

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- October 5, Sunday.—Twenty-first Sunday after Pentecost. Feast of the Holy Rosary.
- ✓ 6, Monday.—St. Bruno, Confessor.
- 7, Tuesday.—St. Mark, Pope and Confessor.
- 8, Wednesday.—St. Bridget, Widow.
- 9, Thursday.—SS. Denis and Companions, Martyrs.
- 10, Friday.—St. Francis Borgia, Confessor.
- 11, Saturday.—St. Canice, Abbot.

St. Mark, Pope and Confessor.

St. Mark's youth was passed in Rome in the closing years of the pagan persecutions. In 336 he was elected Pope, but held this office only a few months.

St. Bridget, Widow.

St. Bridget belonged to the royal family of Sweden. From childhood she was remarkable for charity, love of retirement, and a distaste for worldly enjoyments. On the death of her husband she divided her property amongst her children, and withdrew into a convent which she herself had founded. She died in Rome in 1373, at the age of seventy-one, on her return from a pilgrimage to the Holy Land.

SS. Denis and Companions, Martyrs.

St. Denis, the first Bishop of Paris, and one of the most illustrious writers of the early Church, is believed to have been identical with Denis the Areopagite, converted by St. Paul. He was martyred, with several companions, on the hill of Montmartre, in Paris, about the year 119.

GRAINS OF GOLD

PATHS OF GOLD.

An angel of the Royal Court

Looked down from heav'n's height,

And saw the fair land bath'd afresh

In streams of radiant light.

'Behold,' said he, 'the joyous, rosy birth,
Once more of a pure dawn to mother earth!'

A sound, the tend'rest, softest sound,

Came floating up on high;

The angel smiled, and further lean'd

To hear that wond'ring cry;

Below, a mother stretch'd her arms to take

A tiny child, in this world, scarce awake.

At noon, again, the angel came;

The sun was overcast,

Cloud heaped on cloud until they seem'd

Like mountains grey and vast;

He gazed; he cried, 'Most Potent Lord, my King,

My God! All's well! Thou sees't ev'rything!'

A sound, the wildest, saddest sound

Came floating up on high;

The angel paused and further leaned

To hear that rending cry;

Below, a mother begged Almighty God

To save her son from the avenging rod.

At evening, when the angel looked,

The clouds had rolled away,

And far beneath, the drowsy earth

In tranquil beauty lay;

Then cried that angel pointing west, 'Behold!

The noon-hour mountains are now paths of gold.'

A third time from below a sound

Came floating on the air;

A stricken man the angel saw

Beside a grave yet bare;

The angel spoke, 'Behold, God's vict'ry won!

A penitent now kneels the erring son.'

A. HASTINGS.

'STAND FAST IN THE FAITH'

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

THE ROMAN CHURCH AND ITS BEGINNINGS—II.

The previous article let us see something of the state of the Church at Rome in its infancy as it must have appeared to outsiders: the present article will deal with its origin and composition as seen from the inside.

Its origin was due chiefly to three factors. 1. We know from the Acts of the Apostles (ch. ii.) that among those who listened to St. Peter's discourse on the Day of Pentecost were some who had come to Jerusalem for their annual visit to the Temple from Rome, Jews who had been born outside Palestine and pagan converts to Judaism. If some of these men came to believe in Christ through Peter's preaching—and we may well presume so—they would naturally on their return to Rome tell their friends of the strange things then happening in Palestine. Thus were the foundations of the Catholic Church laid where afterwards the central and majestic pile was to rise.

2. Rome was at this time the centre of the civilised world, and Christians would be attracted to it, for one reason or another as much as others. 'Never in the course of previous history had there been anything like the freedom of circulation and movement which now existed in the Roman Empire. And the movement followed certain definite lines and set in certain definite directions. It was at its greatest all along the Eastern shores of the Mediterranean, and its general trend was to and from Rome. The constant coming and going of Roman officials, as one provincial governor succeeded another; the moving of troops from place to place with the sending of fresh batches of recruits and the retirement of veterans; the incessant demands of an ever-increasing trade both in necessities and luxuries; the attraction which the huge metropolis naturally exercised on the imagination of the clever young Orientals who knew that the best openings for a career were to be sought there; a thousand motives of ambition, business, pleasure, drew a constant stream from the Eastern provinces to Rome. Among the crowds there would inevitably be some Christians, and those of very varied nationality and antecedents. . . . We may be sure that not a few of his (St. Paul's) own disciples would ultimately find their way to Rome' (Sanday, Ep. to Romans, xxvi.). After arriving in Rome they would soon become known to one another, and they only waited the coming of an Apostle to be formed into an organised Church, for it is impossible to entertain the idea that the Christians would be left entirely to themselves for any length of time.

3. The Apostle came in the person of St. Peter. The year of his arrival in Rome is not beyond question, but the fact is nowadays universally accepted. In his Epistle to the Romans, written about the years 56-58, St. Paul lets us see that the Church at Rome had already been in existence for a considerable number of years. He also informs us that he has not yet visited the Romans, though he has had 'a longing these many years' to do so, because he did not wish 'to build upon another man's foundation,' thus suggesting that the Church had been founded there by some other Apostle—and this immediately makes us think of St. Peter. 'From Jerusalem and around about even unto Illyricum, I have fully preached the Gospel of Christ; yea, making it my aim so to preach the Gospel, not where Christ was already named, that I might not build upon another man's foundation, but as it is written, "They shall see to whom no tidings of Him came, and they who have not heard shall understand." Wherefore also I was hindered then many times from coming unto you; but now, having no more place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company); but now I go to Jeru-

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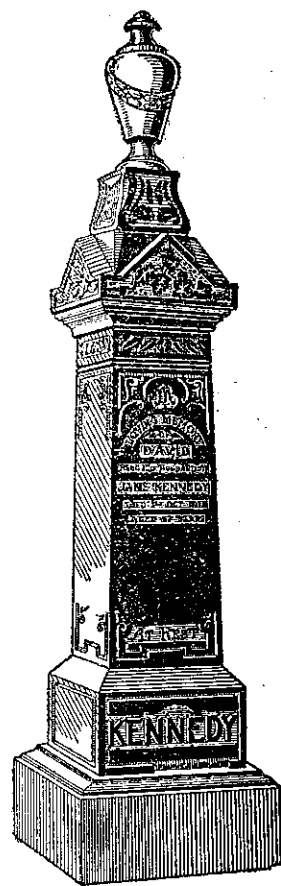
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saalem' (Romans xv., 19-25). St. Peter would thus be regarded as the founder of the Church at Rome, and though he could not continue to reside in their midst—there was so much to do elsewhere—he would exercise over the faithful at Rome the authority of a founder.

Jewish Christians were doubtless the first to practise the Christian religion in Rome; they were followed by Jewish and pagan converts. Both of these would bring many of their friends in Rome to a knowledge of the truth. But the expulsion of the Jews from the city in 49 and 50 cut off the stream of Jewish converts, with the result that the Church at Rome was transformed into a predominantly pagan community. This appears from the opening words of St. Paul's Epistle: 'Paul, a servant of Jesus Christ through Whom we have received grace and apostleship unto obedience of faith among all the nations . . . among whom are ye also called to be Christ's; to all that are in Rome, beloved of God. . . . Oftentimes I proposed to come unto you . . . that I might have some fruit in you also, even as among the rest of the Gentiles. I am debtor both to Greeks and Barbarians, both to the wise and the foolish. So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome' (Romans i., 1-15). Still, the Jewish Christians by reason of their moral and religious training must have been the leaders of the young community.

Chapter xvi. of the same Epistle gives us some idea of the status of these Roman Christians: the names mentioned there are largely those of slaves and freed men. But not all belonged to the poorer class. The better sort of Greek and some Oriental slaves would often be more highly educated and more refined in manners than their masters. We know, too, that owing to St. Paul's presence and preaching Christianity had penetrated into the retinue of the Emperor. The Apostle 'abode two years in his own hired dwelling, and received all that went in unto him, preaching the Kingdom of God, and teaching the things concerning the Kingdom of God with all boldness, none forbidding him' (Acts xxviii., 30-31. 'I would have you know, brethren, that the things which happened unto me (in Rome) have fallen out rather for the progress of the Gospel; so that my bonds became manifest in Christ throughout the whole Praetorium, and to all the rest' (Philippians xii., 14). 'All the saints salute you, especially those of Caesar's household' (Philippians iv., 22).

BY THE QUEEN'S MERCY

The rays of the western sun were struggling through the dense pine woods of the Black Hills one sultry afternoon in the late summer. The tops of the tall pines that crowned the summits of the hills seemed etherealised with the glorious effulgence; not the ghost of a breeze stirred their sleeping branches. The lengthening shadows already lay heavy in the valleys, while in the distance the eastern ascent of Harvey Peak towered aloft in gloomy indistinctness.

The dreary silence of the scene was unbroken save for the tramping of a solitary horse that moved at a brisk canter along the backbone of one of the lesser hills. His rider, a man still young in years, was dressed in the blue full-dress of one of Uncle Sam's troopers. He was a man to hold the eye of even a casual observer—tall, lithe, and well proportioned, with the free and easy grace of perfect self-possession. His face, though still handsome, had fallen into hard lines, while his sunken cheeks, and the dark hollow beneath his eyes showed but too plainly that he was 'going the pace that kills.' The bridle hung loosely on his horse's neck; the road across the hills was no new one to man or beast, and in the little hamlet that nestled down there in the valley beyond, the name of Will Staunton was one of unhallowed notoriety. Times without number he had ridden over from the fort, and bartered his manhood for a night's carouse.

And it was a sad sight, too, this ruthless blighting of such fair promises, this wearing away of the vital

forces in such a magnificent physique, this slow and relentless strangling of a spirit that still dared to dream of higher things. And was it to be no more than a dream? Would all this unspeakable shame and loathing of its degradation never fan to a flame the last faint spark of nobility in the fettered soul? For there were still some shreds of nobility in Will Staunton, a nobility born not only of nature, but of a deep, unshaken faith in a just and eternal God.

It was in such a mood of half-hopeful remorse that he pulled his horse into a walk, and with his head sunk forward upon his breast, became wrapt in reverie. His thoughts went back through the years and rested on a scene of his boyhood.

* * * * *

It was the Feast of Corpus Christi. The sun peered over the eastern hills with a sleepy, sodden look in his bloated red face, as though he had been drinking hard the night before, and was not well pleased to be up at this early hour. But when he had gained a height from which he could look down on the scene before him, he brightened up considerably. His jolly old face returned to its habitual size and color, and after a few hard winks to clear his eyes, he broke into a broad, good-natured smile that seemed to diffuse itself over everything. The myriad dew-drops that clung to the fresh green grass blinked and sparkled in a most witching way; the violets and morning-glories opened their sleeping eyes, and tossed their little heads in a decidedly disdainful manner at the softly murmured protestation of the lovelorn breeze, for didn't he tell the same to all the flowers—the fickle minion! The thrushes whistled gaily in the hedges by the roadside, while from copse and thicket came the clear, strong note of the robin calling to his mate. Even the solemn old ocean seemed to enter into the fun as he heaved and shook with suppressed merriment, and then chafing at restraint cast himself with uproarious laughter upon the beach. The sweet-voiced bell from the little chapel overlooking the sea called out in its blithest, cheeriest tones; and over all bent the smiling clear blue of the Irish skies.

'Hurry, mother,' said little Will Staunton, 'or we shall be late.'

The mother looked down proudly at the flushed and eager little face. It was her boy's First Communion day, and who will say what that means for a good Catholic mother!

'Very well; now I am ready. Don't forget your prayer-book, Will.'

'No, mother, I have it here in my pocket.'

'Oh, mother,' said the boy, as the two hurried on to church. 'I am so happy! I don't think I shall ever be so happy again in my life.'

'Yes, dear,' said Mrs. Staunton very tenderly, 'and you must pray very hard when our dear Lord comes to you this morning, that He may keep you ever good and dear to Him.'

'I will, I will, mother, and I'm going to pray for you and papa, too.'

'And your promise? You haven't forgotten your promise, have you, Will?'

'No, indeed, mother. I am to promise the Blessed Mother to say the 'Angelus' and three 'Hail Marys' in her honor every day.'

And now it was the Communion of the Mass. A solemn hush went through the little chapel. The children knelt with bowed heads, as the good old pastor turned towards them, and lifting one tiny Host in his fingers, said in a voice tremulous with emotion:

'Ecce Agnus Dei,' Behold the Lamb of God! 'Domine non sum dignus—Oh, Lord, I am not worthy.' And then with love and awe Will Staunton received his God.

A great sob broke from the young rouse, and a tear stole unheeded down his sunken cheek. It was a pure vision from life's morning, calling the prodigal home.

'A sorrow's crown of sorrows
Is remembering happier things.'

And ah! the sadness in the thought of what might have been! And how the sorrowful yet loving face of the

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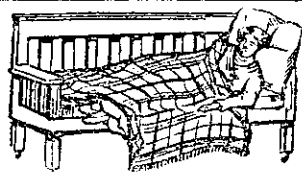
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mother whose heart he had broken rose before him and called him back to God and virtue. The memory of the first fatal step came back to him now, and it was bitter as wormwood. He recalled the stormy scenes with his father, the tears and the prayers of his mother, and the lure of sin that closed his heart to all but sensual pleasure.

Then came the last effort, the final struggle, but alas! how brief, how fruitless! He had torn himself from his sinful associations and companions, and had gone to a distant university, there to recover the lost ground. In little more than a week he was peremptorily dismissed as being a source of scandal to his fellow students.

That was the end. In a spirit of shame and desperation he had sailed for America, and given himself up to a life of vice. But there was still one tie that bound him to the past. He had kept his First Communion promise. In his deepest degradation he had ever been faithful to that. Yes, and would ever be; and then some day, some day he would make it all right, he would 'straighten up,' but not yet, not yet.

A sudden gust of wind sweeping through the pines roused him from his reverie. Great black clouds were running up swiftly from the south-west, and ominous and sullen came the rumbling of the deep-voiced thunder, like the boom of distant cannon. The freshness of the coming rain was in the wind.

'Come, Ned, old boy,' said Staunton, pushing his horse into a gallop, 'or we shall get a ducking, and water, you know, is not on the evening's programme. Did it but rain whisky for a change, I shouldn't so much mind a bath.'

Still the storm drew on apace.

The roar of the thunder was now almost incessant. Like a fiery serpent the lightning leaped hissing from its lair. The tall trees tossed their arms wildly as if in fright. And then with a sudden clap of thunder, the floodgates of heaven were thrown wide, and the sheeted rain swept down in torrents.

The trooper's face grew white with fear; to him the roaring of the storm was as the voice of an angry God. With a quick resolve he checked his horse and sprang from the saddle, and there in the pouring rain he knelt with uncovered head, and said the three Hail Marys of his First Communion promise. Did he but realise it, it was a terrible mockery of the Omnipotent, this prayer from a heart intent on sin! But it gave him fresh courage, and leaping once more in the saddle, he put spurs to his horse and galloped on through the raging storm.

Of a sudden there was a sharp hiss in the air, a blinding flash of light; a crash that seemed to split the hill to its very base, and a giant pine, riven by the bolt, was hurled across the road almost at the horse's feet. The animal reared back upon his haunches, and with a wild neigh dashed off through the trees. The suddenness of the movement flung the trooper, blinded and dazed, from the saddle. In falling, his right foot remained caught in the stirrup. In vain he tried to extricate it.

'Ned, Ned,' he cried, 'whoa! For God's sake, whoa!'

His voice was drowned in the howling of the storm, and on, on through the trees went the terrified, plunging horse, dragging his prostrate rider at his heels. A sickening fear seized upon the heart of Will Staunton, as he was dashed against the trees and stones and dead branches that strewed the path of the flying horse. This, then, was the end of it all. 'It is appointed for man once to die, and after death the judgment.' With a cry that burst from his very soul, the unhappy man prayed aloud in anguish:

'Mary, Mother of God, help me this once, and, before God, I promise to amend!'

His head struck hard upon a stone, there was a noise in his ears as of many rushing waters, and then all was darkness.

It was night. The last angry muttering of the storm had died away in the distance. Faint and low rose the lullaby of the soft-voiced breeze hushing the

affrighted trees to sleep. A shaft of moonlight piercing through a clump of trees, rested on the pale and bleeding face of Will Staunton who was stretched senseless on the ground. He was lying in a little pool of blood that oozed from a deep and ugly gash in his head. The face was as the face of the dead. His hat was gone, his uniform torn to shreds.

Suddenly he started up and looked around in a dazed, bewildered way. He tried to rise, but fell back helpless to the ground. His body ached in every limb. The blood trickled down into his eyes and blinded him. Slowly the recollection of what had happened was coming back. He called to his horse. There was no sound save the sighing of the night wind through the pines. Painfully he rose to his knees and dragged himself along in search of a clearing. He had crawled, but a few feet when he started back in fear, for just at the edge of the knot of trees where he had been lying, the hill abruptly fell away into a sheer wall of rock that reached down to the valley below. Cautiously he peered over the brink. The valley was flooded with moonlight, and there far below he could see the dead body of his horse shattered on the rocks. With a quick impulse he turned and looked at his right foot. The stirrup was still there, jammed tight on the shoe, but the strap above it was cut through, clean and straight as with a knife. For an instant his heart almost ceased beating, as he realised how narrowly he had escaped being dashed to death over the precipice.

'Great God!' he murmured, 'and my soul would now be in hell!' And then in a very ecstasy of gratitude and love, he clasped his hands and cried:

'Oh, Mary, my sweetest Mother, thou hast heard my prayer; thou hast helped me in my hour of need; and I will be true to my promise. Now, at last, I will turn back to God and thee! Mother, help me!'

The first streaks of dawn were creeping over the sky, when Staunton heard the tramp of an approaching horse, and a well-known voice calling his name. He had been missed at the fort, and his friend had come to seek him. He sent back an answer to the loud hallo.

'Coming, old man,' was the reply, and in a few moments a trooper rode in under the trees and sprang from his horse.

'For God's sake, man,' said Jack Farrell, 'what's up?'

'Just this, Jack,' said Staunton, with great solemnity, 'I was as near the "great divide" and eternal hell-fire last night as I ever care to be. I'm going to cut this sort of life and live clean.'

Jack was on his knees beside him, binding up the wound in his head, as Staunton related the night's events. Jack Farrell was a good Catholic, and he was profoundly moved by his friend's recital. Many a time he had spoken earnestly to Will Staunton, and tried to induce him to go to church and the sacraments, and to keep away from the haunts of vice.

'It's no go, Jack,' was the invariable reply, 'I haven't the strength to do it.'

But Jack knew of Staunton's fidelity to his First Communion promise, and he felt sure that the good Queen was watching over the erring one. Now at last the great change that he had hoped and prayed for was come, and Jack was glad. Without a word he took his friend's hand and pressed it warmly. Neither spoke for some time, Jack helped Staunton on his horse and took the bridle.

'Jack.'

'Yes, Bill.'

'Take me down to the village; I'm going to confession.'

Before the Lady altar in the little village chapel, a man with blood-stained face and tattered garments knelt with bowed head. Sweet and clear on the morning rang out the Angelus bell.

'And the Word was made flesh and dwelt amongst us. Hail Mary,' prayed the kneeling figure.

And there was joy before the angels of God, for the lost sheep was found, the prodigal had come home—by the Queen's mercy.—*Liquarian*.

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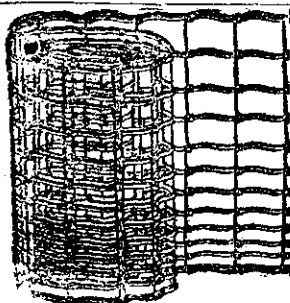
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THE RETURN

The lilacs bloomed in the dooryard when Stanley Davis went in to say good-bye to Mary Lewes. It had rained that morning, and the soft spring air, now warm and sunny, seemed bathed in the clean, sweet perfume of the flowers. One specially fine bush leaned over the porch rail as in welcome, and when Mary answered the door a spray of lilac, tucked in her bright hair to please the baby, nodded down to the little head cradled in the 'divine hollow' of her neck.

Stanley, who thought Mary like a flower herself, felt his heart leap at sight of her blue eyes, her pink cheeks, her rosy lips, and the frame of wavy gold that set off her white throat and forehead. And for smiles such as that which crowned her beauty kingdoms have been lost and won.

Mary, charmed by the beckoning sunshine, would have sat on the porch, but Stanley mutely waved her into the dim, cool parlor.

'Put down the youngster, Mary,' he said when they were seated, 'and talk to me a little. I've something to say, and I can't stop long. Grew's sent for me, and I'm going West to-night.'

The pink cheeks paled a little, but the red lips smiled on bravely. 'I can't put the baby down,' the girl answered softly. 'He's teething and fretful. The only way I can keep him quiet is to hold him. But I can talk just as well with him in my arms, Stanley, and I want to hear all about your trip.'

'It isn't going to be a trip, Mary.' The boy's voice was low and a trifle unsteady. 'Grew says that the chance he offers will be permanent if I want to work hard, and I—I'll have to stay out there for some years at least. That's why I want to talk to you, Mary. You know how I love you. Marry me and go with me, or, anyway, tell me when I can come back to get you as my wife.'

The blue eyes reflected Paradise briefly, but the little head was shaken in denial. 'I can't, Stanley,' and her tone in turn trembled. 'How can I leave home now? Sheila's only five and Billy eleven, and then there's the baby. You know how they and father need me. What would they do if I went away just now?'

'Some one else could take care of them,' the lad demurred, even while his heart recognised the truth of her plea. 'Why should our happiness be sacrificed for your brothers and sisters? Why—'

'There isn't any one else,' Mary interrupted. 'You know how few relatives we have, scarcely a woman among them. You know how helpless a man is with little children, especially when he's got to work all day and can't even be home every evening. And mother gave the baby to me when she was dying. I do love you, Stanley—perhaps you'll know how much—but it wouldn't mean happiness to run away from my clear duty to marry you. And—and I love you too much to ask you to wait until I am free.'

'Oh, look here, Mary,' the speaker's eager youth strong in every word, 'that's talking nonsense. If you love me, of course, you'll let me go away engaged to you. We may not be able to marry now, but later your father,' with hopeful recollection of certain whispered rumors, 'will marry again, pretty sure, and then the children won't be in your charge any more. Let me—'

'That's looking rather far ahead, Stanley,' her smile a little sad. 'And even if father did marry again, it by no means follows that my responsibilities would be ended. Some women—the smile growing sadder—' might not care to take charge of the children, and, anyway, I'd have to love and trust any one pretty much before I'd be willing to turn over Sheila and Billy and the baby to her, even if she wished it. No, Stanley,' as he showed signs of argumentative rebellion, 'we mustn't think of getting married or engaged at present. We'll—we'll just be good friends.'

The boy talked on, but the quiet firmness that underlay Mary's tenderness of nature won in the end, as both knew that it must. At last they rose, still talking, and walked to the front door. The lilac-scented

breeze was wafted in like a wave of purest affection, and Stanley's eyes grew longingly dim as it stirred the little ringlets about Mary's ears and temples. Just inside the door he detained her to utter a last beseeching word.

'Well, Mary, if you won't give me your promise, I'm going to give you mine, anyway. You may not consider yourself engaged to me, but I shall be engaged to you always. I'm your promised husband, sweetheart, no matter where I am nor how long we have to wait.'

Again the wide eyes reflected Paradise over the firm lips that for duty's sake refused it. 'No, dear'—and Mary's voice was hardly more than a whisper, 'I can't have it so. It wouldn't be fair to you. I can't think of marriage until the children no longer need me,' with a brave if tremulous smile, 'and you may have met any number of more charming ladies before that time. No, Stanley, just because I love you so I'm going to insist that you're free.'

A moment of tense silence, the warm air playing sweetly about them; then the boy leaned to the girl with a look that could not be denied.

