Beerbohm Tree adds a new light on the old question of the sanity of Hamlet.

'One morning, whilst staying at a little country place,' he said, 'I met a young friend of mine, and asked him what he had been doing with himself the night before.

'I went,' my young friend replied, 'to hear "Readings from Hamlet."'

'Ah,' said I, 'did you? Now, tell me, what are your views? Do you think Hamlet was really mad?'

'Mad? of course he was. Why, there wasn't more than thirty shillings in the house!'

POWER OF SUGGESTION

The man was hale and hearty at 10 a.m.

At 10.15 someone handed him a patent-medicine almanac.

The man glanced at it, and became interested. He read it through from cover to cover.

At 10.35 he was suffering from Bright's disease, malaria, dyspepsia, insomnia, lumbago, blood-poisoning, sciatica, and rheumatism.

TRADE SECRETS

'What is the secret of success?' asked the magazine.

'Do write,' said the pen.

'Be progressive,' said the euchre pack.

'Be exact and on time,' said the clock.

'Be careful not to break your word,' said the typewriter.

'Don't be afraid to strike when you find your match,' said the lamp.

'Push and pull,' said the door.

'Stand firm and unyielding,' said the flagstaff.

'Don't change with every wind that blows,' said the weather vane.

'Never become dull and rusty,' said the hoe.

'Climb steadily up,' said the hill.

'Keep bright and don't mind the clouds,' said the sun.

'Cultivate a calm exterior, but be ready for emergencies,' said the innocent flower; 'even I always carry a pistil.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

An Easy Match Trick.—Break a match in the middle—a wooden one is best for this experiment. Do not quite sever the two halves. Place the match over the mouth of a moderate sized bottle, and upon the match place a half-penny. The trick is to drop the half-penny into the bottle without touching either the half-penny, the coin, or the bottle. Nobody who does not know the trick can do it, yet it is very simple. When everyone has given up allow two or three drops of water to fall on the match at the point where it was broken. The wood at once begins to swell, the two ends of the match to spread apart, and in a short time the coin will fall.

To Boil Water in a Paper Cup.—This is quite easy to do if the following instructions are carried out: Cut a disc about 6 inches in diameter, out of a sheet of strong paper. Next take a piece of wire, and make at one end thereof a ring about 3 inches in diameter, wrapping the other end spirally round a candle, and keeping it in place by sticking a pin into the candle just below the lower end. By pressing the disc of paper into the hollow of the hand it is given a bowl shape. In placing this bowl in the wire ring, care must be taken to let its rim project about an inch above the support, as this makes it possible to pour into the paper bowl so much water that the latter is slightly above the wire, this being absolutely necessary to the success of the experiment. It is also necessary that the flame of the candle almost reaches, or even slightly touches the bottom of the bowl. In a few seconds after lighting the candle the water will begin to boil, the paper remaining intact because the water absorbs the entire heat of the flame.

Thought Reading Made Easy.—The performer has a reel of thin florists' wire, one end of which he holds in his left hand against his forehead, while his assistant asks a member of the company to write a short question, requiring an answer, on a piece of paper, and afterwards to make the other end of the wire into a loop, and pass it over his head across his ears. The performer then takes another piece of paper, and, after much apparent thought, writes a suitable answer to the question, even to giving the result of a calculation in figures. The wire, although apparently transmitting the thoughts, in reality has nothing to do with the trick. It is merely used to heighten the effect. The solution lies in the fact that the paper, handed to the gentleman to write on, is on a small piece of glass which has previously been rubbed over lightly with soap. This is done on one side only. This, when written on will leave a faint impression on the glass which would not be noticed without being actually looked for. When the assistant returns the glass the question may be plainly read, especially if the sheet be held on the slant.

The Restored Tape.—This is a simple trick to perform, but it has a very fine effect. The performer shows a piece of black tape above six feet in length. A member of the company cuts this into three equal pieces. These two-foot lengths are then knotted together, and the ends of the tape thus knotted are tied to two chairs. A handkerchief is now placed over each knot. Upon removing these, the knots are found to have disappeared. The trick is worked this way: The conjuror has under the front part of his waistcoat, or in a pocket a duplicate piece of tape, six feet in length. This has two knots made from small pieces of tape pinned on to it at equal distances. When, in carrying out the trick, the performer has obtained possession of the original tape with the genuine knots tied in it, he dexterously exchanges it for the piece with the false knots. It is this piece of tape which he ties to the chairs. As he places the handkerchiefs over the knots he quickly releases the knots by pulling out the dolls' pins. When the handkerchiefs are lifted the small pieces are removed under their cover. The knots have thus to all appearances disappeared. No better trick could be wished for.

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