'Kiss me just once, Mary,' he whispered, and she pressed a fervent caress on the lips that met hers. The baby's head interfered somewhat, but the lad's arms enclosed the girlish figure, baby and all, in an embrace that almost crushed it. Then Mary drew herself away quietly, hushed the stirring, fretful infant and slipped her cold little right hand, roughened by household cares, into his own.

'Good-bye, Stanley,' she murmured. 'Good-bye, good luck, and God bless you. Write me as often as you like.'

'You'll be faithful, Mary? You'll wait for me until you're ready to marry me?' he swiftly responded. 'You won't marry any other fellow because he can come and live here with the children and your father? You won't stop loving me because I'm not here?'

He was halfway down the steps now, and the girl's smile followed him like a benediction. 'I shan't forget, and I shall be always faithful, Stanley,' she assured him. 'It's for your own sake that I leave you free.'

'But you don't leave me free,' was his impulsive protestation. 'I'm not free, Mary, and you know it. My heart's all yours, and always shall be. Haven't I told you that I'm engaged to you, whether you're engaged to me or not? I'm your promised husband, even if you're not my promised wife.'

Her smile was still more like a benediction, but she made no reply other than to wave her hand as he passed down the walk between the wonderful lilacs. Tears stood in her eyes as she watched him, but the smile never wavered. When the lavender glories guarding the gate had swept into place behind him she turned, suddenly sobbing, and went within.

The boy turned, too, on the instant, and dashed noiselessly back for a final glimpse of his vanishing sweetheart. The door stood open, and he carried away a final memory of her slender figure mounting the shadowy staircase, swaying a little with the weight of the baby. Some slight sound caused her to look back as she reached the top, and over her shoulder she gave him a last smile, half glad, half wistful, wholly sweet and tender. Then she disappeared, still smiling, into the darkness of the upper hall.

So he often recalled her in the days that followed, but never, somehow, could he complete the picture with the desired vision of her swift return.

The Western chance proved good, and so absorbing that Davis, working almost day and night, speedily was transformed from a light-hearted boy to a prematurely serious seeker after the success that is reckoned in dollars. He toiled at first to justify Grew's kindness by 'making good,' then in the hope of acquiring enough money to send for Mary, children, shiftless father and all to share the home he dreamed of building; then because the passion for work claimed him, body and soul.

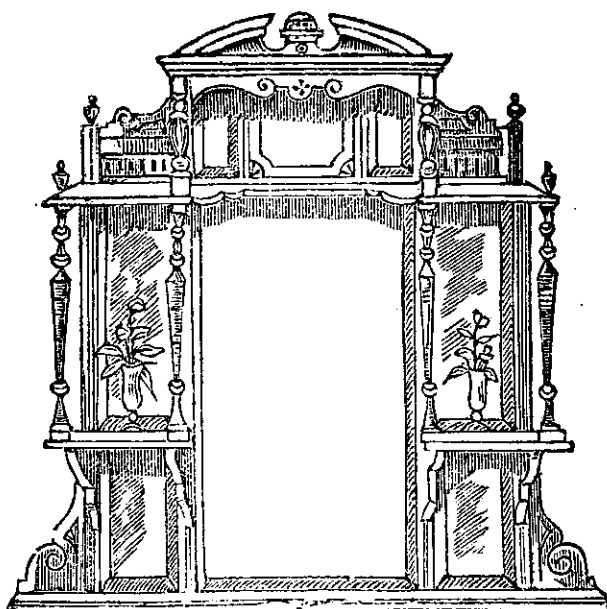
He never forgot Mary, but the thought of her, at first unceasing, ever present, gradually asserted itself only on Sundays or the rare evenings 'off' that he

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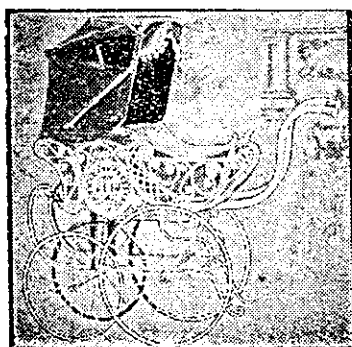
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was too tired to spend otherwise than in dreaming. His weekly letters became fortnightly, monthly, occasional, sporadic, lost tone and color, though never fervor nor warm reiteration of his love and allegiance. The girl, busier, more home devoted than ever, yet, woman-like, easily able to serve two masters, noticed the change and smiled sadly, sorrowful prescience having warned her of this all but certain danger. Woman like, again, however, she loved, but did not judge him even when the severing silence fell.

For Davis, his starved nature suddenly rebelling against the deadly grind and monotony, unrewarded save by growing reputation as a gold gatherer, one night accepted the kindly invitation of an associate's wife and in her house met a glowing flame of a woman who almost literally consumed him with the fierce passion that both mistook for something higher. Within a month he found himself her husband—and the victim of a mistake pitiful and far-reaching in its consequences. And so the years slipped by until they numbered seventeen—twenty since he had dared the Western chance.

In all that time, though his increasing reputation as an eccentric furnished much food for gossip among his old neighbors, he had no direct word from the old village. An orphan boy, shy and sensitive, his only youthful comrade had been Mary, and after the marital spasm she seemed to belong to a former existence. Married, he could not write to her, and even when, not long after their meteoric contract and separation, the fervid flame that had been his wife burned itself out and left him an honest widower, he still shrank from acquainting the girl's pure soul with his pitiful story.

Then, one day business chance took him to a small Western town and marooned him there over night in one of the ill-managed 'hotels' he so specially hated. But the pouring rain on the low roof brought him sound slumber, and he awoke next morning with a strange thrill.

The weather had changed, and the patch of blue sky visible through the open window was clear and sunny. A fleecy, rose-tinted cloud drifted across its azure. In the distance robins called and a passing breeze brought in its train an odor of blossoming lilac, moist and entrancing. And suddenly the far sky had given place to the shadowy staircase on which he had last seen Mary—and she was coming down!

She was in simple white, just as he had last seen her, and in her arms she cradled a small white bundle. Her glance held all the sweetness of womanhood in it, but the wide eyes above were mistful, and what was this they bore behind her?

The vision faded, and almost before the white cloud had dispersed the man was out of bed dressing, ordering a hack to take him to the station. He had no idea what the vision meant, but a long-hushed something was stirring within him, and he felt that he had received a psychic summons. Out of the past long silent voices called him, and in obedience he was hastening 'home.'

The train drew into the shabby, well-remembered station, and he swung off and made his way into Main street, which showed but few changes. Nobody recognised him, of course, but he saw one or two faces familiar, despite Time's relentless markings, and he heard a couple of drug store loafers speak of 'the Lewes funeral.' After that he dared not voice the intended question. He could only push on straight to Mary's old dwelling. His heart leaped to find it apparently just as when he went away.

The lilacs, old but still thrifty, were abloom in the dooryard. It had rained that morning, and the soft air seemed bathed in their glorious perfume. The same huge bush still leaned over the porch rail as in welcome, and when, trembling a little, he rang the bell, Mary herself answered the door a moment later. At sight of her Davis felt a thrill that told him how thorough was this strange resurrection of his long-atrophied soul. He could have worshipped her as she stood there, amazed but smiling, with her simple white gown falling softly about her, and a little downy head cuddled into the 'divine hollow' of her slender throat.

'Mary!' he cried, and found his voice no more than a whisper. 'I thought—'

'No,' she told him, seeing that he could not finish; 'that was Sheila. We buried her yesterday.'

This time it was he who would have lingered in the sunshine, but she led the way, just as of old, to the cool, dim parlor, uncannily haunted by lingering scent of yesterday's flowers. Again, as of old, she sank into the low rocker and deftly mothered the stirring baby. While she crooned it back to sleep David studied her eagerly. She was paler than he remembered, and the red lips curved to unwonted pathos, but otherwise the years that had left him grey and lined seemed to have made slight impression upon her.

She looked up presently, calm and sweet as ever, and he began to ask questions.

'Your father, Mary?'

'Oh, father is well,' smiling brightly. 'He is an old man now—you remember, he was always the kind of man to grow old early—but he has good health and is happy. He married again the year after you went West.'

'The children?'

'The children!' The smile was infinitely sad now, and the wide eyes darkened. 'They haven't been children for some time, Stanley, though they seemed a long while growing up. My father's wife didn't care to have them in the same house with her, so father went to her home and we stayed on here together. Billy's practising law in New York now; married and doing fine. The first break came when he went to college. The baby died in its second summer. And Sheila,' her voice breaking, 'was married early last year. Her husband died suddenly two weeks ago, and the shock killed her. This is her baby. History repeats itself, Stanley—a tear fell on the baby's head suddenly—' Sheila, dying, gave her baby to me.'

A long moment of silence, then on the man's part a burst of passionate self-reproach.

'And to think that we might have had twenty years together! I could have made a home for you and the children almost from the beginning. But I was money mad at first, and then I got entangled. And when freedom came I paid the price in having my soul die by inches. I thought of nothing but business success for years, until the day before yesterday. And now—'

Her eyes, deep and still with the wisdom of long and loving patience, bade him continue, but instead of finishing the broken sentence he leaned forward to grasp her unoccupied hand.

'Mary,' and the starvation of a cheated lifetime gave tenseness to face and tone, 'God knows I've little enough to offer you now—nothing but uncertain health and the money for which I've bartered everything worth while—but I've always loved you! And you're too sweet and good to judge harshly. Forgive me all my sins, dear, and be my wife now, even though I don't deserve it.'

She was silent so long, her eyes closed, her mouth quivering, that his soul shivered with fear of what might have happened during his twenty years of absence. She wore no wedding ring, but this might mean nothing. Perhaps she was no longer free to love him; perhaps some more decent fellow had won her these many moons back.

'Mary!' he cried again, and at sound of his breaking voice the aura of remote and impersonal sweetness that held him aloof was flushed to wonder by the message of her lifted eyelids. Without conscious movement he found himself on his knees by her chair, his eager arms enfolding both herself and the sleeping baby, her head on his shoulder.

His joyous exclamation of 'Mary!' snapped the last shred of ice film between them. Her long, curling eyelashes modestly veiled a bliss too ineffable for common daylight.

'I—I suppose they'll say I have no spirit,' she whispered. 'But—I've always loved you, Stanley; always remembered you, even when you seemed to have forgotten me utterly. And, if you'll let me bring Sheila's baby, I'll marry you whenever you like, my dear.'

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GROWTH OF SUNDAY OBSERVANCE IN CHINA

By way of appendix to what I have written on 'New China and Christianity,' it may be of interest to deal with the question of Sunday observance in present-day China (writes the Rev. M. Kennelly, S.J., in *America*). Before the advent of Christianity into the country the people knew nothing of Sunday and the hallowed remembrances that cling to its celebration in Western lands. Pagan worship had its festivals, but these were limited to a certain number of days throughout the year, and in nowise approached our regular Sunday worship in Christian countries. All over China,

New Year's Day

has been kept as a general holiday and religious festival. The Government offices were closed to business and trade was suspended for a week or more. In cities, towns, and hamlets the local pagodas were frequented and incense and prayer offered to the gods. In civil life, visits and salutations were exchanged between families, relatives, and friends. Within doors—the cold season being then extreme and Chinese cities and towns having no public parks—a regular round of feasting, merry-making, and amusements was kept up as a necessary adjunct of the festival. The travellers who then reached the open ports or journeyed far into the interior saw China at her best and returned home highly impressed with the people and the land.

As months rolled on other festivals were celebrated, at times by Confucianists and now and again by Buddhists and Taoists, all vieing with each other in this respect and exhibiting no scruples to share in combined services. This attitude of the Chinaman's soul has ever perplexed the Western mind, but it is easily explained on the ground that holding to no fixed truth, external practices are considered not to be the logical expression of belief, but of tradition and custom, to which he has been taught to conform from childhood.

To mention but a few of these festivals, a kind of 'All Souls' Day' is held on the eighth of the third month—the early part of April or thereabouts. Sacrifices are then offered to the souls of the departed and graves are cleaned and set in order for the rest of the year. The fifth of the fifth month has its 'Dragon-boat festival,' and on the twenty-seventh of the eighth month Confucianists celebrate the birth of China's great philosopher.

At times the Court celebrated its own festivals, offering sacrifices to heaven at the equinoxes and begging the river-gods to graciously protect the people from floods. When these divinities were obedient to the imperial commands, they were thanked, and sticks of incense were officially burnt in their honor.

Cities and towns had also their feasts and annual processions in honor of the local gods and goddesses, of deified spring and autumn, and in many cases of glorified heroes raised by the people to the ranks of the gods. Thus did China's literati, merchants, townsfolk, and peasants enjoy a bit of a holiday, thank the gods and make merry during the passing hour.

With the Advent of Christianity,

Sunday and its weekly observance were introduced into the country. Catholics call it the 'Lord's day'—*Chu jih*, in Chinese—and number the other days of the week the second, third, and fourth, respectively, down to the seventh. Protestants, to show their dissent from Catholics in this as in all other matters, call Sunday the 'day of ceremonial worship'—*Li-pai-jih* in Chinese. Thus the very terminology in things religious will disclose to you at once whether a person is a Catholic or a Protestant. Moreover, the Catholic religion is styled in Chinese 'the religion of the Lord of Heaven'—*Tien-chu Kiao*—while the Protestants' religion is known and propagated as 'the religion of Jesus'—*Yeh-su Kiao*.

In the open ports where foreigners reside, Sunday is kept as in the homelands. All business ceases, shops are closed, and the departure of vessels is postponed till the next day. Chinese in such places generally conform to foreign customs. Catholic converts, in all

places where there is a church and a resident priest, recite morning prayers, attend at Mass, listen to the instruction, and have Benediction of the Blessed Sacrament. Even if there be no priest available, they still keep the Sunday holy, repairing generally to the neighboring chapel and there reciting together the prayers at Mass and the Rosary, and making the 'Way of the Cross' or any other devotional practices. In the busy season or in cases of poverty they may be dispensed from servile works and can attend to business for part of the day. Protestants, according to their own reports, have never been able to secure any great observance of the latter part of the precept among their followers. The great mass of the people, the petted shopkeeper and farmer, the workman with a family, are all intent upon filling their coffers or meeting the hard calls of life with a few cents more. To them enforced rest is an ideal almost unattainable. The custom of keeping

Sunday as a Holiday

and refraining from servile work both among Catholic and Protestant converts has little by little filtered into the country and influenced even the Government. The fashion of conforming with the Christian custom began in the Government offices of the capital. From Peking it extended to the provinces and gradually invaded the army and the schools. With regard to the latter a rather interesting version of the determining cause of the holiday may be mentioned. Even before the late revolution, when changes began already to take place, the schools had their rest-day on Sunday. The story goes that after the regular annual programme was copied from Western countries, it was found it would not cover the whole twelve months unless a day per week were omitted. The Educational Committee, therefore, decided to omit Sunday and declare it a holiday. However this may be, it is quite inadequate to account for the change that has taken place throughout the whole land. Other and various factors have brought about the desired result. Principal among these, it must be admitted, is the Christian custom of keeping Sunday holy. The presence of Christian professors in many Government schools and the influence of Chinese educated abroad have likewise contributed to introduce the new observance. At any rate, at the present time, it is the custom for Government institutions and schools throughout the greater part of the country to close to official business and regular class-work on all Sundays throughout the year.

The new republic has thereby shown once again its Christian tendencies and practically proved its sympathy with Christian customs and observances. Example in China is contagious, and this attitude once taken in high places will doubtless extend downwards and gradually attain the masses. It would be too much in such a large and populous country to expect a too rapid change, but in about five or ten years more the people will have largely accepted the Christian custom of observing the Lord's Day.

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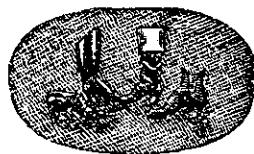
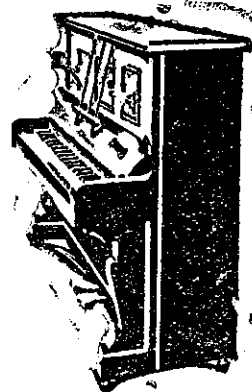
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TEN YEARS IN CAPTIVITY

DEATH OF THE MISSIONARY WHO WAS CAPTURED BY THE MAHDI

The death of Father Joseph Ohrwalder, removes a picturesque figure from current history (says the *London Universe*). Father Ohrwalder had passed through a series of events which no man hitherto or afterwards had experienced and lived. He was captured by the first Mahdi in 1882. This 'potentate' was an impostor, Sheik Mahmoud Ahmed, of Dongola, who gave himself out as a prophet, or Mahdi, foretold by the prophets of Islam. He succeeded in capturing the Province of Darfur, of which El Obeid was the capital. A series of fights and massacres occurred, and the Egyptian troops in the Soudan having proved themselves unequal to the task of coping with the enemy, the Egyptian Government sent out Hicks Pasha with a force of 11,000 men to overthrow the rebel. Unfortunately Hicks Pasha, neglecting the advice which had been given him by those who knew the barren and waterless region of Kordofan, left the banks of the Nile when his force had been successful and plunged into the arid desert. Decoyed into a defile, his army was attacked by an overwhelming multitude; they formed squares and fought with desperation until nearly every man was killed. That was the battle of El Obeid, fought on November 3-5, 1883.

The events leading up to his capture and that of his brother and sister missionaries were told by Father Ohrwalder upon his escape from the clutches of the Mahdi. The story was translated into English and edited by General Sir Francis Wingate, Sirdar of the Egyptian Army and Governor-General of the Soudan, and the work appeared in London in 1892 under the title of *Ten Years' Captivity in the Mahdi's Camp*. To this work we are indebted for the story which follows.

Father Ohrwalder left Cairo on December 28 of the year 1880 'as full of bright hopes for a happy future as any young man could wish to be.' The party consisted of Bishop Comboni, two missionaries, and some Sisters. After 28 days the party reached Khartum, where the members of the mission, headed by Father Alois Bonomi, gave them a hearty welcome, and from Khartum Father Ohrwalder went to El Obeid, in Darfur, the centre of the original successes of the first Mahdi.

The mission was at Jebel Delen when the place was attacked by the Baggara, of the Nuba plain. These tribesmen had made several incursions upon the people in the neighborhood of Delan. The Baggara were several times repelled, but Father Ohrwalder and his associates lived for five months in perpetual anxiety as to their future, whilst they were effectually cut off from the rest of the world and their work was stopped. They dared not expose themselves on the plains, and confined themselves to the hills, where they hunted the koodoo. Then it was decided to attempt a flight to Fashoda. Aided by the Nubas, they quitted the mission at midnight, but the soldiers were unready to accompany the party, although their leader had promised their aid, and when the missionaries returned to their house it was found that the Nubas had carried off everything. In company with Father Bonomi, Father Ohrwalder went in desperation to Mek Omar, a former slave-dealer. He brought them coffee, and having received them in a friendly manner spoke thus:

'I know that you will not turn Mohammedans; you must therefore understand that your property and slaves are no longer your own; at the same time I will give you a letter to the Mahdi regarding your situation.'

They had no alternative but to accept these conditions; they were disarmed, returned to the mission, and spent the night alone on their knees. This was on September 14, 1882, and on the following morning they rang the Ave-bell for the last time. At noon Mek Omar arrived with his followers chanting the Mahomedan creed. He entered the church, and the

missionaries had the agony of witnessing its destruction. In three days they left their beloved Nuba hills after endless trouble in procuring from Mek Omar four animals on which the Sisters might ride. The two priests and two lay Brothers took it in turns to walk and ride. They were in charge of Mek Omar's son, Naser, who, when they got near El Obeid, put them in a hut, where they were told to remain whilst he saw the Mahdi. In the village they were received with bitter and disgraceful taunts, and would inevitably have been killed but for their escort. After a day in the hut they were ordered to the Mahdi's camp.

The appearance before the Mahdi was not altogether dignified, so far as Father Ohrwalder was concerned, at any rate. As they approached El Obeid they were ordered to rest beneath a large *Andansonia* tree. Scarcely were they settled than they were suddenly attacked by Naser and his party, 'who seized our watches and other valuables, and then stripped off our clothes; they even attempted to remove the veils and outer garments of the Sisters, but to this we forcibly objected, and, seizing sticks, tried to drive them off. At length these wretched thieves, ashamed of their unequal conquest, drew off, and Naser ordered our clothes to be returned; but my suit, in which I had stitched thirty dollars, was not given back to me, and I was reduced to appearing before the Mahdi in a shirt and drawers.'

The Mahdi placed before the missionaries the advantage of embracing the religion of Islam. Several emissaries were sent, but they got no satisfaction. The Christians now prepared themselves for death. Shortly they were ordered to follow an armed party, and after half an hour's walking, suffering bitterly from fatigue, they were taken to a central position and ordered to bend their necks to receive the death-blow. 'Without the smallest hesitation we did it.' But their hour had not come, for the Mahdi summoned them. He was riding a white camel, and as they approached he returned and said, 'May God lead you into the way of truth.' The troops were dismissed, but the crowd threatened the crush the captives to death. The Mahdi protected them, and when the people had passed asked them separately whether they would become Moslems or would prefer death. Each answered resolutely, 'Death!' A council was held, and although the majority were for killing the Christians a certain Hajji Khaled pointed out that according to Moslem law it was not lawful to kill priests who had not offered armed resistance, and who were, moreover, captives. So they were taken to a camp, where they lived in the open for fifteen days before they could build a hut for themselves. They had become covered with horrible vermin, which seemed to increase every day. They had no clothes to change, scarcely enough water to drink. Washing was out of the question. Three of their number died—two Sisters and a lay Brother, whilst the others lay helplessly side by side with their dead Brothers and Sisters.

'It was a terrible exertion to us to sew the corpses in mats and drag them to the door of the hut. At length some slaves—much against their will and on the promise of good pay—removed the already decaying bodies, and buried them in shallow pits, which they covered up with sand. . . . It was a terrible grief to us not to accompany our poor companions in adversity to the grave, but we were all too ill to move, so they went to their last resting-place without prayer or chant and even to this day I cannot tell if the slaves really buried them or merely dragged the bodies beyond the huts, and left them lying there on the ground. The condition of us miserable wretches who were still alive is beyond description; we envied our companions who were now beyond the reach of human suffering.'

The Mahdi promised that they would be allowed to return to their own country on the surrender of El Obeid. When this did happen the missionaries at El Obeid were taken to the Mahdi and were, before a solemn assembly, asked in vain to become Moslems.

The Mahdi told his prisoners that he would protect them until the coming of Sayidna Isa (Jesus Christ), when they would either have to turn Moslems or die.

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When the Mahdi left Rahad Father Ohrwalder was put in charge of yet another master—Sherif Mahmud. He was in a wretched state of health, and they started for El Obeid. A few days after their arrival Father Bonomi was brought in chains. Later a note was delivered to Father Bonomi, and in deep agitation he read:

'Dear Friend,—I am sending this man so that you may escape with him. Trust him—he is honest. Mgr. Sogaro awaits you in Cairo with outstretched arms.—Your fellow-countryman, ALOIS SANTONI.'

Bonomi prepared for flight. The two priests left their huts and proceeded to the rendezvous. The messenger would not take both, so they parted. The Arab, who had promised to return for Father Ohrwalder, did not come.

'Thus we dragged out a miserable existence, devoid of hope, shunned by all, and suffering much from continual sickness.'

Eventually Father Ohrwalder went to Omdurman, where he was a witness to the scenes of famine of 1888-9. The people were driven to such a point that children were roasted and eaten by the distracted population.

The escape of a lay Brother resulted in a closer watch being kept upon Father Ohrwalder and the

Sisters, but 'freedom' was the consideration uppermost in their thoughts. In the meantime they employed themselves at various industries and lived from hand to mouth.

Almost in the depths of his despair, Father Ohrwalder received a visit from Ahmed Hassan, with whom he had entrusted a message to Archbishop Sogaro. Plans were considered, and at last, on November 30, 1891, Father Ohrwalder and Sisters Venturini and Chincarini started their flight across the great Nubian desert. Thus they returned to Cairo and civilisation from out the clutches of the Mahdi.

The Abbe Walty, Professor of Theology, has been appointed auxiliary Bishop of the Prince Bishop of Bressanone, a diocese which extends over the whole German Tyrol. The new Bishop was formerly a journalist—he was the editor of the *Brineuer Chronik*. He is a man of much learning and apostolic zeal, and is certain to adorn the high and responsible office to which he has been called by the Holy See.

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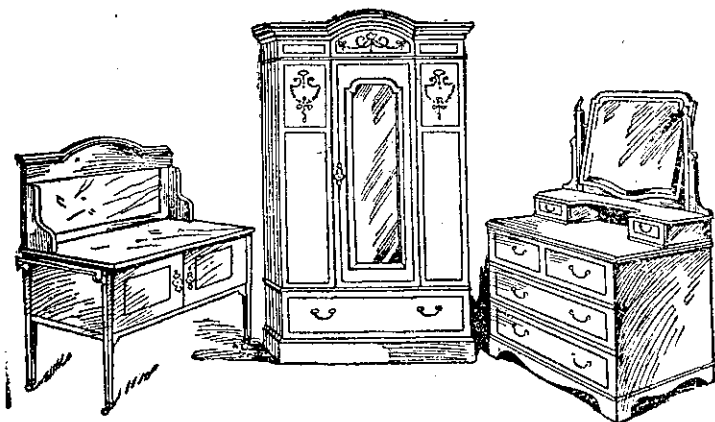
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TEN YEARS OF POPE PIUS X.

Ten years ago to-day (says the *Sacred Heart Review* of August 9) the coronation of our Holy Father Pope Pius X. took place in St. Peter's. When the papal crown was placed on the Pontiff's head, the 70,000 people present in the great church could not repress exclamations of joy, the choir intoned the hymn of triumph, and the bells of Rome joined in a glad proclamation. Only five days earlier Cardinal Sarto, Patriarch of Venice, had been elected Pope, and already he had won the confidence and love of his spiritual children. 'Pius X. is a man of God and of the people' was the opinion expressed by the Christian world, and a decade of his wise, beneficent administration has proved how true was that first impression.

On This Memorable Anniversary millions of Catholic hearts go out in love and gratitude to their Father in Christ, and millions of prayers ascend that Pius X. may long be spared to his people. Not only Catholics, but non-Catholics also, rejoiced when the Patriarch of Venice was chosen to succeed Leo XIII. It is the testimony of all who know him (said the *New York Sun* of the new Pope), that the Roman hierarchy includes no more exemplary embodiment of piety and loving kindness. . . . Pius X. may well be a 'burning flame' in the best sense for the Church. That these felicitations of ten years ago have been justified by the record of Pope Pius X. is the belief of every faithful Catholic; and it pleases us to find in last Saturday's *Boston Evening Transcript's* 'Churchman Afraid' the following opinions which show that those who view the Holy Father and his doings from outside the fold are constrained to praise the zeal and ability with which he has administered his exalted office:—

On Monday will occur the tenth anniversary of the election to the papal throne of Joseph Sarto, Patriarch of Venice. The decade which has elapsed since then has been one of much importance and significance to the Catholic Church. It has been marked by grave dangers and persecutions, by the rise and spread of the heresy known as 'Modernism' and other troublous events. But it has been remarkable, too, for many important reforms and the numerous luminous encyclicals issued by Pope Pius X. The Pope's insight into the present day needs of the Church is generally admitted to be notable. The outbreaks against the Church in France, in Spain, and Portugal were dealt with in a statesmanlike and fearless manner; and churchmen and diplomats alike were lost in admiration and astonishment that the erstwhile humble Bishop should be able to handle the great problems, which beset his reign, in such a masterly manner. According to the friends of the Pope, Modernism was crushed, its doom being sealed when, in September, 1910, the Pope issued a *Motu Proprio* entitled 'Recent Manifestations of Modernism,' in which he summed up the Encyclical *Pascendi Gregis* and, in concluding laid down rules for preachers which reveal

The Spirit and the Motive of His Life.

He also issued encyclicals on the building up of a pious, learned, and zealous priesthood (this was the first and was written in 1903); on Holy Communion (1905), wherein he granted that children be permitted to receive the Body and Blood of Christ as soon as they have reached the age of discretion; the *Motu Proprio* on Church music (issued November 22, 1903), by which the Gregorian chant was restored to its proper place in the liturgy of the Church, while many novelties, which had crept in from time to time, were abolished; in December, 1903, came another *Motu Proprio* on the Social Question, a syllabus of nineteen propositions based on the various utterances of his predecessor, Leo XIII. Herein is the attitude of the Catholic Church toward capital and labor adequately defined. The encyclicals of Pius X. also touched on the necessity of renewed efforts to make catechetical instruction for both children and adults more widespread; reform of

the Breviary; movement for the codification of the canon law, and several other important topics.

Among the Various Reforms

conceived and partly completed by Pius X., a special importance belongs to that of the Breviary, the recitation of a certain portion of which every day has been obligatory upon the Roman priesthood from ancient times. This reform, though it is of immediate interest only to the priesthood, deserves mention—as clearly showing the Pope's intention of requiring from priests a great knowledge of the Psalms and of the Martyrology, of partly reconstructing the liturgy on the basis of the earliest traditions of the Church, and, finally, of reducing the Martyrology and the Lives of the Saints to a greater conformity with the exigencies of historical criticism.

Not the least important of his works is the Biblical Institute, established four years ago. Its object was to guard students against the dangers that come from studying the Scriptures under improper influences. From the beginning the Institute has been a pronounced success, and now has an excellent staff of professors and over one hundred students from all parts of the world; it has the nucleus of a valuable Biblical museum and of a rich Biblical library; it has correspondents throughout the Orient.

An important reform inaugurated by Pope Pius X. is the revision of the Vulgate, the name commonly given to the Latin version of the Bible authorised by the Catholic Church. This he instituted in the spring of 1907 and entrusted to the Benedictine Fathers under the leadership of that brilliant scholar and distinguished Churchman, Abbot Gasquet. The work is still in progress, and according to the Pope's express orders is being carried out on the most approved modern methods and regardless of expense.

When he began his reign as the tenth Pius he selected as his motto, 'To restore all things in Christ.' And consistently and faithfully has he labored to carry it out. That he has succeeded to an eminent degree a study of his pontificate will show. It has, indeed, been rich in accomplishment and noteworthy for the record of constant increase and development of the Church in all parts of the world. In view of these facts, therefore, it does not seem too much to say that he will take his place in history as one of the great Popes, while his encyclicals long will be regarded as important contributions to the papal letters and of permanent value to the history of the Church.

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.

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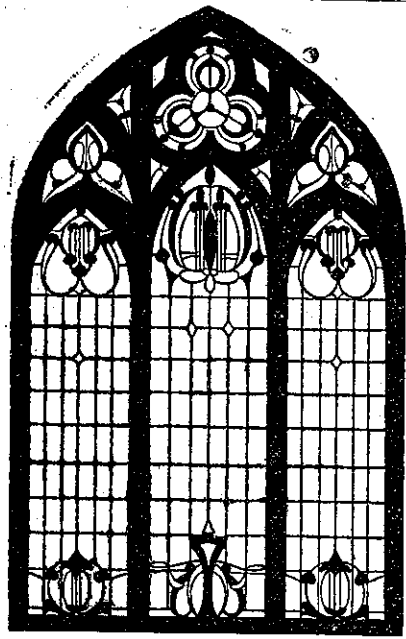
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Current Topics

Eucharistic Congress for Australia

The Eucharistic Congress for next year is to be held at Lourdes, from the 9th to the 13th of September. We do not know how the little town will stand the strain in the matter of providing accommodation for the huge throng which will be sure to attend, but from the spiritual and devotional point of view the spot will be an ideal one for a Eucharistic Congress. Even a non-Catholic visitor, going with a full share of prejudices against the stories of miraculous happenings, found himself constrained after a short stay to write of the place as follows in the *London Spectator*: 'It is a very beautiful and a very gracious place. I have no cause to plead, either of creed or of medicine. Only to record the fact that a visit to Lourdes during a pilgrimage is something so singular in its nature as to impress our "curious hearts" as nothing else in this world can, and to leave us pondering as deeply as Hamlet himself on the more things in heaven and earth than any philosophy has yet been found to dream of. Nothing that the miracle plays and mysteries can show can be so vivid and so mystical as this. . . . It was the pool of Bethesda over again. . . . No man or woman at Lourdes remarks upon another's dress, or wears a dress upon which a remark could be made. The business of the place is prayer. . . . It was the intense reverence and simple faith of all the worshippers that left the deep mark upon our minds at Lourdes. . . . It is something, and more than something, to find out a day or two of retreat in a place so detached from the interests of the world, and in its tendencies so distinctly ennobling.' No more fitting place could be found for the great act of faith and devotion of which a Eucharistic Congress is the concrete and comprehensive expression.

The weekly Catholic paper published at Lourdes—the *Journal de la Grotte*—brings a welcome announcement for Australasian Catholics. It is to the effect that the Congress for 1915 will be held at Sydney. At the Malta Congress this year (says the *Journal*) Monsignor Heylen stated that he had received several communications with regard to future Congresses. It was represented that for 1915 Sydney, New South Wales, should be favored; and for 1917 Lima, South America, claimed the honor; therefore, it only remained to arrange for 1914 and 1916. It is also announced that Cardinal Luialdi has asked that his town of Palermo may be honored by allowing the Congress for 1916 to be held there. Thus, for the next four years, the meeting place of the Congress has been arranged, as follows:—1914, France, Lourdes; 1915, New South Wales, Sydney; 1916, Sicily, Palermo; 1917, South America, Lima. The strength and virility of its Catholicity, the many natural advantages of the city, and the proved capacity of the Sydney Catholics for carrying out large undertakings of the kind, make the New South Wales capital an eminently suitable place for the holding of such a celebration, and afford a sure guarantee that the first Eucharistic Congress in Australia will be a magnificent success. 1915 will soon be here; and the great gathering, so near to our doors, is something to look forward to.

An 'Open Letter' to the Premier

As we have already pointed out, Mr. Massey, who has generally been regarded as possessing in an especial degree the virtues of political integrity and straightforwardness, has exposed himself to serious and damaging criticism by his yes-no utterances and attitude on the referendum proposal; and the criticism was not only quickly forthcoming but still continues, and will evidently not be silenced until the Premier puts himself right with the country. One of the latest to give expression, in caustic and plain-spoken comment, to disapproval of Mr. Massey's extraordinary attitude is the Rev. T. A. Williams, Baptist minister of Sydenham,

Christchurch. In 'An Open Letter' to the Premier on his attitude to two rival deputations *re* a referendum on "Bible-in-school" question,' which appears in the *Wellington Evening Post*, Mr. Williams writes thus: 'Sir,—The electors in general, and the two opposing Leagues in particular, have surely a right to a less ambiguous attitude than that assumed by you in your reply to the two deputations which recently waited upon you. At present, none of us know where we are, or what we may expect from you. The two deputations were apparently satisfied with your reply. The defenders of the present system, after your assurance that you would do nothing to impair the secular system, reasonably supposed that you would be no party to a referendum. But after the second deputation had received your reply, Dean Fitchett publicly read a telegram from Dr. Gibb:—"Deputation great success; referendum practically promised next session." Now, where are we?'

Looking at some of the words you are reported to have used in your reply to the second deputation, the confusion becomes more confounded. You said: 'So far as I am personally concerned, I am in favor of moral and religious teaching in the public schools. I am opposed to anything which might introduce sectarian differences and sectarian bitterness—anything which would interfere with the secular system of education.' You must see that these sentences are self-contradictory. They tell us that you are in favor of both religious teaching and the secular system. But how can that be when they are mutually destructive? Now, where are you on this question? You are not even on the rail. You are on either side of the rail at one and the same time. I would respectfully submit to you, sir, that your present position is, thus, not a very dignified one for the First Minister of the State. With all deference, I would ask if you consider this "yes-no" attitude worthy of a responsible statesman? And is it quite fair to the electors? If you really intend to champion a Referendum Bill, then frankly say so, and we shall know where we are and what to do. I am sorry to remind you that your whole attitude, so far, on this important question contrasts unfavorably with that of a former Premier on the very same question, and suggests not the statesman but the politician. At this juncture, it is not smooth, contradictory words that we want, but a clear, definite pronouncement one way or the other. And have we not a right to expect this? Please forgive my plain, blunt speech, and kindly remember that in all realms honesty is usually the best policy.'

The demand for a definite and final declaration of intentions on the part of the Government is plainly reasonable; and Mr. Massey certainly cannot continue to see-saw from one side to the other on this question without suffering a serious loss of prestige.

How History is Made

Mr. Richard Bagot, a fairly popular and prolific writer whose books have a certain vogue and find a place on the shelves of most of our public libraries, has recently been the unwitting means of foisting upon his readers a noxious slander against the Catholic Church. The incident shows how easy it is for a writer of fiction to make himself ridiculous when he is foolish enough to dabble with historical questions in regard to which he has not the slightest claim to special or expert knowledge. In 1911 Mr. Bagot published a book entitled *My Italian Year*, in which, after emphasising his fidelity to facts, and his desire to give as true a picture of Italian life as his pen and competency allow, he goes on to describe a Corpus Christi procession in the province of Venezia in 1705, and how this included a 'Car of Purgatory,' into which, 'for the edification of the faithful,' twenty living infants were thrown into the flames and burned to death. This fact, he declared, 'was substantiated'; and without giving any evidence for his theory or assertion he yet drew the inference that religious superstition was the explanation of the atrocity. On his version of the story being challenged in the

Eye Witness, Mr. Bagot gave Cavaliere Lampertico as his authority, but Father Thurston showed in the *Month* for March, 1912, on the authority of O. Brentari, the historian of Bassano, that the burning of the children was simply the result of a frightful accident, which happened to the processional Car, whereupon, as was the custom then, the Four Last Things were represented. The pageant caught fire, and sixteen children were accidentally burned to death.

*

Mr. Bagot protested that his account of the matter was the true one; but he undertook to make further investigations, and if he found he could not substantiate the charge, to withdraw it. The promised investigations have now been completed; and, as a result, Mr. Bagot frankly retracts the charge he had made. Writing to the Editor of the *Month*, on June 30 of the present year he says: 'I much regret that a family bereavement, in consequence of which I have been unable to return to Italy until quite recently, has prevented me from fulfilling my promise to the effect that, should my investigations into the case of the children burned in a car representing purgatory, which was a feature of a procession in honor of the *Corpus Domini* that took place in a town in the Venetian State in the year 1705, prove me to have been incorrect or unjust in the account given by me of that incident in my book, *My Italian Year* (page 68), I would very gladly confess my error in the pages of the *Month*. My brother's (Sir Josceline Bagot) illness and death in March last unfortunately made it impossible for me to investigate personally the matter in dispute; but I asked two friends of mine—men of very different religious and political views—to proceed with those investigations for me during my long absence in England. One of these gentlemen is well known in Italy for his historical and political writings; while the other is an equally well known Italian ecclesiastic, a native of the Veneto, though now occupying a post in Rome. I have only recently been able to learn the result of their researches. It is a great satisfaction to me to be able to declare myself to have been completely in error in having attributed the tragedy in question to an act of religious frenzy, as I attributed it in *My Italian Year*. I think that it is proved, beyond any doubt, that the said lamentable occurrence was due to accident only, and not in any way to an outburst of fanatical superstition; and that the explanation of the affair published in the *Month*, refuting my account of it, is the true one.' Mr. Bagot adds that he has written to the editor of two Protestant papers which had quoted his account of the incident, to say that it was entirely erroneous, and to beg them to publish his disclaimer.

*

Mr. Bagot deserves all possible credit for his candor and honesty; and by his frank and unreserved retraction he has done all that lay in his power to make amends for his fault. But the lie has got a clear two years' start; and hundreds, and possibly thousands, will have read (and believed) the original slander who will never see or hear of its withdrawal. The incident has quite a number of morals. First of all, as we have already indicated, it shows the extreme unwisdom of writers of fiction in dabbling in historical questions of which they have not made a special and personal study. In the second place, it teaches that readers should be very chary of accepting wild anti-Catholic stories and theories when advanced by popular writers, however sincere and well-intentioned these writers may be. And finally, it illustrates the usefulness and value of an alert Catholic press. It took the *Month* considerable time and trouble to get the authentic facts supplied from Italy; but in the complete and public withdrawal of an odious charge its labor and enterprise have found ample reward.

The Salt and Its Savor

'If the salt lose its savor,' said our Lord on a memorable occasion, 'wherewith shall it be salted? It is good for nothing any more but to be cast out.' In the

world of Protestantism the plague of Modernism cannot be stayed, and amongst our separated brethren the salt of Christianity is on the sure way to lose its savor. We take three recent illustrations—from widely separated points of the compass—which give significant and painful evidence of the operation of the destructive and devitalising process. The first is from a case which received much prominence at the recent Methodist Conference in England. The Rev. George Jackson, regarded as one of the ablest of Methodist ministers, had been appointed president of Didsbury Theological College, an important institution for the education and training of students for the Methodist ministry. Before the appointment took effect, however, Mr. Jackson delivered the Fernley lecture, in which, in unmistakable terms, he intimated his disbelief in certain of the Old Testament miracles, and expressed his sympathy with the application of what are called modern critical methods to the authority and interpretation of the Scriptures. In a further explanation and vindication of his views, he said: 'When I am told that the Bible is, in a sense that belongs to no other book, the Word of God, I cannot receive the saying merely on the authority of another, not even of the Apostles, nor of Christ himself; for me it is God's Word only as I hear God speaking in it.' In other words, instead of subjecting himself to Scripture he claimed the right to subject Scripture to himself, and to his purely personal and subjective interpretation and apprehension of it. An attempt was made, in consequence of such utterances, to have his appointment cancelled; but the Conference, by the overwhelming majority of 600 to 15, decided to let the appointment stand, and to give the Modernist professor full scope to indoctrinate the coming generation of Methodist ministers with his own destructive and pernicious principles.

*

The second illustration is from high Anglican authority in Australia. It is not often that an Anglican prelate steps aside, at an important gathering of his Church, to give his express and explicit blessing to Modernism; but that is what happened at the Congress of the Anglican Church of Australia held at Brisbane in the second week of September. The Most Rev. St. Clair Donaldson, D.D., Archbishop of Brisbane and Metropolitan of Queensland, was President of the Congress; and in his presidential address he dealt with some of the great world movements with which the Church would have to reckon in the future. This is what he said at the very outset of his address: 'And first let me forestall criticism by confessing that Modernism is not one of them. Modernism, as I understand the term, is not a movement at all, but a phase of human thought, great and important indeed, but not directly concerned with the field of action. Modernism is the twentieth century phase of an ever-present controversy, which is as old as Christianity itself. It is simply the spirit of inquiry which seeks in every generation to square what it has learnt of Christ with the developments of modern thought; and although this self-imposed task may take us in some respects beyond the ways of thinking to which we have been accustomed, yet the changes will not be different in kind from those through which past generations have come; and we whose experience has assured us of certain fundamental things are not to be lightly disturbed, but rather stimulated and helped as we step aside to watch the process.' Such an utterance, on such an occasion, is surely an unpleasant sign of the times.

*

The third illustration concerns Modernism in its relation to the children—for even the hapless little ones are now being brought under its baneful influence. According to the Rev. A. A. Murray, Presbyterian minister of St. Andrew's, Auckland, Modernism, pure and unadulterated, is being openly taught in Protestant Sunday schools in America and elsewhere per medium of a volume known as the *Westminster-Graded Lessons*—a volume, by the way, which the Rev. F. E. Oxer, Moderator of the West Australian Assembly, has just enthusiastically recommended to his Church. This is what Dr. James M. Gray, Dean of the Moody Bible

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Institute, Chicago—no mean authority—has to say regarding these Graded Lessons. We give his deliverance as quoted by Mr. Murray, from a letter in his possession, in a recent number of the *Presbyterian Outlook*. Under the title 'Graded Lessons and Degraded Truth,' Dr. Gray writes: 'We must not allow ourselves to be misunderstood or misquoted on this important question. No person of sense objects to the best religious education in our Sunday Schools or to the Graded Lesson in itself, but only to the way the enemy would use these things to come in upon us like a flood. It is the treatment of these lessons put out by the syndicate of publishers so known to which we are opposed, and this on four grounds: (1) It is unscientific in method; (2) Impracticable in application for a large constituency of Sunday schools; (3) Unscriptural in character; (4) And exceedingly harmful in its spiritual results. To speak of the last-named, the particular treatment referred to stands for the radical criticism and a purely human and faulty authorship of the Sacred Books. It reduces the Word of God to the level of ordinary literature. It substitutes Nature lessons for Holy Scripture. It breaks the unity of effort which has been one of the strongest features of the Sunday school work for 40 years, and it slurs over the great essentials of the Christian faith. By these essentials I mean the nature and guilt of sin, the divine justice in dealing with sin, the atonement of Jesus Christ as the only hope of the sinner, the need of regeneration by the Holy Spirit, justification by faith, and the eternal retribution of those who die in their sins. . . . The Religious Education Association, which has been a primary agent in the introduction of these Graded Lessons, has already obtained too great an influence over the Christian thinking of this country. This is saying nothing against the men personally who are at the head of it. We admit their human scholarship, high resolve, and earnest purpose. But permit this association to continue its influence in similar proportion for the next ten years, and our churches will be so weakened evangelically that there will be no strength for a protest.' If all this is true—and there is not the slightest reason to doubt it—verily, the salt has already lost its savor.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 27.

The Very Rev. Dean Regnault, S.M. (Provincial), has been appointed chaplain of St. Patrick's branch of the Hibernian Society in succession to the Rev. Father Joseph Herring, S.M., who has been transferred to St. Anne's, and the Rev. Father W. J. Peoples, S.M., succeeds the Rev. Father A. T. Herring, S.M., who has joined the Marist missionary staff, as chaplain of the St. Aloysius' branch.

The St. Patrick's branch of the H.A.C.B. Society held its quarterly meeting last Monday evening under the presidency of Bro. J. A. Sullivan, B.P. There was a large attendance including the Very Rev. Dean Regnault, S.M. Nominations were received for a committee for next St. Patrick's Day, St. Mary's Education Committee, and the Boxing Day Committee. Bro. F. Whitaker was elected to the office of warden. The question of nominating members for the office of district-deputy was held over. The receipts totalled £120.

A grand Celtic carnival will be held in the Town Hall, Upper Hutt, from 27th October to 1st November in aid of St. Joseph's parish and Orphanage, Upper Hutt. An art union, for which there are many valuable prizes, will be drawn, in conjunction with it on October 31. To encourage the sale of tickets for the art union rather a novel idea has been adopted—viz., the seller of the most tickets will be presented with a tourist railway ticket through either of the islands. A strong

committee, with the Rev. Father Daly at its head, is working hard to ensure the success of the carnival.

His Grace Archbishop Redwood visited the Star of the Sea Boys' Preparatory College, Seatoun, on Thursday, and administered the Sacrament of Confirmation to nineteen of the pupils. A number also received their First Communion. In the afternoon there was Benediction of the Blessed Sacrament, and in the evening the Rev. Dr. Kennedy, Rector of St. Patrick's College, entertained the pupils by an instructive lecture on insect life, illustrated by limelight views. At the request of the Archbishop the boys were given a picnic on Friday.

It is with regret that I record the death of one of our popular young men in the person of Mr. Richard J. Davis, which occurred at his parents' residence, Ellice street, this morning. He was a member of St. Patrick's branch of the Hibernian Society and of the Catholic Club, and these bodies will be represented at his funeral which takes place on Monday morning. To his sorrowing parents and relatives in their bereavement is extended the sympathy of a large circle of friends.—R.I.P.

At St. Anne's Church, Wellington South, which is the chapel of the archconfraternity of the Holy Rosary, there will be special ceremonies on Rosary Sunday. A number of children will make their First Communion. In the evening a special sermon will be preached by one of the Fathers from St. Patrick's College, and there will be a procession in honor of our Blessed Lady in which a full muster of the Children of Mary will participate. Catholics of Wellington are reminded of the great indulgences that can be gained by visiting St. Anne's next Sunday.

At St. Mary of the Angels' Church on Wednesday, a wedding of interest took place. The church, which was decorated by the girl friends of the bride, was crowded. The bride was Miss Margaret Lawlor, daughter of Mr. D. R. Lawlor, of this city, and the bridegroom Mr. Edward J. Healy, son of Mr. W. F. Healy, of Brooklyn. The Nuptial Mass was celebrated by Very Rev. Dean Regnault, assisted by Rev. Father Hurley. The choir, of which the bridegroom is conductor, rendered one of Weigand's Choral Masses for the occasion, and at the conclusion of the ceremony the Wedding March was played by the organist (Mr. Isidore Mount). The bride was given away by her father. The bridesmaids were Miss Mary Lawlor, sister of the bride, and Miss Leila Healy, sister of the bridegroom. Mr. J. Creed acted as best man, and Mr. Davitt Healy as groomsman. The reception and breakfast was held at Godber's rooms, Courtenay place, and was presided over by Very Rev. Dean Regnault, over 80 guests being present. The Rev. Fathers Barra and Tymons were also present. The several toasts were: 'Bride and Bridegroom,' proposed by the Very Rev. Dean Regnault; 'The Clergy,' proposed by Mr. D. R. Lawlor; 'The Parents,' by Mr. F. McDonald; and 'The Bridesmaids and the Ladies,' by Mr. P. A. Lawlor.

Wanganui

(From our own correspondent.)

September 23.

The quarterly meeting of the Hibernian Society was held last Tuesday evening, when a large number of members was present. The following were elected a committee to make arrangements for the Irish concert on St. Patrick's Day:—Bros. J. W. E. Miles, W. McTubbs, E. J. McLachlan, A. J. Fitzgerald (president), W. R. Setter (secretary), Very Rev. Dean Holley, and Rev. Father Moloney.

The fortnightly meeting of the St. Vincent de Paul Society was held on Tuesday evening, September 16, in St. Joseph's Hall. Mrs. Lacey (vice-president) occupied the chair, and there were present Rev. Father Mahoney and 25 members. Mr. Morgan, of St. Mary's Conference attended, and reported on cases requiring attention. A number of patients had been visited

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during the fortnight at the Hospital and Jubilee Home. Parcels of clothing had been distributed, mostly for children. Three new members were elected.

The third and last social in aid of the Aramoho Convent School was held in the schoolroom on the evening of Thursday, September 18, when there was a good attendance. Little Miss Maggie Melody sang 'What will you take for me, daddy?' very prettily, and Master Albert Haggie gave 'Killarney' in good style. Miss Maily Melody played a violin solo, accompanied by Mr. Capon. The same young lady took part in a duet with Professor Leitchwark. The supper was a great feature of the evening, and quite up to the usual high standard, and, needless to say, was much appreciated by the young people. Mesdames Richardson, Ahern, Osbaldstone, Callaghan, and Meachem had charge of it.

The Aramoho branch of the St. Vincent de Paul Society will have pleasant recollections of Sunday, September 21, the occasion being the celebration, for the first time, of Mass at the quiet little village of Makirikiri. It is but a few weeks since the brothers undertook the conducting of a Sunday school in this locality, the pronounced success of which led the members to hope, in view of the number of Catholics in the district, that Mass would be celebrated there at no distant date. Undoubtedly Sunday was a red-letter day for the many Catholics present, and perhaps in a special manner for our pastor, and also the brothers who had this work in hand. Mass was celebrated in the hall, which was appropriately fitted up as a church. Very Rev. Dean Holley went up specially for the occasion, and had every reason to be proud of his people, and certainly his people were pleased to see him. The congregation numbered over 45. Prior to the Rev. Dean's remarks, which were entirely in keeping with the occasion, a pleasant surprise awaited him in the presentation of a beautifully worded address of welcome from the Sunday school children. Very general, indeed, was the satisfaction when the Dean made it known that owing to the warm-hearted support extended to the movement, he had arranged to have Mass said in the township on every second Sunday of the month. It is worthy of special mention that many had come long distances, one good family having journeyed twelve miles for the occasion.

Masterton

(From our own correspondent.)

September 25.

The officers of the Masterton branch of the H.A.C.B. Society visited Carterton on Sunday for the purpose of infusing life into the Carterton branch, the affairs of which had got into low water. As a result of their visit there is every probability of the Carterton branch being placed once more on a sound footing. The Rev. Father Kinkead, who presided at the meeting, promised to do all in his power to push the society along.

The local branch of the Hibernian Society held a social evening on Wednesday to celebrate the twenty-fifth anniversary of the formation of the branch. Bro. B. Chapman occupied the chair, and there was a large attendance of members and friends. Congratulatory speeches were made by visiting brothers and members of the society. The following toasts were honored:— 'The Pope and King,' 'H.A.C.B. Society,' 'Masterton Friendly Societies Council,' 'Our chaplain and clergy,' 'Kindred societies,' 'Ireland, a nation,' 'The ladies,' 'The press.' Musical items were contributed by Messrs. E. Flavin, W. Redmond, J. O'Regan, Walters, R. McRae, G. Carr, C. Ewington, M. Lavery, J. Dunn. Among the guests were the Rev. Fathers Harnett and Kinkead. During the evening a presentation was made to Bro. F. Treader of a handsome pipe, Bro. Treader being one of the oldest members of the branch. A presentation was also to have been made to the president (Bro. H. O'Leary) who was the first president of the branch, and who is one of the oldest Hibernians in New Zealand, but as he was absent owing to indisposi-

tion, the presentation will take place next meeting night.

The examinations in connection with Trinity College, London, were held at St. Bride's Convent, Masterton, yesterday. The following are the results:—

Teachers' Diploma.—Margery McKenna, 91 (honors) A.T.C.L.; Doris Tregonning, 70, C.P.

Higher Local.—May Fowle, 76.

Senior.—Ruth Mountfort, 84 (honors); Phyllis Tregonning, 60 (violin).

Intermediate.—Katie Nelson, 75 (singing).

Junior.—Clare Brown, 87 (honors); Mary Beech, 83 (honors); Kitty Hodgins, 61 (singing).

Preparatory.—Brenda Mountfort, 85 (honors); Una Norman, 78; Eileen Bacon, 76.

First Steps.—Phyllis Windle, 72; Alice Eton, 71; Frank Cooper, 66; Maizie Johnson, 65.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

September 29.

The Rev. Father MacFarlane, M.S.H., who, for some time has been assisting the Rev. Father Fanning, M.S.H., at Darfield, has been recalled to Australia.

Mrs. Arthur Mead, of Christchurch, was specially engaged to sing in the Napier Choral Society's production of 'Maritana,' in which she took the leading role.

In last Monday's *Lyttelton Times* a summary, extending to close on two columns, was given of the articles which appeared recently in the *Tablet* on the Catholic Missions in New Guinea.

Following are the results of the second term examination in connection with the Marist Brothers' School:—Standard VI.—F. O'Brien, 1; T. Pollard, 2; J. Gibbs, 3. Standard V.—R. Jones, 1; A. Barker, 2; G. O'Reilly and D. McLaren, 3. Standard IV.—H. Batchelor, 1; E. Sloane, 2; E. Barrett, 3. Standard III.—W. Stride, 1; W. Sutherland, 2; W. Hammel, 3. Standard II.—R. Glubb, L. Harrington, and F. Pender (equal). Standard I.—G. Daly, J. Blackaby, 2; H. Handisides, 3.

There died recently at Roscommon, in Ireland, Mrs. Ellen Mullany, at the patriarchal age of 105 years. Mrs. Mullany had fourteen grandchildren and thirty-six great-grandchildren, and among her children are Mrs. A. Stanley and Mr. M. Mullany, of Christchurch. She was practically immune from sickness during her life, and up till the very last possessed all her mental faculties unimpaired. Less than a month before her death she might have been seen reading her prayer-book without the aid of glasses.

The frontage of St. Mary's Church property, Manchester street, has recently been materially improved by the erection of a substantial brick fence, with elevated pillars of the same material flanking the entrance. With the addition of handsome iron gates, the whole will present a pleasing effect, and add one more to the works which have been carried out under the direction of the Rector, the Very Rev. Dean Hills, S.M., V.G., and which have greatly improved the appearance of this parochial centre.

For the grand Oriental Carnival in aid of the Cathedral fund rehearsals are being vigorously practised by the 250 participants in the spectacular display under Signor Borzoni. A number of novelties are being introduced, and with the elaborate dressing and effective coloring it is easy to see that the event will prove one of the chief attractions of the popular holiday period in November. I am authorised to state that the art union in connection with the carnival will positively be drawn on the closing night, and it is earnestly urged that all friends of the supreme movement to free the Cathedral from debt will exercise their energies in disposing of the tickets in the brief time now left to do so. The investment of a shilling is, apart from the merits of the object itself, a good business proposition, as besides a large number of very fine and costly works of art to be distributed, there is a fifty-guinea nugget.

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The London correspondent of the *Press*, writing under date August 15, states that his Lordship Bishop Grimes took part a few days previously at the blessing and formal opening by the Archbishop of Birmingham, of the Nazareth House at Rednal. The Bishop officiated at Benediction of the Blessed Sacrament in the chapel of the new institution. His Lordship informed the pressman that he had recently visited Manchester and Liverpool, and everywhere he had received the most cordial welcome and hospitality from the Archbishops, Bishops, and priests, whose guest he was. At the time of writing his Lordship was in Ireland, where he had already visited Dundalk, Dublin, Carlingford, and Newry. On August 15 Bishop Grimes was in Limerick, and after visiting Cork, Waterford, Carlow, Wexford, and Kilkenny, he was to return to Nazareth House, Isleworth. At the end of August he intended to cross over to the Continent.

Temuka

(From our own correspondent.)

September 27.

Rev. Father Taylor, S.M., who has been preaching very successful missions along the Fairlie line, returned to Temuka on Monday. He left on Saturday for Makihikihi, where he commenced a week's mission on Sunday.

An art union in aid of the Kerrytown Convent and school is to be drawn on October 23, and should prove a great success. Holders of books of tickets are requested to return blocks with remittances as soon as possible.

The members of the local Catholic Club held a very successful essay competition on Tuesday evening for a prize donated by the Rev. Father Kerley, S.M. There were six competitors, and the Rev. Father Lezer, S.M., who acted as judge, awarded the honors to Mr. J. Scott (140 points), Mr. E. B. Gillespie being runner up with 130 points.

I regret to have to record the death of Mrs. H. Gillum, which took place on Wednesday last. The deceased, who was a patient sufferer for years leaves a husband and young family to mourn their loss. For these and other relatives much sympathy is felt. Requiem Mass was celebrated on Friday morning, and the funeral, which was largely attended, took place immediately afterwards.—R.I.P.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

September 29.

Rev. Father Wright, who left for Australia a few weeks ago, is expected back in Auckland about the end of October.

Active preparations are being made in connection with the Cathedral parish social, which will be held in St. Benedict's Hall about the middle of October. Miss Willis and Mr. T. Holbrook are joint secretaries.

It was inadvertently stated that the annual retreat of the Holy Family Confraternity would commence on October 19, instead of October 12. It will be conducted by Rev. Father Sullivan, C.S.S.R., and will conclude on Sunday, October 19.

At the Masses in the Cathedral yesterday, special mention was made of the Jubilee of Triduum, which will take place at St. Patrick's on Wednesday, Thursday, and Friday of this week. The preacher will be Right Rev. Mgr. Brodie.

The Young Ireland Society has passed resolutions sympathising with the relatives of the late Patrick Ford, of New York, extolling his great services to Ireland and regretting his loss. They also expressed the view that it was the Government's clear duty to take action against Sir Edward Carson for high treason, quoting several cases in Irish history warranting such action by the Government.

The local branch of the Hibernian Society passed the following motion to-night: 'The Auckland branch of the H.A.C.B. Society has learned with deep regret of the death of Patrick Ford, New York, who has done so much for Faith and Fatherland, and to his relatives extends its deepest sympathy, and to them and Ireland his loss is irreparable.'

His Lordship the Bishop, presided last evening at Vespers at the Cathedral. Rev. Father O'Doherty preached an excellent sermon on the great treasure of faith in the doctrines of the Church. His Lordship, assisted by Rev. Fathers Ormond and O'Doherty, gave Benediction of the Blessed Sacrament. Right Rev. Mgr. Brodie was present in the sanctuary.

St. Benedict's carnival, for which preparations have long been in train, was opened in St. Benedict's Hall on Saturday evening by his Lordship Bishop Cleary. There was a large attendance. The hall was profusely decorated, while the stalls were heavily stocked with choice and serviceable articles. His Lordship, in a few well-chosen, happy remarks, set out the objects sought to be attained, and besought a hearty response to the great efforts put forth, and which produced the magnificent display now before them. He then declared the carnival open. Entertainments will be given from a stage erected for the purpose, and entertainers, under the direction of Misses Beresford, number 250. A spacious refreshment stall adjoins the show room. The greatest enthusiasm prevailed on the opening night, and excellent business resulted, close on £200 being taken. The bazaar, which will be open every evening, will be brought to a close on October 11.

The annual reunion of the ex-pupils of the Sisters of Mercy took place on Wednesday afternoon at St. Mary's Convent, Ponsonby. September 24 is a day of unusual rejoicing at the convent, and the Feast of our Lady of Mercy was kept with especial honor. Hundreds of old pupils, and friends of the Sisters (who have been engaged in the educational and charitable work of Auckland for the past 65 years) gathered to commemorate the day, and seldom have the beautiful grounds of the convent appeared to greater advantage than on Wednesday. The spacious lawns were dotted with children, and the various reception rooms were thronged with visitors. The festivities commenced with the Mass, celebrated by Monsignor Brodie, who had for the previous three days conducted a special retreat for the boarders and day pupils of the Convent High School. Ten little girls and boys made their First Communion, the chapel being beautifully decorated with a profusion of lilies and narcissi for the occasion. Several notable artists gave a musical treat in the afternoon, among them being Mr. Walter Kirby, an old pupil of the Sisters. Afternoon tea was dispensed by the Sisters, and later on all assembled in the convent chapel for Benediction, the music of which was beautifully rendered by the convent choir. Among those present were his Lordship Bishop Cleary, Monsignor Brodie, Fathers Edge, Molloy, Doherty, Furlong, Golden, and Clarke. Among the laity were the representatives of every old Catholic family in Auckland. No more fitting testimony to the devotion of this Sisterhood could be found than that manifested on such an occasion as this. For three-quarters of a century their community has been identified with the work of the diocese, and the fervent wish of all present was that it would long continue to comfort the sick, to console the sorrowful, and to fit the little ones for their path in life by giving them a truly Christian education.

New Plymouth

(From an occasional correspondent.)

September 26.

His Grace Archbishop O'Shea arrived in New Plymouth on Saturday, September 20. This being his first official visit to this part of the archdiocese since his consecration, the occasion was marked by a very hearty welcome from the congregation and various societies. Master Oswald McHardy read an address of welcome on behalf of the pupils of the convent schools. After-

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wards a choice and varied selection of music and song was given in the Rolland Hall, which was prettily decorated for the purpose. On Sunday morning his Grace administered the Sacrament of Confirmation to 90 children and six adults.

After Vespers a representative meeting of the public assembled in the Rolland Hall, to greet the Archbishop. An illuminated address was read, and presented on their behalf by Mr. W. L. Jennings. His Grace in replying expressed his appreciation of their sentiments of loyalty and devotedness. The Archbishop left for Inglewood on Monday morning.

Mr. St. George gave a musical recital in the Rolland Hall, on the conclusion of the Trinity College examinations, which took place recently. It was a rare treat, and there was a crowded attendance.

TIMARU

CLOSING CEREMONIES OF THE MISSION

(From our own correspondent.)

The closing exercises in connection with the mission which the Marist Missionary Fathers, the Very Rev. Father O'Connell and Fathers McCarthy and Herring have been so successfully conducting in the Sacred Heart Church during the past fortnight were held on Sunday before large congregations. The special Mass at 6 o'clock was largely attended and at the 7.30 service over four hundred men, Hibernians in their regalia constituting a fair proportion of them, approached the Holy Table. The Very Rev. Dean Tubman celebrated the Mass and the Very Rev. Father O'Connell conducted the men in their singing of well-known hymns. Over nine hundred adults received Holy Communion at the different Masses, the numbers being, it is understood, when the available Catholic population of the parish is considered, a Dominion record.

After the men's Mass they were photographed in a body on the Priory lawn, and then they marched to the Parish Hall in Craigie avenue, where the Communion breakfast was served.

The Very Rev. Dean Tubman presided, and among those present were Mr. W. Angland (Mayor of Timaru), and Mr. J. Kennedy (Mayor of Geraldine). After the tables had been cleared various commemorations were honored, the proceedings taking the shape of a huge family gathering; and passed off with great enthusiasm.

'The Pope and the King' was first honored, the Very Rev. Dean paying a fitting tribute of loyalty to the spiritual, as represented by the Pope, and the temporal in the person of his Gracious Majesty King George V.

Mr. P. Kane followed with 'The clergy.' For 36 years he had been in the parish, and during that time it had been guided by men who by their personal example had been a credit to the Church and a worthy example of their flock. The progress made by the parish was indeed remarkable, and the Rev. Dean had done a great work in building that church which had been filled morning and evening during the past fortnight. On behalf of the parish he expressed his hope that the Dean and his devoted assistants would be spared to them for many years.

The Very Rev. Dean Tubman said he appreciated the honor done him. He fully realised that he was spoken of as representing the saintly rectors and curates who had labored in the parish and also his present devoted helpers. A priest by himself could do little, neither could the congregation, but a united pastor and people, which by God's blessing they had in Timaru, enabled the works they had just completed to be brought to a successful issue. His predecessors, besides being men of piety had been men of well balanced minds, and they had laid the foundations of the present prosperity of the parish on a sure basis. The sight in church that morning was a magnificent demonstration of faith. Over nine hundred people had approached the Holy Table, and he felt that by the labors of Very

Rev. Father O'Connell and his missionary band the work of the parish would be considerably lightened.

'The Missioners' were then honored by Mr. Angland, who expressed his pleasure in being present, and felt sure that any remarks eulogistic of the missioners would be received with pleasure and enthusiasm. He considered the Communion breakfast a good idea, enabling them to meet together and exchange ideas. He thanked the Rev. Fathers for their labors during the past two weeks, and stated that their eloquence was responsible for the great congregations which had attended the services.

The Very Rev. Father O'Connell responded on behalf of the Missionary Fathers. They had given many missions, but he could say frankly and truly that considering the Catholic population of Timaru and comparing it with other towns and cities in which he had labored, the attendance in the church, at the altar rails, and there present before them was the most magnificent demonstration of virile Catholic faith he had ever witnessed. The success of the mission was due in no small measure to the pastoral care of their clergy and to the watchfulness of their devoted Dean, whose monument was the great church that they had assembled in during the fortnight just gone. He thanked his Worship the Mayor for his kind remarks and all who had assisted to the smooth working of the mission arrangements.

The Very Rev. Father O'Connell then gave the sentiment 'Kindred societies.' The Hibernian Society was doing good work in the parish, it helped men to habits of thrift, it would make happier lives and fewer grey hairs both for members and their wives. Difficulties had to be met in married life, and men should make provision for them. The Catholic Club was a useful adjunct to a Catholic parish. The Celtic Club had shown their prowess on the football field, which provided a great training ground for conquering self. The Hierarchy of New Zealand had just issued a circular letter urging greater consideration of the claims of the Catholic Federation, and he (the speaker) could not too earnestly urge all to join that movement which aimed to good citizenship.

Mr. P. Mahoney, on behalf of the Hibernian Society, thanked the speaker for his appreciation of the society. The Hibernians in Timaru were a progressive body, but they would not be satisfied if they did not put another hundred men on their members roll. The Missioners, he had noticed, had before coming to Timaru, been unstinting in the help they had given to the society, and they had certainly given it every encouragement in Timaru. The Very Rev. Dean was also a consistent champion of St. Mary's branch, and the officers and members were gratified for his help.

Mr. J. Kennedy thanked the officials for inviting him to be present. They had a branch of the Hibernian Society in Geraldine which, starting with fifteen members, had now some sixty on their roll. Friendly societies were a great help to young men and tended to steady them for the greater responsibilities of life.

Dr. Loughnan in few words expressed his pleasure at being present and made brief and appropriate reference to the relation of science to religion.

Mr. Gillespie hoped that the function would be an annual one. The Celtic Club played the game both on and off the field, and they were honored by having one of their number now *en route* to California as a New Zealand representative.

Mr. J. G. Venning spoke for the Catholic Federation. The Timaru branch had still a good deal of organising work to do. The Federation was for defence and not for attack. It aimed to be in a position to give a clear statement of Catholic doctrine and practice whenever required, the laymen helping in this way the arduous work of the clergy.

Very Rev. Dean Tubman then gave the 'Religious and secular press.' He pointed out the accuracy and sympathy extended to their mission reports, and testified his pleasure at the spirit of fair play always extended to the Church in the newspapers.

Mr. M. J. Doyle, in response, said that the press recognised all men and combinations of men, living

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according to law and order as equally worthy of its attentions. The spoken word but reached those within hearing of the orator's voice, but the printing press and its various manifestations poured forth its black and white contents at the feet of the rising sun, the world around, entered the cabin and the mansion, delivering its message and insensibly moulding the opinions and guiding the destinies of the age.

'The ladies' were proposed by Mr. A. Wilson, and responded to by Mr. M. Hyland, and the gathering was brought to a close about 11 o'clock.

THE EVENING SERVICE.

It was anticipated that the closing services on Sunday evening would attract a large congregation, and preparations were made accordingly. By 6.30 the church was fairly full, and by a quarter of an hour later, every available bit of floor space was taken up by chairs, supplementing the ordinary seats. till thirteen hundred and twenty-five persons were within the spacious building. The Very Rev. Father O'Connell preached a powerful sermon from the text 'Be thou faithful unto death and I will give thee the crown of life' (Apoc. ii., 10), his eloquent words being followed with the closest attention. On concluding his address he announced that during the mission which was a source of great gratification to the Fathers, over eight thousand Communions had been given and over eighteen hundred persons had approached the sacred tribunal. On behalf of the Rev. Fathers McCarthy, Herring, and himself he expressed his gratitude to God for the work accomplished, thanked the Very Rev. Dean Tubman, Rev. Father Murphy, the talented organist (Miss E. Dennehy), the choir, ladies who had attended to the altars, the altar boys, and all who had in any way contributed to the success of the mission.

The Very Rev. Dean Tubman briefly expressed on behalf of the clergy and laity of the parish his obligation to the Missionary Fathers, and mentioned that the Very Rev. Father O'Connell had promised to be with them on the following Sunday for the anniversary of the opening of the church, and to occupy the pulpit at the 11 o'clock and evening service.

The Papal Blessing was then given and those desiring were enrolled in the archconfraternity of the Blessed Sacrament. This last ceremony was most impressive, the vast congregation kneeling, each person holding a lighted candle in the right hand. The great length of the nave, the innumerable twinkling lights, the high altar with its myriads of lighted candles, its elaborate candelabra and floral decking, apparently dimmed by the refulgent rays thrown from the numerous electroliers above, all combined to produce an impressive and striking effect. The Benediction closed a memorable fortnight for the Sacred Heart Church.

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.

Lawrence

(From our own correspondent.)

On Friday evening, September 26, an entertainment was held in St. Patrick's Schoolroom. This was the last of a series of socials that have been held during the winter months. The gatherings throughout have been largely attended, a fact which testifies to the popularity of these social evenings. The usual programme was varied on this occasion, when a presentation was made to the musicians, Miss Cursey and Messrs Russell and Ryan. These young people have generously placed their services gratuitously at the disposal of the social club, and have contributed in a great measure to the success and pleasure of the entertainments. Rev. Father O'Connell, in making the presentation, cordially thanked them on behalf of the club, and emphasised the fact that though two of the musicians were non-Catholics they had, nevertheless, most willingly given their services for the benefit of the socials, showing that those differing in religion can meet together socially on terms of friendship and good-fellowship. At the request of the speaker hearty cheers were given for the guests. Mr. Russell replied on behalf of the musicians, and said it was a great pleasure for them to play at these social gatherings, and that they would be ever willing to assist on future occasions when their services were required. The more than usually large attendance on Friday evening was no doubt due to a desire on the part of all to show appreciation of the kindness of the musicians.

Palmerston North

(From our own correspondent.)

September 28.

The members of the Hibernian and St. Vincent de Paul Societies made their quarterly Communion at the 7.30 o'clock Mass this morning. The former, in their regalia, made a particularly good muster, one of the best for some years.

The final round of the inter-society card tournament was played off at the Oddfellows' Hall on Thursday of last week, very great interest being taken in the Hibernian-Druids B. game, these teams being equal in points for the shield. The Hibernians, however, had an easy victory by 33 games to 27, thus winning the shield for the third year in succession.

The social held in the Empire Hall on Wednesday last proved an unqualified success from every point of view, and reflected great credit on Mesdames Devine and Pope and their assistants.

At the Federation meeting, held on Monday night last, after the usual routine business on the order paper had been transacted, the Rev. Father Kelly gave his promised lecture on 'Ireland and the Home Rule Movement' from the time of O'Connell. The lecture was a great educational treat, and was interspersed with poetic selections from the lecturer's favorite authors.

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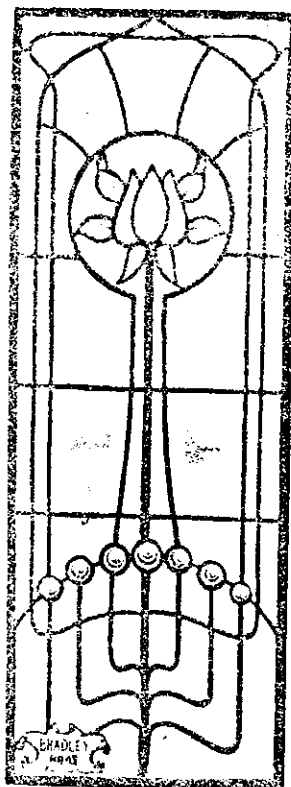
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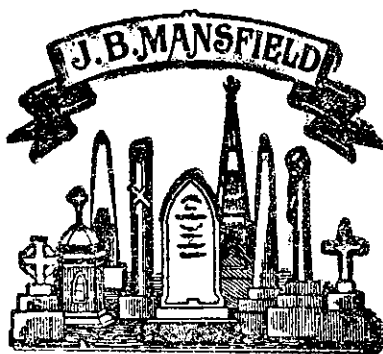
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ITEMS OF SPORT

FOOTBALL.

Last Saturday (writes our Hamilton correspondent), St. Mary's junior football team played off for the third time with the Frankton Club, and were defeated by 6 points to 5. St. Mary's were leading by 5 points to nil (a try by Raynor converted by B. Mathieson) at the beginning of the last twenty minutes, and the final score was a great shock to their supporters, who had assembled in force to welcome the 1913 champions. It was, however, not to be. The game was a hard one, and stubbornly contested throughout. Every man in St. Mary's team played a splendid game, and it is generally acknowledged that they were extremely unlucky to lose. After the match, St. Mary's in a body went round to the Frankton dressing shed, where they cheered and congratulated the winners. Seeing that St. Mary's team came into existence only this season, they have no reason to be ashamed of themselves in acting as runners-up to the Frankton junior team. The Frankton team is a redoubtable one, and I understand that St. Mary's are the first team to defeat them during the last five years. Last year the Frankton juniors entered in the seven-aside tournament and won it, defeating all the senior teams. The success of St. Mary's football teams in their first year is in a great manner due to their painstaking and vigorous secretary, Mr. Michael McCarthy.

Some two or three hundred spectators watched the first match for the Evatt Cup between the Past and Present students of St. Patrick's College, at Kelburne Park on Wednesday afternoon (writes our Wellington correspondent). About three weeks ago the Present Boys defeated the Old Boys by 25 points to 14. This left the Past students dissatisfied, and they challenged their victors to another match, this time for a cup presented by Mr. Reginald L. Evatt. As a result of the match the Present students won comfortably by 19 points to 7.

Playing in Association matches in the third division (writes our Wellington correspondent) Marist (5), by defeating Swifts (2), are left to contest the third division final. In the fourth division Y.M.C.A. defeated Marists by 3 goals to nil in the semi-final for the Charity Cup contest. By defeating Petone by 2 goals to 1, Marist are winners of the fifth-class cup. Marist Brothers are now possessors of the cup, having won it five times at intervals.

ST. JOSEPH'S HARRIERS.

The St. Joseph's Harriers, Dunedin, held their final run of the season from St. Clair as guests of the committee. The club combined with the Civil Service Harriers, and started in the direction of the Caves, leading through the Second Beach, past Cargill's Castle, skirting the Golf Links, over excellent harrier country, leading through Allandale, and coming on to the Main road, which was followed to the golf house and home, and finishing on the Second Beach. Afterwards the harriers were the guests of the committee at tea.

Greymouth

ST. COLUMBA CLUB WINS CHAMPIONSHIPS.

(From our own correspondent.)

The West Coast Competitions were held in the Town Hall, Greymouth, last week, and it gives me great pleasure to have to record the success of the St. Columba Club's representatives, who not only succeeded in successfully defending the senior cup, which they won last year, but also defeated Trinity (the holders) for the junior cup. In winning both the senior and junior cups for 1913, the club team has every reason to feel justly proud of its performance, and it is hardly necessary to add, that the members were complimented on all sides, for their brilliant performance. The burden of the contest was once again ably borne by Mr. K. S. Dillon, who not only won the championship medal for the competitor scoring the most points, but also contributed largely to the club's suc-

cess. The team on the whole put up a splendid fight, and even on the third day of the Competitions, when Trinity had a lead of 40 points, they never lost courage. When the totals for the fourth day came to be added, it was found that St. Columba had a lead of 60 points. With only one event to be decided, the result seemed assured, but the impromptu debate took a very serious turn, and the result looked very doubtful. The affirmative speaker in the St. Columba team misread the question, and upheld the negative side, scoring practically nothing for his pains. However, the others did remarkably well, and were successful in maintaining the lead, although Trinity was exceptionally strong in impromptu work.

In the junior section, most of the St. Columba Club's representatives were making their first appearance, and although unsuccessful in gaining a first prize, all of the members of the team scored remarkably well in every item, and when the marks came to be totalled it was found that it had gained the verdict by 28 points.

Perhaps the most pleasing feature of the whole Competitions was the success which attended the pupils of the Convent and Marist Brothers' Schools. In the several items for children the Convent and Marist pupils obtained first, second, and third places in practically every event but one, and if any clearer proof of the standard of our Catholic schools is required, it will indeed be hard to find.

Wrey's Bush

(From an occasional correspondent.)

Very great regret was felt throughout the Wrey's Bush district when it became known that Mr. James Flynn had passed away on Wednesday, September 17. The deceased, who had not been in robust health for some years, was attended during his illness by the Very Rev. Father Lynch, and died fortified by all the rites of Holy Church. The late Mr. Flynn was born in County Kerry about 62 years ago, and arrived in Southland in 1870. For some years he worked on stations throughout the province, and in 1880 went into business, buying the All Nations Hotel, Wrey's Bush, the license of which he held for 28 years, when through failing health he was obliged to transfer to his son-in-law, Mr. George O'Connor. The late Mr. Flynn, who was predeceased by his wife, who died about five years ago, leaves a family of four sons and three daughters, who have the sincere sympathy of a large circle of friends in their sad bereavement. The funeral, which took place on Friday, September 19, was very largely attended. Very Rev. Father Lynch officiated at the graveside.—R.I.P.

It is with sincere regret I have to record the death of Mrs. Mary Neylon, wife of Mr. John Neylon, Wairio. She had been ailing for some time, and two operations had been performed for an internal complaint, but were of no avail, and deceased breathed her last, surrounded by sorrowing members of her family, on September 25. During her long illness deceased was attended by the Very Rev. Father Lynch, and died fortified by the rites of the Church. Courteous and charitable to a degree, her numerous charitable actions were always unostentatious, and her memory will be long revered and affectionately remembered in the district where she so long resided. The late Mrs. Neylon leaves a husband, six sons, and one daughter (who entered the Order of the Sisters of Mercy some years ago) to mourn their loss. The funeral, which left her late residence, Wairio, on Saturday, September 27, was attended by mourners from all parts of the district, several relatives and friends coming from Canterbury and Otago. The Very Rev. James Lynch read the burial service.—R.I.P.

The members of the Christian Brothers' Old Boys' Association will have a produce stall at the coming bazaar, and they appeal to their friends in the country to forward donations, such as hams, eggs, cheese, etc., as early as possible. Consignments will be thankfully received by Rev. Brother Moore, Rattray street, Dunedin....

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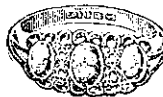
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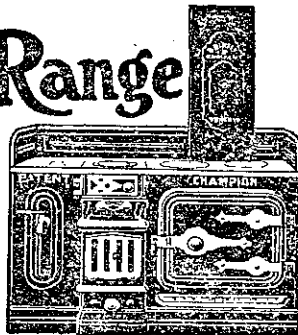
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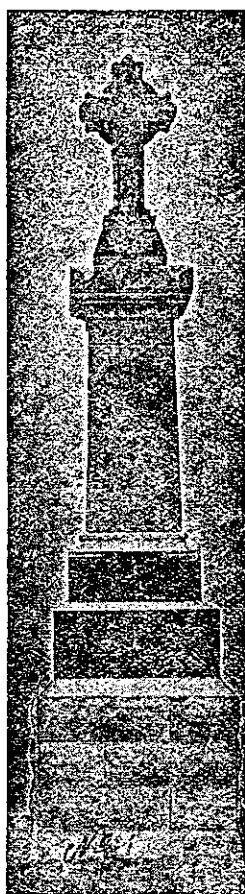
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MARRIAGES

DENNEHEY—DUGGAN.—On September 9, 1913, at St. Patrick's Church, Tua Marina, by the Rev. Father Fay, Michael, third son of Mr. Wm. Dennehey, of Lower Hutt, to Mary, eldest daughter of Mr. John Duggan, of Tua Marina.

HEALY—LAWLOR.—On September 24, 1913, at St. Mary of the Angels', Wellington, by the Very Rev. Dean Regnault, S.M. (Provincial), assisted by Rev. Father Hurley, S.M., Edward Joseph, son of Mr. W. F. Healy, Brooklyn, to Margaret Mary (Birdie), daughter of Mr. D. R. Lawlor, Wellington.

DEATHS

REANY.—On September 28, at High street, Dunedin, Julianna, relict of Joseph Reany.—R.I.P.

SULLIVAN.—On June 24, 1913, at Canada, Mary Sullivan, relict of Denis Sullivan; aged 52 years. On whose soul Sweet Jesus have mercy.—R.I.P.
—Inserted by her loving brother, J. Kennelly.

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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, OCTOBER 2, 1913.

THE 'ULSTER' TROUBLE



WE have so far abstained from any set editorial reference to the Carsonite agitation and to the hysterical harangues of its leader because we have felt persuaded that the time has certainly not yet come, and in all human probability never will come, for taking the agitation seriously. We say this deliberately, notwithstanding the flamboyant and sensational cables with which we are being flooded, notwithstanding the perturbation of mind evinced by our able editors of the daily press, notwithstanding even the cable hints that the Government are not indisposed to consider the question of a compromise. To take 'Ulster' seriously, in our sense of the expression, is to take the attitude that the ebullitions of Sir Edward Carson and his followers constitute an obstacle to the granting of Irish self-government of such magnitude and importance as to render the establishment of Home Rule, as embodied in the Bill already passed by the House of Commons, impossible or impracticable, or so gravely dangerous as to justify postponement or radical modification of the measure. And we say that for the British Government to take such an attitude and to blench before the seditious vaporings of a mischief-making agitator would be to subvert the whole structure of law and order in the British Empire and to make a mockery and a by-word of constitutional government.

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It is, perhaps, impossible for us at this distance to be fully seized of all the facts and of the exact trend of feeling and events in what may, for convenience' sake and by a considerable stretch of language, be called the storm area. But there are two or three outstanding and dominant facts so clear as to be beyond all possible doubt or question on which we may safely base conclusions. (1) It is evident that a liberal discount must be made on the cable tales of the support which is being accorded to Sir Edward Carson, and of the alleged dimensions of the military developments of his movement. The impressive-looking subscriptions to the provisional government fund are so far mostly promises; and some even of the promises have already been repudiated. According to Tuesday's cables, for example, Sir Samuel McCaughey (the New South Wales grazier), who was reported to have sent a cable to the treasurer of the fund for the provisional government in Ulster requesting him to ask him (Sir Samuel) for any sum that might be required, denies having cabled authorising Sir E. Carson to draw to an unlimited extent on his bankers. He says: 'I forwarded a cheque by letter, but I have cabled no money or authority to draw on my bankers. That would be too much, and it might break me.' The alleged fund of half a million is very largely on paper; and like all paper funds will, if the time ever comes for realisation, fall painfully short of its face value. The military preparations and demonstrations are similarly exaggerated, and the 170,000 men who are said to be awaiting 'General' Carson's orders are as much a creation of the imagination as were Falstaff's multiplied rogues in buckram. Only the other day two representative English Radicals—Alderman Lawrence, of Bermondsey, and Mr. George Beech—were invited by the Carson party to visit Belfast for themselves and examine with their own eyes and ears the real state of affairs. They did so, and on their return reported themselves as more than ever convinced of the wisdom and necessity of Home Rule. In the course of their itinerary they were given an opportunity to witness the 'drilling' of the Ulster warriors who are going to do such deadly things when Home Rule eventuates. And here is what they saw, and what they think about it. 'Whilst in Belfast we were privileged to see the "drilling" at one of the Ulster clubs and were enthusiastically received, although the numbers were but few. But the thought which naturally came to our mind was: Is this preparation for attack or defence? If attack, who is to be attacked? And if for defence, against whom are they to defend themselves? In our opinion there is no Nationalist foolish enough to wish to attack Ulster. The thing is too foolish for words. We also think it probable that the better part of Protestant Ulster is rather weary of the "Orange" movement and its fanaticism.' The *Daily News* bears similar witness, in its notice of a Carson 'review' at North Armagh. 'There are,' it says, 'one or two signs that Sir Edward Carson is exhausting himself and his hearers, even before his Ulster tour is over.'

*

(2) Both of the proposals in the 'Ulster' policy—the establishment of a provisional government, to be followed if necessary by the inauguration of civil war—are entirely outside the range of practical possibility. The scheme for a provisional government is not only impracticable: it is, as Mr. Redmond has just declared, a crassly stupid idea. To begin with, the 'Provisional Government of "Ulster"' would have to reckon with the Nationalist minority within the four counties. If it did not perish of ridicule, it would perish for want of supplies. The trade of Belfast would be paralysed. The revenue now collected at Belfast on goods consumed for the most part by Irish Nationalists in Ulster and the other three Provinces, would be collected at other ports to which the traffic would be diverted. As Mr. Redmond points out, the whole of the local taxation grants would cease for 'Ulster.' Outsiders could repudiate all their debts to 'Ulster' subjects, and there would be no means of enforcing their payment. Little wonder that the level-headed and influential business men of Belfast are already holding aloof from the

Carson farce. As the two English visitors to Belfast to whom we have above referred, remark: 'The Belfast manufacturer is far too shrewd and keen to allow this or any other question to interfere with the natural development of his business. In our opinion, for what it is worth, the linen and its auxiliary trades are too competitive and too subject to real difficulties in working to permit of the creation of political barriers. We think that when a business is of such an expansive character (as many of the Belfast firms undoubtedly are) that extensions are necessary, no Home Rule or any other bogey will stop these developments, and the business instincts of the Ulsterman would outweigh his political bias.' Equally vain and visionary is the threat of civil war. A single British gunboat would be sufficient to blockade Belfast Harbor, whilst all communication with the rest of Ulster and Ireland would be almost automatically cut off. And if they are guided by their own military authorities Sir Edward Carson's warriors will be under no illusion as to whether or not British soldiers will do their duty in the event of any attempt at open rebellion. Addressing the Orangemen at Belfast on the 12th of July last, Colonel Hickman, M.P., said: 'He did not want any of them in Ulster to be under the impression that if a British regiment were ordered to come here they would not obey. The regiments of the British Army are strictly under discipline, and the people of Ulster could not count on their feelings as men dominating their feelings as soldiers in regard to discipline. Therefore, Loyalists must not go away with the impression, because isolated members expressed the opinion that they would not fight, that the regiment as a body would not fight when it was ordered to do so. Let them not be under any misapprehension on that point. It was a most solemn thing to say to them, but he thought it was his duty as a soldier to say it.' (*Ulster Guardian*, July 19, 1913.) But as we have said, the whole thing is impossible. Men fly to arms to defend their religion and their homes, their altars and their firesides. But these things are in no danger in 'Ulster' under Home Rule. Despite the apostles of bigotry and hatred, Home Rule will, rather sooner than later, be recognised by all classes in 'Ulster' as a measure of emancipation and enfranchisement.

*

(3) If the threat of Sir Edward Carson and his misguided followers to resist to the death the right of the Crown and Parliament to make laws for, or to levy taxes in 'Ulster,' were to intimidate the Government into abandoning Home Rule, or, in the event of the passage of Home Rule, into acquiescence in, or toleration of, 'Ulster's' provisional government, there would be an end of constitutional government in Britain, and the Liberal Government would be indelibly and everlastingly disgraced. The Home Rule Bill is being carried through in strict compliance with the Constitution. 'Ulster' is protected by the most elaborate and ample safe-guards. For the second time in this Parliament, a Home Rule Bill has passed the House of Commons by a considerable majority of British members. Leaving the Irish members out of the question altogether, there was a British majority of forty-five. Let us suppose the present situation reversed. Let us suppose that the Home Rule Bill failed to become law; and that the Irish Nationalists thereupon set up a provisional government in Dublin, with Mr. John Redmond at its head, and, sounding the call to arms, declared war against the British Crown and nation. What a howl there would be! and the very people who to-day are talking of rebellion would be the first to use the utmost rigor of the law against four-fifths of the Irish people. The Government must stand by its own laws. It would be a disgrace to statesmanship if after all these years of debate and agitation Parliament should, to use Mr. Redmond's expressive phrase, 'throw the whole business into the melting pot.' Mr. Asquith has put his hand to the plough; and he is not the sort of man to turn back. Mr. Redmond's declaration is the dictate alike of courage, justice, honor, and true statesmanship: 'We shall go straight on.'

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Notes

To Study the Social Question

In addition to the intimation conveyed in our leading columns last week relative to the opportunity to be afforded our Catholic laity of taking up the C.S.G. course of study in social economics were also circularising the various Catholic clubs. As the names and addresses of the secretaries are in most cases not known to us we have uniformly addressed the circular to the parish priest in the hope that he would kindly oblige by seeing that it reached the proper quarter. Already our leader has brought us a number of letters from readers desirous of entering for the examinations; and the indications are that our proposal will meet with an extremely satisfactory response. One or two requests and queries have been submitted to us to which we may briefly refer. A Christchurch young lady writes saying that she would be grateful if we would let her have further information on the matter, but she omits to indicate on what particular point or points she desires enlightenment. If she will make good this omission we will be pleased to furnish the information wanted. Probably her request had reference to the text-books, as has that of another correspondent who asks us to let him know the cost and he will remit the amount. In regard to all such matters as these—the text-books, their cost, how they are to be obtained, etc.—candidates can rely on our giving them all necessary information in due time. An Otago Central candidate raises a very natural and pertinent query. She asks 'whether a faulty standard of English composition would militate against a student securing high marks?' We will forward the inquiry to the C.S.G. secretary; but in the meantime we think we can safely offer an assurance that defective composition will not operate prejudicially against a candidate. The object of the examination is to test, not English composition, but the candidate's knowledge of the subject matter of the text-books prescribed.

DIOCESE OF DUNEDIN

A very enjoyable euchre tournament in aid of the furnishing of the South Dunedin stall at the forthcoming bazaar was held in the Pavilion, St. Clair, on Monday evening. The prizes were won by Miss Annie Rodden and Mr. N. Le Fevre.

A euchre tournament was held in the Sacred Heart Schoolroom, North-East Valley on last Friday evening in aid of the school funds. There was a very large attendance. The lady's prize was won by Miss Clarke, and the gentleman's by Mr. Turnbull.

On Sunday afternoon his Lordship Bishop Verdon administered the Sacrament of Confirmation in St. Patrick's Basilica, South Dunedin, to 184 candidates, including several adults. His Lordship was assisted by Rev. Fathers Delany, O'Neill, and Kavanagh.

On Tuesday, September 23, Rev. Father Creagh, C.S.S.R., opened a three days' retreat for the pupils of St. Patrick's Dominican Convent, Teschemakers. At the close of the exercises, a number of children were admitted to their First Holy Communion. There was also a reception of Children of Mary.

The devotion of the Forty Hours' Adoration will begin on Friday morning at St. Joseph's Cathedral with Solemn High Mass at nine o'clock. In the evening there will be devotions, sermon, and Benediction of the Blessed Sacrament. On Saturday morning at nine o'clock a *Missa Pro Pace* will be celebrated, and in the

evening Benediction of the Blessed Sacrament will be given. There will be Solemn High Mass at 11 o'clock on Sunday, and the ceremonies will be brought to a close on Sunday evening with procession and Benediction of the Blessed Sacrament. On Sunday afternoon the usual procession in connection with Rosary Sunday will be held. The procession will leave St. Joseph's School for the Cathedral at three o'clock.

The arrangements for the Christian Brothers' School bazaar, which will be opened in His Majesty's Theatre on Monday evening, October 13, by his Worship the Mayor of Dunedin, are now almost completed, and everything points to a most successful carnival. The stallholders have everything in readiness, and Miss Hamann, who is to conduct the spectacular display, is confident that her part of the programme will eclipse anything seen in Dunedin for many years. A rehearsal with orchestral music was held in St. Joseph's Hall on Tuesday evening, when there was a full attendance, and the graceful dances and intricate evolutions were performed in a manner which reflected credit on teachers and pupils. The number of entries for the tug-of-war contest proves that much interest is shown in this feature of the carnival, and by the date up to which entries will be received, October 10, it is expected the present number will be largely increased. A very valuable collection of pictures has been secured for the art union, and those having books of tickets for this are reminded that blocks of sold tickets, accompanied by remittances, should be returned without delay.

The September quarterly meeting of the Dunedin branch of the H.A.C.B. Society was well attended, branch President Bro. T. J. Hussey presiding. After the transaction of the routine business, the question of a sick member down to 5s per week was considered, but, owing to the preparation for the forthcoming bazaar, the holding of an entertainment for his benefit was deemed inadvisable. Therefore it was resolved to vote him 15s per week for twenty weeks out of the benevolent fund in addition to the sick pay. A strong committee was formed to assist the supervising committee (who, by the way, are all members of the branch) to make the bazaar a success. The president presented Bro. J. Dougherty with a handsome framed P.P. certificate in recognition of his services for the past twelve months in the chair. In doing so, Bro. Hussey, in an eloquent speech, dwelt on the many good qualities and qualifications of Bro. Dougherty, and expressed the hope that other members would follow his example, and qualify themselves for the same position. Bro. Dougherty suitably replied. Four candidates were elected and initiated members of the society. The meeting was brought to a conclusion by the Rev. Father Coffey (chaplain) reading the closing prayer. The receipts were close on £200.

The members of the Christian Brothers' Old Boys' Association have been working quietly for some time, but none the less effectively, with the object of making a good display in their stall at the forthcoming bazaar. On Monday evening they gave a most successful entertainment in aid of the funds of the stall in St. Joseph's Hall, when there was a crowded audience. All were highly pleased with the programme submitted, and the majority of the performers were honored with recalls. The following was the programme:—Chorus—(a) 'The dear little shamrock' (b) 'Hail, smiling morn,' Christian Brothers' Choir; piano solo, 'The river song,' Miss Nancy Carolin; song, 'Thora,' Mr. D. Fogarty; humorous recitation, 'So was I,' Master Leonard Griffiths; song, 'Solveig's song,' Miss Daisy Hall; song, 'The song of Hybrias the Cretan,' Mr. Fred. Woods; dramatic recital, 'The glove and the lions,' Miss Sarah Singleton; piano solo, Master A.

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Geddes; song, Mr. T. Hughes; recital (with music), 'A gentleman of France,' Miss Doreen Todd; song, 'The Arab's farewell to his steed,' Miss Eileen Murphy; musical monologue, 'Is Pipe,' Mr. Hutton; song, Mr. E. Mee; song, 'The green isle of Erin,' Miss Daisy Hall; double quartet, Senior members of the Christian Brothers' Choir. Mr. P. Keligher conducted with his usual ability, and the accompaniments were played by Mrs. J. D. Woods and Mr. A. W. Pacey. Acting on the suggestion that the committee would be very grateful for gifts suitable for furnishing the stall, a varied selection of articles was received, and quite a stock of groceries for the produce section, which it is expected will be largely supplemented by gifts from country friends. Rev. Brother Moore thanked those who had brought gifts for their kind thoughtfulness.

An eminently successful week's retreat, preached by the Very Rev. Father Roche, C.S.S.R., to the Children of Mary, South Dunedin, was brought to a close on Sunday evening in St. Patrick's Basilica, when fourteen young ladies were consecrated, twelve aspirants were received, and thirteen new members were admitted. The exercises of the retreat were conducted in the chapel of the Convent of Mercy, which was taxed to its utmost capacity each morning and evening. During the week large numbers approached the Holy Table, and on Sunday at the 9 o'clock Mass all who had made the retreat received Holy Communion in a body, wearing the regalia of the confraternity. In a touching closing sermon Very Rev. Father Roche said that the manner in which the Children of Mary had attended the exercises was an edifying manifestation of fervent piety, worthy of the traditions of the South Dunedin sodality. Well might they be proud of their sodality, which is the most perfect of its kind in the whole Dominion. The Papal Blessing was imparted by Father Roche, and Benediction of the Most Holy Sacrament brought the ceremonies to a close.

ANSWERS TO CORRESPONDENTS

INQUIRER.—We have gone carefully through all the booksellers' and publishers' catalogues available, but have been unable to get on the trail of the book you mention.

MT. MAGDALA.—Full particulars were given in a pamphlet published at this office at the time of Dean Ginaty's death. The whole issue of the pamphlet was sent to Mt. Magdala, and if you write to the Rev. Mother, Mt. Magdala, Christchurch, you will probably be able to get a copy. If not, write to us again.

M.K., Wellington.—You have quite mistaken the point of the paragraph. If you read it again you will see that there was not the faintest suggestion that the incident was an act of humility on Sir Charles Fitzpatrick's part. What was suggested was that it was distinctly creditable to the Chief Justice of Canada that, after the lapse of so many years, he was able at a moment's notice to step into the altar boy's place, and readily and correctly serve Mass.

THE CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

A meeting of the Catholic Immigration Committee of the N.Z. Catholic Federation was held at St. Mary's, Boulcott street, on Friday, September 12. Six members were present, and the chair was occupied by the president (Mr. G. Girling-Butcher), who, referring to the resolution passed at a previous meeting, informed the C.I.C. that the Federation was already in communication with the St. Vincent de Paul Conference, London, with reference to immigrants. A discussion followed regarding the low percentage of Catholic immigrants and the form of application for would-be immigrants. On the motion of Mrs. Simon, seconded by Miss Wheeler, a resolution was passed requesting the Federation to ask a Member of Parliament to obtain

an immigrant application form, inquire whether any discrimination is shown as regards religion, and the reason for inquiring as to the applicants' religion. Three new members were elected. The C.I.C. would gladly welcome more members, and takes this opportunity of expressing gratitude to the St. Vincent de Paul Conference, Hobart, for their assistance in distributing our cards to immigrants coming to the Dominion.

CHRISTCHURCH.

(From our own correspondent.)

Under the auspices of the local branches of the Catholic Federation, a largely attended meeting was held in the Marist Brothers' School on last Monday evening to form a Catholic Immigration Committee, on the lines of the organisation in Wellington. The Very Rev. Dean Hills, S.M., V.G., presided, and the Rev. Father Cooney (Lyttelton) and members of the Diocesan Council were present. At the invitation of the council, about twenty ladies attended, representing the two city confraternities of Diocesan Ladies of Charity and ladies resident in Lyttelton. After the Very Rev. Dean Hills and the Rev. Father Cooney had fully explained the business for which all were assembled, the movement was left to the ladies themselves to discuss, it being pointed out that girl and women immigrants would claim the committee's first attention. It was unanimously decided that all present constitute a Catholic Immigration Committee for Christchurch. Miss W. Mahar (Lyttelton) was elected corresponding secretary, and Miss L. Johnston (Lower Riccarton) minute secretary. It was then decided to adjourn pending further information from Wellington, after which a course of action would be planned. The Lyttelton ladies undertake all work at the port—boarding vessels, and directing the immigrants,—the city members of the committee to meet them at the railway station here, provide temporary accommodation, and do all else required. Mr. W. Hayward, jun., president of the Diocesan Council, expressed his intention to provide a special telephone for the use of the committee.

The Very Rev. Dean Hills expressed his great satisfaction at the good work undertaken, and the possibilities opened out in the interests of our co-religionists on arriving in a strange land. In view of the activity displayed by other denominations, our movement was not any too soon. The result would prove how much we might thank ourselves for the commencement made that evening in a work that would cheer our venerable Bishop, and have his cordial blessing. It had his (the speaker's) blessing also, and would have all the assistance it was possible for him to render it.

The Rev. Father Cooney expressed his pleasure at the formation of a Catholic Immigration Committee, and the good-will and enthusiasm displayed at its inauguration. He also went fully into practical details, which showed that in the pastor of Lyttelton the committee will have the help and direction of one whose wide experience will prove invaluable.

The Cathedral parish committee also met at an earlier hour on the same evening, and transacted useful business. The secretary reported that nearly 300 additional names had been enrolled as the result of the renewed canvass up to date.

AUCKLAND.

(By telegraph, from our own correspondent.)

A meeting of the Cathedral parish committee of the Catholic Federation was held at St. Patrick's Presbytery on Friday evening, Rev. Father Ormond presiding. The resignation of the secretary, Mr. J. Ford, was received with regret. Owing to increased business responsibility, Mr. Ford found it impossible to give to Federation matters as much time as was required. The members of the committee much appreciated the amount of time and labor given by Mr. Ford to Federation business. Mr. Robertson will take up the duties of secretary. The question of increasing the membership was discussed, and plans were arranged for enrolling those who had not yet become members.

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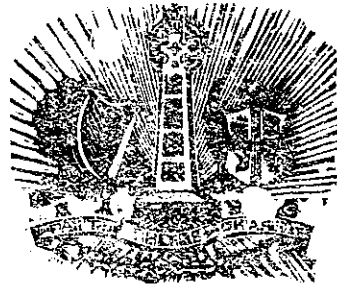
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Irish News

GENERAL.

Sincere regret was occasioned all over Co. Mayo by the news of the death of Mr. Francis Faulkner, Castlebar. Deceased was the principal merchant in the town, and was held in the highest respect and esteem by all classes.

The Cathedral of St. Carthage, Lismore, has been decorated by the erection of a magnificent stained-glass window to the memory of the late Rev. James Mockler, who died on May 18, 1911, as the result of a driving accident whilst discharging his sacred duties.

There has just died at Grange, near Partarlinton, a man named Patrick Doran, who had attained the somewhat remarkable age of 109 years. A strange feature was that the man had no grey hairs, and to the last grew a fine crop of black hair. He retained his mental faculties up to the hour of his death. In his young days he was a celebrated athlete. He could recount many anecdotes of the night of the Big Wind and of Black '47.

A beautiful Celtic cross has been erected by the parishioners of Castlepollard Parish over the grave of the late Very Rev. H. Farrelly, V.F., for many years the pastor of that parish. Few priests in the diocese of Meath during the past half-century were more universally esteemed and beloved by all classes than the deceased clergyman, whose demise about three years ago gave rise to widespread sorrow.

Lizzie, John, and Mary Byrne, aged respectively 11, 9, and 7 years, travelling alone from New York to Queenstown, arrived on August 10 at the latter port on board the Cunard s.s. Carmania. Their father died some time ago, and their mother became ill at Brooklyn, and was advised that an operation was necessary. Fearing a fatal result, she booked her children by the Carmania, and addressed them to their grandparents at Tullamore, King's County. The little travellers left for the inland portion of their journey by the afternoon train.

IRISH PILGRIMAGE TO LOURDES.

The Irish National Pilgrimage to Lourdes, which left Dublin on September 8, numbered about 3500. The pilgrims were accompanied by several members of the Hierarchy. According to cable messages, there were many pathetic scenes at the Victoria Station, London, when the pilgrims returned. The patients were removed on stretchers and in invalid chairs. The supervising doctor said that there had been seven first-class cures, and many other individuals had benefited by the pilgrimage, but he was not prepared to say that the cures would be permanent. The pilgrims brought back wonderful stories of cures. A girl, who left Dublin paralysed, walked the gangway of the steamer on her return without help. Her cure has made a profound impression.

LANDLORD AND TENANTS.

Lord Oranmore and Browne, Castlemacgarrett, Claremorris, entertained his late tenants to a farewell banquet in celebration of the transfer of his large estate to them. Lord Oranmore and Browne proposed the toast of the evening, 'Success and prosperity to the purchasing tenants on the Castlemacgarrett Estate.' He said that, taking it all in all, that through a long period of time the records of this property, so far as landlord and tenant were concerned, showed a spirit of mutual tolerance and mutual goodwill and kindness of feeling which might well make them the envy of many estates in various parts of the country. This was not the time nor the place for eulogy of landlordism or of tenant-right, but he would mention that in 1898 when a revision of rents was due there was not one single tenant on this estate who went into court to obtain a second term rent, because they all had confidence in the fairness of the then landlord, the late lord. And if further proof were needed of the esteem

and affection and the respect in which the late lord was held by his neighbors and his tenants alike, it was furnished a little more than two years later in the enormous concourse of mourners who followed his remains to their last resting-place, amidst the tolling of the bells of churches, not of one denomination alone, and the prayers of the parish priests in the neighborhood, two of whom have since, alas, been called away. The memory of that day remained engraven in the hearts of his descendants. He remembered also the beautiful gifts presented to him by his tenants and the neighbors on the occasion of his marriage.

On the 31st May, the last day he collected rents on this property, there remained due to him, apart from the hanging gale, which he did not demand, only a sum of £23 from agricultural and town tenants alike, and even that sum would have been largely reduced but he was unable, through his arrangements with the Congested Districts Board, to accept what was afterwards offered to him. He thought that this was a record which did credit to both sides alike. 'It is said,' proceeded Lord Oranmore, 'that one of the chief characteristics of Irishmen, which distinguishes them from other nations, is their love for the soil on which they were born, but I ask you to remember that this characteristic is not the property of Irish tenants alone; it equally belong to Irish landlords, and I should be less than an Irishman and more than human if, while rejoicing with you in your joy, I did not on this occasion cast one long, lingering glance behind on the green acres which have passed for ever from my possession. You are now about to own the lands you till, and it is a satisfaction to me to know that the additional lands which I have sold to the Congested Districts Board, should they think proper to bestow them on you, are sufficient to satisfy the wildest dreams of possession which any of you may have had.'

VISIT OF AN AMERICAN PRELATE.

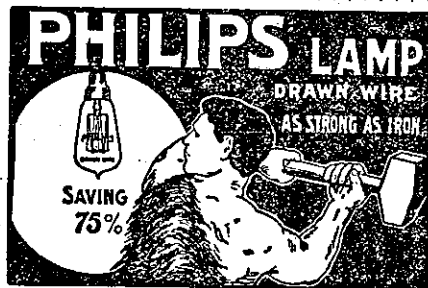
His Grace the Archbishop of Philadelphia, who had been spending several weeks in Ireland—chiefly in Lismore and Clonmel (his native home)—got a remarkable send-off at Queenstown on August 10, on his departure for America. The Archbishop was accompanied by Father Fitzpatrick, who had been with his Grace during his stay in Ireland. A number of priests journeyed out in the tender with the Archbishop, including his brother, Father F. Prendergast, Portland. To a press representative, his Grace said that the Most Rev. Dr. Browne, Bishop of Cloyne, placed his residence at his disposal at Queenstown, but he was sorry he was unable to accept the courtesy of the Bishop, which the Archbishop said he was deeply grateful for. His Grace was sought after by many travellers, and he was everywhere the recipient of warm congratulations on his vigorous health.

WHERE THE MONEY COMES FROM.

The assertion of Home Rulers that Belfast is largely dependent for its capital on the Nationalists of Ireland is borne out by the figures with regard to Belfast banks which have branches outside Ulster. The Belfast Bank has eight branches in Leinster, and one in Connaught. The Northern Bank has eight branches in Leinster, and four in Connaught. The Ulster Bank has 18 branches in Leinster, four in Munster, and nine in Connaught. These three banks together have 34 branches in Leinster, four in Munster, and 14 in Connaught, or 52 branches in all outside Ulster. These branches have local habitations, and are permanent. But, in addition, in a very large number of towns in the South and West, the Belfast banks open temporary offices on fair and market days.

BUSINESS AND REBELLION.

It is interesting to see that the Belfast Harbor Board have decided to proceed, at a cost of £75,869, with the building of a new wharf for the accommodation of large liners (says the *London Daily News*). They will need it, for besides the four large steamers which Messrs. Harland and Wolff are building in Glasgow



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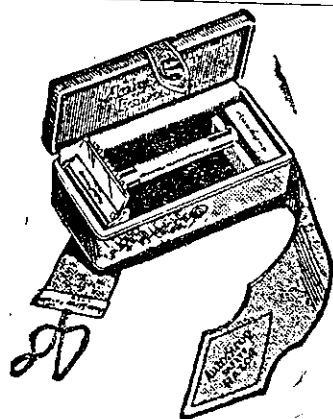
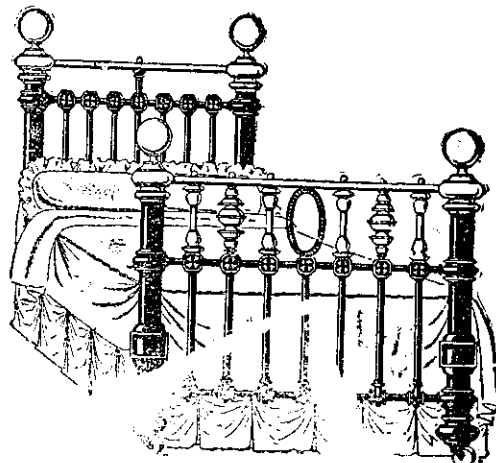
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and towing over to be fitted in Belfast this year, a super-Olympic as large as the Imperator is to be launched next year at Queen's Island, and two more, scarcely less large, are to follow. At the same time, though Mr. George S. Clark keeps on saying that Home Rule will be the end of all things, his eminent firm in Belfast, Messrs. Workman and Clark, are preparing to extend two of their slips so as to build larger ships than ever before. Home Rule may be the end of a good many things: evidently, in the opinion of such excellent authorities as the Belfast Harbor Board, it will not be the end of Belfast's shipping.

WILD STATEMENTS REPUDIATED.

A violent address delivered from the pulpit on the occasion of a Twelfth of July Orange Lodge meeting in the North of Ireland by the Rev. C. E. Keane, M.A., Protestant minister at Edgeworthstown, has been promptly repudiated by his parishioners (says the *Freeman's Journal*). The reverend gentleman said that the object of the Orange Order, Home Rule or no Home Rule, was to fight the Church of Rome. 'There must be a strong political organisation,' he said, 'such as the Orange body, to fight her with political and perhaps other weapons.' He attacked the Catholic Church as the instigator of crime, and attributed crime in Ireland to the influence and policy of the priests, and declared that under the sway of the Church 'the history of Ireland has been the history of cowardly criminals.' The rev. gentleman has been ministering in Edgeworthstown, in the centre of Longford, one of the most Catholic counties in Ireland, and his speech, which was published in the Belfast papers, astonished his congregation who have lived in amity and in close business relations with their Catholic countrymen.

The Protestant parishioners of Edgeworthstown, many of them Unionists, promptly dissociated themselves from the wild and unthinking words of their minister. In a signed declaration published by them in the *Longford Leader* they declare: 'We have lived in peace and harmony with our Catholic brethren, and they with us, and as fellow-Christians we desire that those friendly relations will continue to exist in the future.' Accordingly, whilst reserving to themselves the right of thinking and acting politically and religiously as they think fit, they say: 'We desire to dissociate ourselves from the views expressed by our Rector, the Rev. C. E. Keane, M.A., with reference to the Roman Catholic Church in a sermon delivered by him in the parish church, Ballymachugh, on Sunday, July 13.' They conclude by 'disapproving of any statement to the effect that the Roman Catholic Church encourages crime of any kind, believing as we do that the contrary is the case.' No repudiation could be more specific. This dignified statement is made by gentlemen who are in intimate business and social relations with the Catholic population of the great Catholic county of Longford.

RECORD SHIP-BUILDING.

At a recent meeting of the Belfast Harbor Board an important announcement was made as to extensive developments on harbor property for the benefit of the ship-building trade. They include a new fitting-out berth, at an estimated cost of £75,000, which will admit vessels of 32 feet draught at low water, and 40 feet at high water, which would enable any ship hitherto built or designed to always be afloat, and would be also suitable for any vessel built or designed in the present generation. Mr. Pollock, in submitting the minutes, forecasted some great developments in local shipbuilding. Messrs. Harland and Wolff would launch this year from their Glasgow yard four large steamers, which Lord Pirrie stated would be towed to Belfast, where their engines and boilers were being built, and where they would be fully equipped. The Queen's Island next year would launch a super-Olympic, large enough to rank with the Imperator or the large Cunard liner now being built on the Clyde. A second ship hardly less large would follow, and a third one—a smaller—would be launched later on.

People We Hear About

Mr. John Redmond, M.P., the leader of the Irish Parliamentary Party, was entertained at dinner by his colleagues at the House of Commons on August 7. The dinner was intended as a compliment to Mr. Redmond from the comrades and friends whom he has led from victory to victory during the past thirteen years.

The death is announced of Sir Alfred Moloney, K.C.M.G., late Governor of Trinidad, at Fiesole, Florence. He had served in the Army, and later filled successively the posts of Colonial Secretary of the Gold Coast, Administrator of the Government of Lagos, British Honduras, and the Windward Islands, and was appointed Governor of Trinidad in 1900, but retired in 1904.

There are 'deadheads' everywhere. Mr. T. P. O'Connor candidly confessed, at the opening of the new Waterloo Station a few weeks ago, that he had made it a rule for forty-six years of journalism never to pay for a theatre ticket or a railway journey if he could help it. But Mr. O'Connor, one may remark, is the sort of 'deadhead' theatres and railway companies do like, for his pen is worth far more to them than his gold.

Mr. Joseph Donnelly, Belfast, has been appointed Treasury Solicitor in Ireland, in succession to the late Mr. W. G. Towers. No more popular appointment than that of Mr. Joseph Donnelly could possibly have been made. As a legal practitioner he stands in the front rank of his profession, and he enjoys in a marked degree the esteem and respect of all classes with whom, as a solicitor, a public representative, or in his private capacity, he has been brought in contact.

Dr. Holger Pedersen, of Copenhagen, the great Danish philologist and Celtic scholar, recently delivered in Dublin a course of lectures at the School of Irish Learning on 'The Celtic Verb.' Dr. Pedersen is one of the youngest of the group of Continental scholars who during the past twenty years have done so much for Celtic studies. He is a great Slavonic, Armenian, and Albanian scholar. He is the author of a monumental work on the comparative grammar of the Celtic language, three parts of which have been published already, and the fourth and final part of which he is now seeing through the press.

One of the best-known mining and wealthiest men in Bolivia is J. B. Minchin, a very fervent Irishman (says J. Miller in the *W.A. Record*). Associated with him in the working of several gold mines is a group of young Irishmen, most of whom originally went to South America as teachers in various colleges. The chief of this coterie, to the best of the writer's recollection, is a Mr. P. O'Kelly. He is aided by five brothers O'Donoghue, an O'Connor, a Murphy, and several others. The mining engineer of this group is a Mr. Kilkelly, who, the writer understands, hails from Kalgoorlie. These men, like most Irishmen abroad, retain an intense interest in their own land, and every year contribute some hundreds of pounds to the funds of the Irish Parliamentary Party for the furtherment of the Home Rule movement.

A Home exchange states that her Majesty Queen Mary is a good housewife, and believes in prompt payment. She never lets her house-keeping bills run on, and she is very particular as to details. Each tradesman must send in a bill with the goods on delivery, even if it is only soap and candles. All bills are filed by the Clerk of the Kitchens, who enters up the amount to the account of the various tradesmen. All accounts made out in detail are submitted by the Master of the Household to the King and Queen at the end of each month. Her Majesty is the chief scrutineer, and never fails to draw attention to any increased item of expenditure. The Queen abhors the idea that carelessness, waste, and extravagance should be considered Royal prerogatives, and sets an admirable example of good management. After the accounts have been passed they are promptly paid by cheque, through the Treasurer of the Household.

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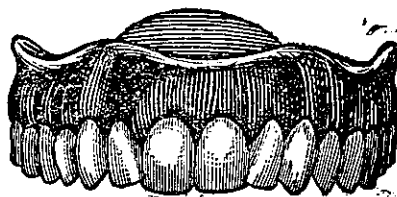
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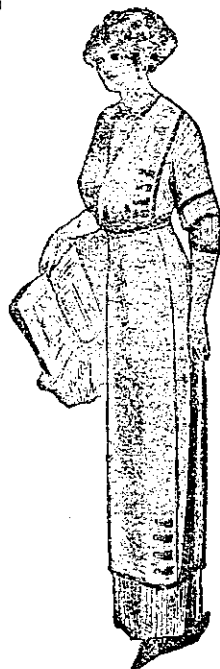
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WHAT INDEPENDENT WITNESSES SAY.

Thankful Mothers' Testimony.

From Mrs A. LAWLESS, Lisnadan, Corboy P.O., Co. Longford, Ireland.
January 10, 1912.

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

From Mrs. JOHN SLEITH, 241 Leslie Street, Toronto.
January 22, 1912.

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

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

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

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

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No broken teeth or stumps left in the gums.
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SUCCESS OF CATHOLIC SCHOOLS

The Toronto daily papers state that at a recent public entrance examination in that city, the Catholic separate schools passed 206 out of 239 candidates, or 86 per cent. The percentage of candidates passed from the other schools was 76. One paper, commenting on the result of the examination, advised the public schools to follow the Catholic by cutting out some of the dead wood, fads, and sport, and getting down to business.

The Cork *Examiner* says that for many years past pupils of North Monastery, Cork, have been prominent in the list of successful candidates for the five valuable science scholarships offered annually by the Department of Agriculture and Technical Instruction for Ireland. This year again two pupils of North Monastery—the only two presented—have been awarded scholarships valued at £280 each as the result of the examination held in June last. The successful students this year are John Joseph Moore and Peter Whelan. In their

science subjects both these talented pupils of the Christian Brothers' schools achieved a marked success. The latter won first place among all candidates in chemistry (theoretical and practical), scoring 95½ per cent., while the former has kept up an old tradition in securing first place in general physics. These scholarships are tenable at the Royal College of Science, Dublin; they invariably lead to lucrative posts, and are within the reach of pupils of fair ability who have pursued a sound secondary course in mathematics and science. That such a course can be provided at the North Monastery is amply evidenced by the achievements of its pupils, present and past. Sixteen of these science scholarships have been won by North Monastery boys during the past six years.

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New Straws..
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Thanks to a little foresight we are in the fortunate position of having opened our complete shipment of new Straws and Panamas. The qualities are absolutely the best we have ever offered, and the colors are clean and bright.

The popular Boater shapes are the oval and pear shaped fitting.
4/6, 5/6, to 10/6.

Call and try one on—the prices are not high.

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Indigestion Liver and Kidney Cure.

A new and certain cure for all kinds of INDIGESTION
BILIOUSNESS & KIDNEY TROUBLES.

Read what some people say about it.

From Mrs. C——, CHRISTCHURCH:—

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

From Mr. ———, LINWOOD, CHRISTCHURCH:—

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

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WEDDING BELLS

DENNEHEY—DUGGAN.

A very pretty wedding was celebrated at St. Patrick's Church, Tua Marina, on September 9, when the Rev. Father Fay united in Matrimony Mr. Michael Dennehey, third son of Mr. William Dennehey, Lower Hutt, and Miss Mary Duggan, eldest daughter of Mr. John Duggan, of Tua Marina. The church was tastefully decorated by the girl friends of the bride, and as the wedding party entered the church the 'Wedding March' was played by Miss Ivy Horgan. The bride, who was given away by her father, wore a beautiful gown of ivory tinted crepe de soie, and a chiffon coatee with cream and silver trimmings. Her tulle embroidered veil was the gift of the Sisters of the Mission, Pukekohe, and here amethyst and pearl brooch was the gift of the bridegroom. The bridesmaids were Misses Evelyn and Eileen Duggan, sisters of the bride. They wore dainty dresses of white ninon and embroidered chiffon, with white hat trimmed with vieux rose and heliotrope respectively. Their gold bangles were the gift of the bridegroom. The bridegroom was attended by his two brothers, Mr. Daniel Dennehey as best man and Mr. Bert Dennehey as groomsman. After the Nuptial Mass a reception was held at the residence of the bride's parents, and the usual toasts were duly honored. The presents included some valuable cheques. In the afternoon Mr. and Mrs. Dennehey left for the North Island, where the honeymoon was spent. The bride's travelling costume was of navy serge with black fox furs, and her hat of black tagel straw was trimmed with gold-colored roses.

Remuera

(From our own correspondent.)

In response to Monsignor Brodie's appeal, locally, for the new orphanage, a goodly sum has been subscribed. The children attending St. Joseph's School contributed the sum of £5.

The monthly Communion of the Children of Mary was well attended on Sunday last. The general meeting took place in the afternoon, and after an instructive address on gentleness by the spiritual director, Benediction of the Blessed Sacrament was given.

A most enjoyable social gathering took place in the schoolroom on Wednesday evening last. The function was promoted by the members of the choir in aid of the organ fund, and was most successful. The euchre prizes went to Miss O'Keefe and Mr. Maurice Sexton. Musical items were contributed by Misses Desmond, Frost, and Zainey, and Mr. Wright.

Speaking at the late Mass on Sunday last Father Doyle said there seemed to be in these days of ours a conspiracy against belief in the real existence of hell. To-day we have a group of students going on for the ministry who deliberately put their names to a document denying the existence of hell, and yesterday the papers told us of the whereabouts of a non-Catholic preacher who calmly abolished hell, and claimed, in consequence, to have won many converts to his church. Putting aside, for the moment, all Scriptural and traditional proofs, Father Doyle said the best antidote to this conspiracy would be an appeal to everyday common sense. The speaker showed by aid of analogy that just as a coercive and penal police service is a necessary equipment in every properly organised State, so, too, is such a service, in a spiritual sense, necessary in the department of religious morality. Furthermore, Father Doyle said there is quite enough evidence to prove that an eternal hell is part of the Christian revelation, just as the Trinity, and the Incarnation, and the Redemption are part of the Christian revelation; and what is revealed must be believed. To be consistent at all, then, people who accept the Trinity, Incarnation, and Redemption on the evidence of revelation must also accept the doctrine of hell.

RELIGIOUS LIBERTY IN THE BALKANS

In reply to Bulgaria's proposal that religious and educational freedom for all the Christian populations in the new territories annexed by Serbia, Greece, and Montenegro should be granted by the Treaty of Bucharest on the basis of reciprocity, the Servian delegate declared that the question of schools and churches was reserved by the constitution of Serbia and could not be dealt with in a treaty. It is to be feared (remarks the *Catholic Times*) that the condition of the Catholics in the parts of Turkey which have been annexed will not be much improved—if it is at all bettered. Serbia professed, when it undertook the war against Turkey with the other three Balkan Powers, that it was animated by the desire to ensure freedom for the Christian subjects of the Porte. But, as a matter of fact, it is itself a most intolerant country. The right of the Catholics to have a church or a school in Serbia is not officially recognised. In Bulgaria, Montenegro, and Greece the situation is less difficult for the Catholics, but in all the four nations the religion of the people is treated as an affair to be regulated by the State, and it is only too probable that systematic efforts will be made to coerce into schism the Catholics in the territory wrested from Turkey.

Mr. John McCormack's recent tour of America was the greatest that America had known since the days of Patti and Jenny Lind. He gave 67 concerts in all and sang to overwhelming audiences on each occasion. In twelve concerts in New York he sang to a total attendance of 55,000 people, 7000 paying for admission at his farewell appearance at the New York Hippodrome and about the same number being turned away. To give some estimate of his attraction it may be said that admirers travelled from Chicago 1000 miles distant to be present at his New York concerts. At Providence, Rhode Island, where he gave a matinee recital, the State Legislature adjourned for the day so that the Governor of the State and the members of both houses could enjoy the opportunity of hearing him sing. In October, 1914, Mr. McCormack commences a seven months' season in Newfoundland, Canada, United States, and Mexico, for which he is to receive a minimum fee of 125,000 dollars.

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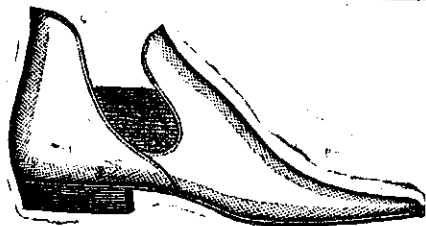
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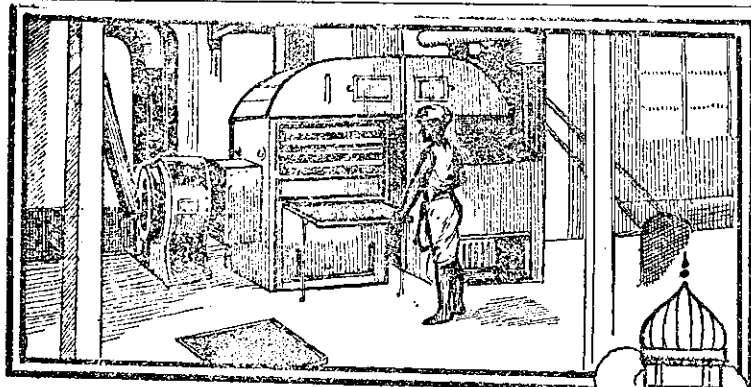


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Amber Tips Tea is unique in quality. It is the most economical tea too—more cups from a packet. The 2/- per lb. Amber Tips represents perfection in tea—it is without an equal. The 1/10 Amber Tips is a fine full flavoured tea—wonderfully economical. The 1/8 quality cannot be equalled at the price.

So great is the success of Amber Tips that some unprincipled firms imitate its package and name as closely as possible. Of course they cannot imitate its flavour and quality.

Reject imitations, specify Amber Tips and secure the best value and the best tea.

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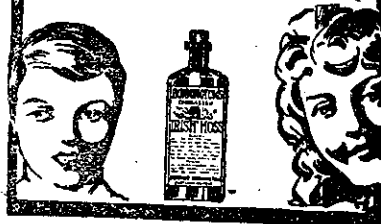


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BUY THE BEST STARCH.

Colmans' Starch is the outcome of tests and experiments extending over 150 years. Don't be deluded into buying a cheap starch by the statement that it is equal to COLMAN'S. "COLMAN'S" is put on the market at the lowest price possible, and lower-priced articles are necessarily of inferior quality.

WALLPAPERS

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ARCHBISHOP O'SHEA IN TARANAKI

There was a very large gathering in the Town Hall, Stratford, on Monday evening, September 15, at the complimentary conversazione tendered to his Grace Archbishop O'Shea (says the *Taranaki Daily News*). The Mayor, Mr. W. P. Kirkwood, presided, and there were also on the platform his Grace the Archbishop, Rev. Father Cahill (Eltham), Rev. Father Maples, Messrs. W. G. Malone and M. Power (vice-president of the Catholic Federation and the oldest parishioner).

The Mayor, addressing the Archbishop, expressed his pleasure in presiding at this large gathering of citizens to do honor to the distinguished guest who, by his visit, had conferred an honor on Stratford. He tendered his Grace a very hearty welcome, and trusted that this visit would be but a forerunner of others.

Mr. W. G. Malone then read and presented an illuminated address, signed by Mr. G. E. Wilson, on behalf of the whole of the people of the Catholic parish, welcoming his Grace and congratulating him upon his elevation to a position of such eminence in the Church, also expressing the loyalty of his people in this part of the archdiocese.

The Archbishop, replying, said he was indeed very grateful for this splendid reception and welcome which had been given him on the occasion of his visit to this town since his elevation to the high position of Coadjutor-Archbishop of Wellington. He thanked in the first place the Mayor for presiding at this welcome and for the kind wishes spoken in such eloquent words in extending the welcome of this town to him. His Grace said he had already experienced some of the Mayor's kindness that afternoon, when he had been entertained by Mr. Kirkwood and shown one of the beauty spots of the vicinity, spending a most delightful afternoon. He thanked sincerely all who had come to welcome him in this way, and especially those—and he understood there were many in the audience—who were not Catholics. Amongst his best friends he had always counted many people of other denominations, and whilst he had always defended the faith which he professed as being the best calculated to bring happiness to all members of the community, he trusted that no word that he had even spoken, and no act of his in the future, would ever be construed into an attack on the people who did not believe as he did in matters of religion. He tendered his thanks for the beautiful address presented, and for the kind words of welcome and loyalty contained in it. Reference had been made to his early connection with the province of Taranaki, and pleasure had been expressed that one who was a Taranaki boy had been raised to a position of such high dignity. It was quite true that, though not born in Taranaki, he had spent the whole of his childhood not very far—only some twenty miles—from Stratford. He had gone to school there and been brought up under the shadow of our beautiful mountain, till the time came for him to be sent to college. Since then he had visited the province several times, and each time, he was pleased to say, he had seen signs of greater progress. The province had made progress in every way in the last few years, and it needed no prophet to say that in a very few years Taranaki would gain pre-eminence among the provinces of the Dominion, and that a great—a very great—future was before Taranaki, which was so blessed by Nature in every way. He was especially pleased to see the great progress made by the Catholic Church in this province, and in the town of Stratford particularly. His Grace recalled the time when Stratford was not even a separate parish, when, indeed, there was but one parish all the way from New Plymouth to Wanganui. It seemed not so very many years ago since, passing through here as a boy, he had noticed the great destruction wrought by the fire, which had almost wiped out the town. But with that courage which had always characterised them, the settlers had set to work to rebuild it, and the town which rose from its ashes was now one of the finest and most solid towns in this province. Whilst dealing with the progress of the parish, the Archbishop said thanks were due to the

priests who had been in charge—Dean McKenna, who had built the first portion of the church; their late pastor, Father Tracy, who had done so much for the parish and worked so earnestly in it for so many years; and their present devoted, learned, and zealous parish priest, Father Maples. Thanks were due to them, and to the people for their co-operation, which had resulted in such great strides being made, until now Stratford had church, schools, convent, and presbytery equal to those of any parish in the whole archdiocese. But the progress so far would be more than equalled by the progress of the future, because anything taken in hand by this people in the cause of their religion was taken up alike by the rich and by the poor, and, under the guidance of their pastors, greater progress would be achieved in the future. He was particularly pleased to see the work done in the direction of education, which was the great work of the Church in this young land. The first principle of religion was, to his mind, couched in the words: 'Seek ye first the kingdom of God . . . and all things else shall be added unto you.' Catholics believed that the only true system of education was one which would not develop one set of faculties alone, but all the faculties—the moral as well as the intellectual. Education, to be worthy of the name, must be religious education; and he was pleased to see the sacrifices that were being made on behalf of that cause. This was what made Catholics tax themselves twice over to provide for their children secular education to the satisfaction of the State inspectors, and at the same time a thorough grounding in the principles of their faith. In again thanking the Mayor, the committee who had organised this gathering, and the performers, his Grace said he would always look on the progress of the town and the parish with the greatest interest. He hoped God would bless all their undertakings in every way, and that in this part of New Zealand all would work together for the benefit of the province and the good of this grand young country which we all loved so well.

A capital musical programme was submitted, the items by the Convent School pupils being particularly enjoyable. The choir sang 'Ecce Sacerdos Magnus' as the Archbishop and attendant clergy walked to the stage, and then followed—Pianoforte duet, 'Tancredi,' Misses A. Robson and W. Fitzgerald; song, 'The swallows,' Miss E. Tocker; vocal quartet, 'Sweet and low,' Mrs. C. Massey, Miss A. Sullivan, Messrs. M. P. Anderson, and T. A. Lonergan; song, 'Thora,' Mr. T. A. Wilson; tambourine dance, Convent School pupils; vocal duet, 'Tired,' Misses V. Miscall and A. Sullivan; chorus, 'De ole banjo,' choir; pianoforte solo, 'Frühlingsrauschen,' Miss W. Fitzgerald; song, 'The Rosary,' Mrs. C. Massey; dance, 'Sunshine and rain,' Convent School pupils; song, 'A perfect day,' Miss M. Sheehan; song, 'Anchored,' Mr. T. A. Lonergan; chorus, 'Good night,' the choir. Miss Agnes Robson played the accompaniments, contributing in no small measure to the success of the programme. The committee deserves all praise for the successful carrying out of the function.

On Tuesday afternoon, September 16, the Catholic church in Opunake was packed to the doors with a large and representative congregation to welcome his Grace the Coadjutor-Archbishop of Wellington on his first visit to this remote part of the diocese (says the *Opunake Times*).

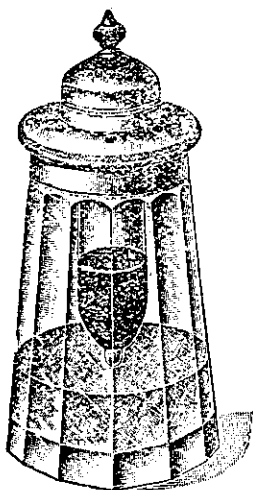
In Opunake there were presented 35 candidates for Confirmation, some of whom came from Pihama. Punctually at 2 p.m. his Grace entered the sanctuary and gave a brief exposition of the nature and effects of Sacraments in general and of Confirmation in particular. At the close of this address, the Archbishop examined the candidates in their knowledge of Christian doctrine. This examination consisted in some half-dozen questions put to each child, who, standing up, answered in presence of the whole congregation. A somewhat trying ordeal, but one which all passed through satisfactorily. His Grace in administering Confirmation was assisted by the Rev. Fathers Cahill and Menard.

Solemn Benediction of the Blessed Sacrament followed, when the choir sang the 'O Salutaris' and the 'Tantum Ergo.'

DR. J. J. GRESHAM

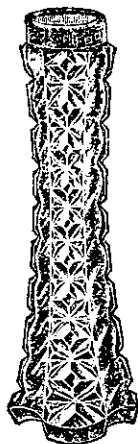
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At the conclusion of the ceremony his Grace was presented with the following address by Mr. M. J. Brennan, on behalf of the Catholics of the district:—

'May it please your Grace,—On the occasion of this your first visit to Taranaki as our Archbishop, we, your faithful diocesans of Opunake, Pungarehu, and Okato, desire respectfully to offer you our warmest welcome. Furthermore, we wish to assure you that, like all the Catholics of this archdiocese, we have sincerely rejoiced at your elevation to the Apostolic See of Gortyna, and in whom we see a worthy successor of St. Titus. Your visit to this unimportant and out-of-the-way parish shortly after your consecration gives us an assurance that the humble and unpretentious will always be the object of your paternal solicitude. Your presence amongst us is an encouragement to us to become worthier children of the Catholic Church, and we pray Almighty God may grant you length of days and His choicest blessings to assist you in the labors and duties of your exalted office.

John O'Connor, P. O'Sullivan, W. Fleming, A. Gilhooly, M. Fleming, Thomas Tobin, John Doody, Thomas Fleming, L. J. Menard, S.M., M. J. Brennan, Martin Deegan, W. K. Connell, J. McHardy, R. McLaughlin, R. Fleming, J. Fleming, E. Aylward, J. A. Clarke, James Duggan, G. E. Julian, F. A. Chapman, H. F. Annis, Sam. R. Fever, J. C. O'Rorke, D. T. Leahy, E. O'Hanlon, J. Fleming, J. McDavitt.

The address was in book form and written in black and red after the style of a medieval manuscript. The cover was dark green leather ornamented with sap green silk ribbon, the whole being the creditable production of a local amateur.

The Archbishop in reply expressed his thanks for the warm welcome he had received and proceeded to explain what is meant by the Catholic Federation.

On Thursday his Grace administered Confirmation to thirty candidates in the church at Pungarehu, afterwards paying a visit to Cape Egmont lighthouse before returning to Opunake.

Napier

(From an occasional correspondent.)

The following pupils were successful at the practical examination in music held on September 15, at St. Joseph's Convent, by Mr. Henry St. George, representative of Trinity College, London:—

Associate (A.T.C.L.), Lilian Strangman, 81 (violin).

Junior grade—Honors, Hazel Cox, 80.

Preparatory grade—Honors, Kate Mullaney, 81.

Solo Singing—Intermediate grade, Murial Northcroft, 67.

Piano—Certificated pianist: Kathleen Cox, 68; Mary McGrath, 62.

Senior grade—Hilda Sweetapple, 72; Ernestine Latapie, 71; Nellie Brown, 64; Marion Bendell, 63.

Intermediate grade—Kathleen Atkinson, 69; Rae White-white, 69.

Junior grade—Doris Collison, 76; Murial Collison, 69; Margaret Treston, 66; Alice Downs, 62.

Preparatory—Leonora Casson, 85 (honors); Jean Fraser, 74; Tai Tuck, 69; Irene Cameron, 65; Thelma Pickering, 62.

First Steps—Millie Kuiti, 92; Eileen Collison, 65.

Stratford

(From our own correspondent.)

September 19.

On September 9, there passed away at his residence, Stratford, Mr. Henry William Ryan, a highly-esteemed and much-respected resident. He leaves a widow, one son (Mr. William Ryan, of Wanganui), and two daughters (Mrs. Thacker and Mrs. Bianchi, of Stratford) to mourn their loss. The funeral left the Catholic Church on September 11 for the Koputama Cemetery. The deceased was an old resident of Stratford.

The burial service was conducted by Rev. Father Maples. The deceased, who was a convert, died fortified by the rites of the Church.—R.I.P.

His Grace Archbishop O'Shea arrived from the south on Saturday evening, September 13, and was met at the railways station by a large number of the congregation. His Grace celebrated the first Mass on Sunday, and after the second Mass administered Confirmation to 172 candidates. At Vespers his Grace delivered a very impressive discourse.

A quiet wedding was solemnised at the Catholic Church on September 17, the contracting parties being Miss Margaret A. Leydon, daughter of Mr. and Mrs. Leydon, Toko, and Mr. J. Charteris, of Taihape.

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Maturing Cheese by Electricity.

An industrial electrician of Rotterdam is reported to have discovered a method of giving age to cheese by means of electricity. After a long series of experiments, he found that he could take an absolutely fresh cheese and give it all the consistency, taste, and appearance of a fine cheese that had been stored away and carefully aged for two years. He takes a fresh cheese and subjects it to an alternating current, says *Grocery*. At the end of twenty-four hours of constant alternating electrical currents through this cheese it is said to possess all the properties of a fine two-year-old cheese. This has naturally aroused great interest in Holland, where cheese-making is one of the big industries. It is said the electrician claims he can do many other things with cheese by means of electricity, including an apparatus that will enable the manufacturer to so graduate and direct electrical action of this nature as to give cheese any taste desired and any consistency that may be needed to supply the wants of a fastidious market.

The Phenomenon of Sound.

A strange scientific discovery has been made by Professor de Quervain, the well-known Swiss explorer of Zurich, on the Jungfrau Mountain. The workmen used twenty-five tons of dynamite while constructing the highest section of the line, and there were explosions which were distinctly heard within a radius of thirty miles. Then within a zone of the next fourteen miles there was silence, but further up to a concentric circle of fifty miles the noise was again heard clearly. This intervening zone the Swiss scientist has named the 'zone of silence,' but he states that he is unable to account for the phenomenon. He asks whether the discovery does not in a way clear up the mystery of the Austrian General Duan, who in the Seven Years' War 'deserted' General Loudon when the latter was being attacked by the army of Frederick II. at Leignitz, about forty miles away. General Duan stated afterwards that neither he nor his staff heard firing, while many miles behind his army the boom of cannon was heard.

Collecting Ostrich Feathers.

A very small proportion of our ostrich feathers comes from the wild birds nowadays. Twenty years ago there were but few ostrich farms, and the great majority of ostrich feathers came from wild birds which were killed by the hunters in South Africa. Of course, after the ostriches were killed the feathers were pulled out, but now that the ostrich farms thrive and the birds are stripped of their plume feathers and turned loose to grow more greater care has to be taken. The white ostrich feathers are not fully developed. There are also black and drab feathers on the same bird, but when the white feathers are fully developed they lose a great deal of their whiteness, and in the olden days had to be bleached. Now the ostriches are blindfolded with a hood on the farms and led into a sort of crate-like coop, where the black and drab feathers are carefully pulled out; but the white feathers are never pulled out, as this would so damage the great sockets in which the large quills grow that no more would be forthcoming, so the quills of the white feathers are carefully cut off and the quills allowed to remain for several months, when they come out naturally and the new feathers start. Fifty years ago there were only eighty-two tame ostriches known in all South Africa. And in that year only sixteen pounds of feathers were exported, and they came for the most part from wild birds, brought down by the hunters. Last year there were about 800,000 domesticated ostriches in South Africa, and nearly 900,000 pounds of feathers were exported at a value of more than a quarter of a million sterling.

Intercolonial

On September 13 the Very Rev. Father J. O'Donohoe, Adm., Hamilton, received a cable from Ireland announcing the death of his sister, Sister Mary Joseph Patrick, at the Presentation Convent, Clonmel, County Tipperary. She was in the 49th year of her age, and the 30th of her religious life.

A contract was let recently to make extensive additions and alterations to the premises used by the Little Sisters of the Poor at Randwick, as homes for the aged. Two wings are to be added, and each will be four storeys in height, 140 feet in length, and 35 feet in width. Each wing is to be flanked with a tower. The interior of the existing building is to be altered so as to provide more accommodation, and when the whole of the works embraced in the contract are carried out the Little Sisters of the Poor will have considerably more than twice their present accommodation.

An idea of the attendance at the various churches in Bathurst on a recent Sunday was given in a census taken by a local paper. The figures give a total of 1885 at the Catholic churches as against 1645 for the whole of the Protestant churches combined, thus showing a majority of 240 in favor of Catholics. The figures of the various denominations are as follow:—Catholics, 1885; Anglican, 657; Methodist, 439; Presbyterians, 158; Salvation Army, 132; Baptist, 126; Congregational, 95; Undenominational Mission, 38. The figures, of course, include persons who attended more than one service. The population of Bathurst is about 8500.

The Rev. J. M. Guis, a devoted member of the Sacred Heart band of missionaries, passed away on Sunday, September 14, in St. Vincent's Hospital, Sydney, after a serious illness. Deceased possessed exceptional literary and musical ability, and was regarded with affection by all who knew him. Father Guis was born at Marseilles in 1869, served three years in the army, and became lieutenant. He entered the Novitiate at Marseilles, and subsequently went to New Guinea, where he was ordained in the year 1893. After spending some years in the mission there, Father Guis came to Sydney, and was appointed Procurator of the Missions.

The fund, which was opened just three weeks ago to mark the esteem in which the Very Rev. Dr. O'Mahony is held by the people of Tasmania, was closed on Wednesday evening (says the *Monitor* of September 12), and a magnificent result followed on the work of the committee who had the matter in hand. Donations literally poured in from all parts of the State, and when the secretary (Mr. W. Tynan) announced to the meeting of the general committee that, with some further promises which were yet to come in, the amount would reach the sum of £600, the cheers were loud and long sustained. The amount had far exceeded the most sanguine expectations of any of those present, and gave striking testimony to the esteem in which Dr. O'Mahony is held by the people of Tasmania.

The missionary fruits of the visit of the Rev. Father Goodman, M.S.H., to the King's Island, off the coast of Tasmania, resulted in the laying and blessing of the foundation stone of a new church there by the Right Rev. Mgr. Gilleran, V.G., of Hobart, on August 31. Mass was celebrated in the morning in the local public hall, at which an instructive address was given by the Rev. Father O'Flynn. At the evening devotions the sermon was preached by the Rev. Father Goodman, M.S.H. At the ceremony of the blessing of the foundation stone there was a large gathering of members of all denominations, the occasional address being given by Monsignor Gilleran. In response to the appeal by Father Goodman the sum of £104 was subscribed. On the following evening Monsignor Gilleran, V.G., was entertained at a public banquet, presided over by the Rev. Father Goodman, M.S.H. Speeches were delivered by Monsignor Gilleran, V.G., Rev. Father O'Flynn, Rev. Father Goodman, Messrs. G. Maloney, R. Forrest, T. Farrell, Warden Robinson, Rev. J. M. Devenish, Rev. N. G. Higgs, Canon Shoo-bridge.

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J. FLANAGAN

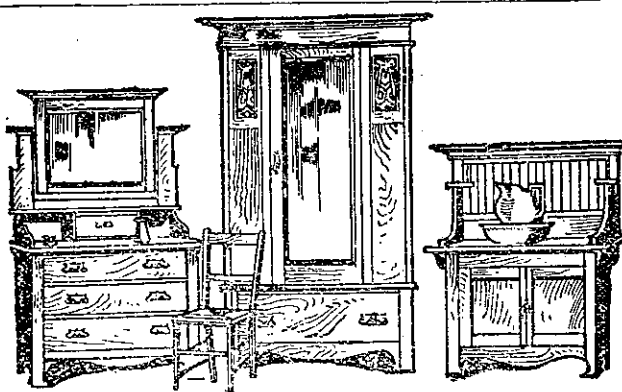
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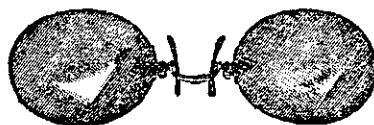
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The Catholic World

ENGLAND

THE DIOCESE OF SOUTHWARK.

The fund which is being raised by his Grace the Duke of Norfolk and a committee of influential Catholics to commemorate the silver jubilee of the ordination of the Bishop of Southwark now exceeds £13,000, and the committee is hopeful that the first £20,000 of the total of £100,000 aimed at will be received before the close of the present year. In view of the fact that the fund is to be devoted by his Lordship to the liquidation of church, mission, and institutional debts in the diocese under his jurisdiction, it is believed there will be no difficulty in attaining the object of the committee during the period mentioned.

CARDINAL BOURNE AND THE DOCTORS.

Catholic members of the International Medical Congress attended High Mass at Westminster Cathedral on Sunday, August 10. They were distinguished by the Congress medal, surmounted by blue ribbon, and the miniature flags they wore to denote the languages spoken. The gathering was probably more cosmopolitan than that at either of the other Church services, and the medical men of all shades of complexion from white to jet displayed the universality of the Church in a striking manner. The occasional sermon was preached by the Cardinal Archbishop, who appropriately reminded the Catholic members of the profession who listened to him of the high ideals they should ever keep before them. They were, he said, God's instruments for this life and the next, and they could discharge their duty only if they remembered their responsibility to and their dependence upon Him. Solemn and suggestive words. To-day outside the Catholic Church definite Christian belief is fading away, and this loss is perhaps more marked amongst medical men than amongst others. The result is that in many cases the opportunities which offer of being helpful spiritually as well as corporally are not availed of. When a word, a suggestion, might induce the sufferer to seek peace and consolation where they are to be found—in religious practices—the medical attendant is silent. Elsewhere his influence is perhaps used to weaken faith. Catholic doctors are bound to take up a far different attitude, and to their credit be it said, they realise the duty defined by the Cardinal, of recognising that they are brought close to immortal souls, and that their character, the language they use, and the principles which govern their lives are influencing their patients spiritually as well as for the healing of their bodies. After Mass the Cardinal, who was accompanied by Bishop Butt, held a reception in the Throne Room at Cardinal-Archbishop's House, some hundreds of the Catholic doctors and their wives being present. In the course of a short address, delivered first in English and then in French, his Eminence expressed the pleasure it gave him to meet them in a less formal way than he had been able to do in the Cathedral. He expressed the hope that his visitors were having a very pleasant time in London, and that they would go away with happy recollections of the Congress, and especially of the part that Catholics had been able to take in it.

FRANCE

THE SERVICES OF PRIESTS AND NUNS.

The French Government, atheistical and sectarian though it is in its attitude towards the Church, is nevertheless driven to recognise, on certain occasions (writes a Paris correspondent) the valuable services rendered by the priests and nuns, whom, as a rule, it treats as the born enemies of the State. The Minister of the Interior has lately given medals of honor to two country priests and to over fifty nuns who distinguished themselves by their devotion to the sick. On a similar occasion some months ago, the minister, in a petty spirit, ignored the fact that the women whom he

thought fit to reward were nuns; this time, in almost every case, he has had the frankness to acknowledge the fact and to mention their profession as religious. On this long list we find aged Sisters, some of whom have spent forty, forty-three, fifty, fifty-six, fifty-nine, and sixty-three years in hospital work. Thus Sister Salmon, directress of an asylum for women, has received a gold medal as a reward for her enlightened care of mentally afflicted women during twenty-seven years, and of deaf mutes for twenty-four years. Altogether, fifty-one years of her life have been devoted to the most grievously afflicted of God's children. Another, Sister Brugnot, 'several times contracted grievous maladies in the service of the sick at Montbard.' Sister Lemoine 'distinguished herself by her devotion during an epidemic of smallpox'; another by twenty-five years of 'devoted service' in a lepers' hospital at Guadeloupe.

THE CAUSE OF BEATIFICATION.

A meeting of the Cardinals and Theological Consultants attached to the Sacred Congregation of Rites was held in the Vatican on August 5, and the following, among other matters, was considered: The introduction of the Cause of the Beatification and Canonisation of the servant of God, Sister Mary Bernard Soubirous of the Religious of Charity and of Christian Instruction of Nevers.

GERMANY

A HERO OF CHARITY.

Catholic Germany is about to celebrate the centenary of another hero of charity, born in the same year as Ozanam—Adolf Kolping. Those who have visited Cologne will remember his monument outside the Monorite Church, the bronze group showing a priest holding a young workman by the hand; and his grave before the altar of the same church, with its inscription: 'I ask the alms of your prayers.' But few among us know the wonderful story of the poor boy, too weak to face heavy work, who was apprenticed to a shoemaker, worked at the trade for years, learned Latin in his leisure hours, became a priest, and then the apostle and friend of the German workers, and the founder of the network of organisations that now guard the faith and protect the interests of the German Catholic workers from the day of apprenticeship through every stage of their lives. Kolping began his task when the factory system was replacing the old homelike traditions of German industry. He himself, in his shoemaking days, had seen what the results were of the sweeping change in the industrial life of the people. Labor was unorganised. The rush to the manufacturing towns had begun, and amid new and unfamiliar surroundings, too many of the Catholics drifted away from the practice of religion. Kolping was, with Von Ketteler, the pioneer of Catholic social work, and, though his own labors were limited to Germany, his example was followed in other countries. Cologne is to be the centre of the coming celebration, but there are no cities or towns in the Catholic districts of Germany which do not possess foundations and organisations that have sprung from Kolping's 'apostolate of the workers,' so that the centenary will be kept in many places, and will everywhere give a new impetus to the movement of which the shoemaker-priest was the founder.

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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THE "SIMPLEX," 6/- EACH.

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Four-fold Linen Collars, all shapes, 6d.

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MEN'S PYJAMAS—well made—3s 9d,

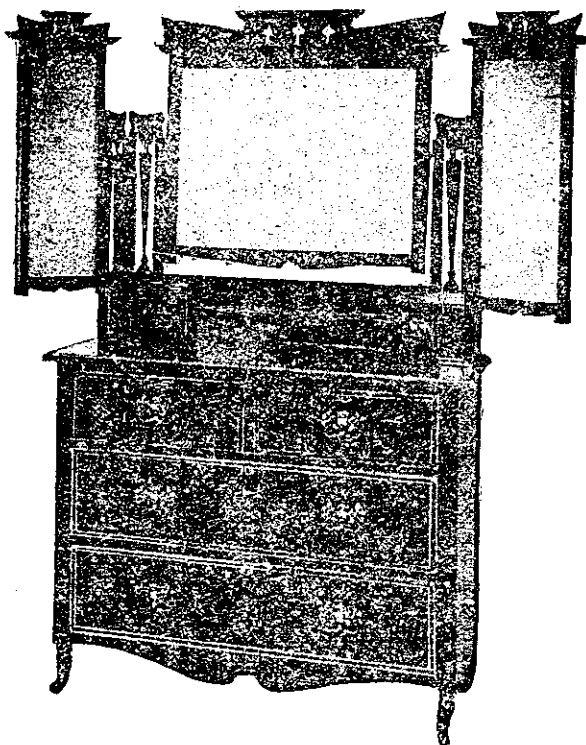
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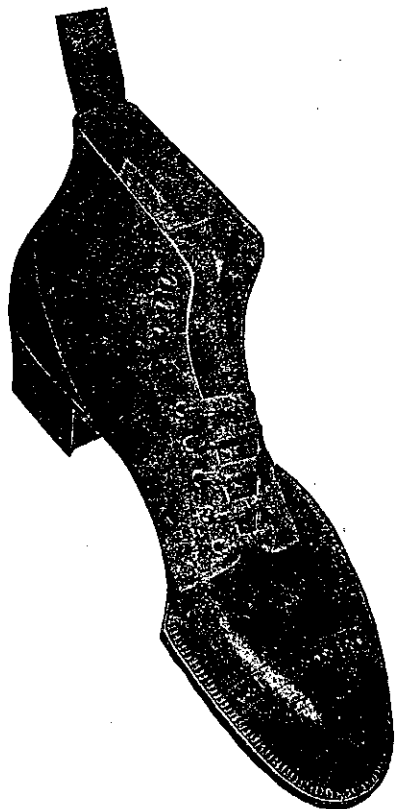
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BANKERS: Bank of New Zealand.

P. L. BRADY, Manager.

Domestic

BY MAUREEN.

Veal Cakes.

This is an inexpensive little entree. Required: Half a pound of raw veal, half a pound of raw fat bacon, one teaspoonful of chopped parsley, one teaspoonful of powdered sweet herbs, one egg, salt and pepper, two ounces of dripping. Chop the veal and ham finely, add to them the parsley, herbs, salt and pepper. Mix these well together, then beat up the egg, add it, and shape the mixture into small, flat cakes. Melt the dripping in a frying-pan, and when a bluish smoke rises from it put in the cakes, and fry them slowly until they are brown on both sides. Turn them over frequently while they are cooking. They will take from eight to ten minutes to cook. Arrange a neat bed of mashed potatoes on a hot dish, place the cakes on it, and pour a little good gravy or some tomato sauce round. Garnish the dish with little rolls of toasted bacon.

Economies for Small Families.

The needs of the usually inexperienced housewife who must provide tempting meals for her family of two are too often forgotten by the writers of cookery books. Substantial meals must be provided, but they must be dainty at the same time, and the mistake of providing too liberally of one particular food must be guarded against; for He (capital H, please) will get tired of having the same meat or vegetable served to him in the same form until it is used up, just because too large a supply was purchased in the first place. A little study and care will soon enable the housewife to use up everything in her larder to advantage, and so vary the general flavor and appearance of her dishes that they will not appear to be even distantly related to those which appeared at a previous meal.

The meat question is perhaps the most difficult one, and at first it almost seems as if the little family will have to depend almost entirely on steaks and chops for their meat supply, but there are so many little ways of varying the flavor and appearance of even the larger cuts that the difficulty is not nearly as serious as it appears.

If roast beef is wanted, do not make the mistake of getting too small a piece, for this is not economy. Two ribs cut close may be used to good advantage, and the meat should not be over-cooked, as only the outer portion will be likely to be used the first day, and where meat is to be reheated as much juice as possible should be left in it.

After cold roast beef has been served once, the remainder may be warmed in many ways—devilled, as curry, in tomato sauce or in a meat and potato pie. In all second serving of the meats remember that having been once cooked they need only reheating, not re-cooking. If re-cooked they are apt to be dry and tasteless.

It is a good thing to remember that there are many foods lending themselves particularly well to a second cooking, and that on this account a goodly portion of them should be cooked. As an example, French beans may be served plain-boiled the first day, but they are excellent served in the white sauce for a second meal, and even better as a salad, with French dressing, and just a suspicion of onion juice blended with them. Or take boiled rice—serve it plain as a vegetable, then, with what is left, make rice croquettes or rice fritters, or rice and cheese—prepared the same as spaghetti and cheese—or rice muffins for breakfast, remembering that the same amount of heat is needed to cook one cupful of rice or one pint of beans as two, and that it is therefore economy to cook enough for two meals at one time, as it takes but a few minutes to reheat the portion left over for the second serving.

Maureen

IN GOLD 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.

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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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finds his day's work easier when he has had VAN HOUTEN'S COCOA for breakfast. It keeps out the cold too! He looks forward to VAN HOUTEN'S for supper. It refreshes and gives him a good night's rest.

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Good Accommodation and a hearty welcome for all old friends.

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On the Land

GENERAL.

Onions are being imported into Timaru at the present time from Japan.

Black aphid is said to be very prevalent in peaches in the Manawatu district. Generally speaking, the fruit crop prospects there are very promising this season.

A line of 174 extra heavy prime fat ewes, which were offered at the Solway sale in Masterton, on behalf of the Ngakonui Estate, without reserve, realised 30s per head. This is said to be a record for the Wairarapa.

There were medium yardings of cattle and sheep at Burnside last week. For the former prices were on a par with previous sales, whilst for fat sheep the rates were somewhat firmer. The fat cattle forward totalled 175 head. Prime bullocks sold at from £13 to £14 15s; extra, to £17 15s; medium, £11 10s to £12 10s; light, from £10 to £11; prime heifers, £11 10s to £12 7s 6d; extra, to £13 5s; medium, £9 to £10 10s. Fat sheep: 1600 were penned, comprising for the most part good quality wethers. On account of the small yarding prices were from 1s to 1s 6d firmer than those ruling last week. Prime wethers sold at from 25s 6d to 27s 6d; extra, to 30s 9d; medium, 22s to 23s 6d; light and inferior, 19s 6d to 21s 6d; good ewes, from 22s 9d to 24s; medium, 20s to 21s 6d. Lambs: There were 26 lambs penned, the best of which realised up to 27s 9d. The entry of pigs was not large, and all forward were disposed of at satisfactory prices.

At Addington last week the yardings of stock showed a further reduction, especially in the fat sheep and fat cattle sections. The scarcity of fat cattle caused a further rise in prices, the values reaching up to 40s per 100lb. Store hoggets were somewhat easier on account of the continued dry weather, but wethers and ewes and lambs showed no change. Fat lambs sold at improved prices. Sheep opened at advanced rates, but eased off towards the end of the sale. There was an entry of 51 fat lambs, well grown and of good quality, and the prices were firmer than the week before. Best lambs made 20s 6d to 25s, others 15s to 20s. Fat sheep: Extra prime wethers made to 35s; prime 25s to 30s, others 20s 9d to 24s 6d; shorn wethers, 19s 6d to 21s 7d; prime ewes, 22s to 28s; hoggets, 18s 6d to 24s; merino wethers, 21s 9d to 22s 10d. Fat cattle: Steers made £8 15s to £12, extra £27; heifers, £7 10s to £10, extra to £19 10s; cows, £6 15s to £10 15s, extra to £17 10s. Fat pigs: Choppers made £3 10s to £5 3s; heavy baconers, £3 15s to £4 2s 6d, lighter £2 16s to £3 10s, equivalent to 5½d to 6½d per lb; heavy porkers, £2 7s 6d to £2 14s, lighter £2 to £2 5s, equal to 6½d to 6¾d per lb.

WHEN AN ANIMAL CHOKES.

Few emergencies which arise on the farm are more easily dealt with than choking (says *Farm and Fireside*). In cases of this kind we have never known the white of an egg, when poured down the sufferer's throat, to fail to give relief. To administer the egg quickly and surely it should be broken into a wide-mouthed bottle. When such a bottle is not quickly available, however, any ordinary bottle may be used by using a funnel to get the egg into it, and when a funnel is not at hand, one can be made by rolling a piece of paper into the desired shape. When everything is ready the animal's head should be raised as high as possible, the bottle thrust far back in the throat and the contents emptied. The egg will immediately pass down and make the throat passage and the offending obstacle so smooth that it will pass on into the stomach.

DRIED POTATOES FOR CATTLE.

Germany is evolving an ever-increasing number of potato products, and thus rapidly solving the problem

of disposing of the once enormous surplus of this crop. A number of establishments in that country are now turning out quantities of dried potatoes, in various forms, for use in feeding cattle. According to a recent consular report, dried potatoes do not cause the form of sickness that results from a diet of raw potatoes. Moreover, raw potatoes can be preserved for only a limited time, while to boil the potatoes would impose upon the stock-raiser more expense than the circumstances justify. Official tests have proved that the one-third of strengthening food generally given to horses in the form of grain could be replaced by dried potatoes, and such animals would be kept in excellent condition.

WHERE CO-OPERATION SUCCEEDS.

Addressing a gathering of Wairarapa dairymen recently, Mr. Primrose McConnell, manager of the Ruakura Farm of Instruction, made the following remarks with reference to the commercial aspect of farming:—'Every dairy-farmer,' he said, 'should be a member of that association which represents the dairy interests of his country. In New Zealand there is a tendency to imagine we are leading in the matter of co-operation, but we are far behind some other countries where the system has been in vogue for a considerable period. A few years have sufficed for co-operative dairy-farming to bring the country of Denmark out of a state of penury into a condition of comparative affluence. It has been truly said that it is by individual effort that true advancement is made, but the efforts of individuals are infinitely more effective when working in combination, which need not in any way destroy individuality. Not only should you co-operate in the manufacture and sale of your dairy produce, but it should be your aim to co-operate in dealing with everything you buy and sell. In Britain, co-operative societies in the towns have been in a most flourishing state for a number of years, the turnover now exceeding £100,000,000 per annum, and agricultural co-operation, although only comparatively new, is increasing at an enormous rate. Twenty years ago there was not a single central agricultural association in the three kingdoms. In Ireland alone there are now 340 creameries, 240 credit societies, 160 agricultural societies, 52 industrial societies, 25 poultry societies, 10 flax societies, 20 beekeepers' societies, 8 bacon-curing societies, 4 federations, and about 20 miscellaneous societies. Last year the sales effected through the agricultural societies of Britain amounted to one and a-half million pounds.'

THE DAIRYING INDUSTRY.

The dairying industry of the Dominion continues to expand at a gratifying rate (says the Secretary of Agriculture in his annual report), the increased output for the official year representing nearly half a million pounds sterling. Cheese was responsible for the greater portion of this increase, the manufacture of this product being stimulated by the better market prospects it has presented compared with butter. A feature of the market position for the past year was the splendid development which has taken place in the trade with Canada, the amount of butter exported to that market during the season being 57,360cwt, an increase of 137 per cent. over the previous year's shipment. It is pleasing to know that New Zealand butter is very highly thought of in West Canadian markets. Some development has taken place during the year in the manufacture of casein, the production of which has now been placed on a commercial scale. The output is expanding and the quality of the article produced is of a gratifying standard.

ELECTRIC MASSAGE.

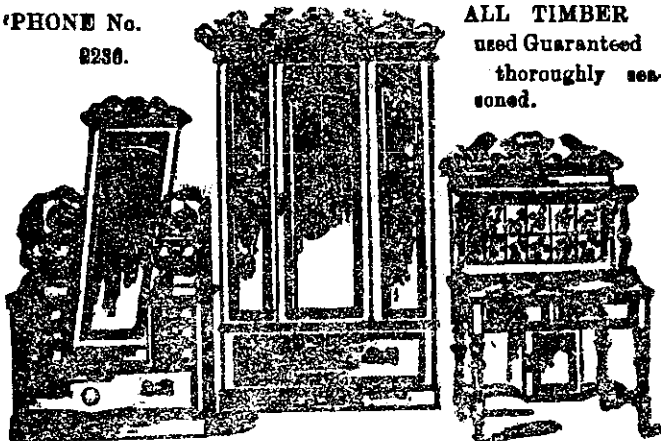
in your own home by means of the Zodiac machine—a wonderful apparatus easily carried in the pocket. Never requires recharging. For all pains, rheumatism, neuralgia, etc., it is unequalled. Thirty shillings, post free, from WALTER BAXTER, Chemist, Timaru.

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Value in Bedsteads, for Clean, Pure Bedding,
for Bed Rock Prices for Carpets, Hearthrugs
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JAMES J. MARLOW
Excelsior Furniture Warehouse
203 Princes Street South.

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

Flawless Jap. Silks direct from Japan.

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

PRICES—27in wide—2/-, 2/6, 2/11, 3/6.

Send for Samples.

HOPE LEWIS "The White House" TIMARU.

The Best Values At The Busy Corner

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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Anyone can rear them with my Cosy Fireless Brooders.

12/- per dozen Brooders

80/- per 100 5/- extra.

LAYING STRAIN WHITE LEGHORN EGGS,
6/6, 10/6.

LAYING STRAIN BARRED ROCKS' EGGS,
7/6.

10 Prizes out of 11 Entries, Gore Show.

JNO. CASEY,
Box 58, GORE.

The Family Circle

LITTLE THINGS

Somebody did a kindly deed,
It helped you all the day;
Do it again for someone else
Who, needy, passes your way.

Somebody said a kindly word;
Say it again, for you
May lighten somebody else's load
By the word that brightened you.

Somebody smiled, a cheerful smile,
It made the day seem bright;
It was only a little thing, you say—
But those little things have might.

Those little things—are they little things?
Just think how the whole long day
An unkind word or slighting tone
Has hidden the sun away.

WHEN FRED CAME HOME

It was Saturday morning, and Roger Mason and Skip, the little water-spaniel, were on their way to the Centerville Station to meet Fred.

It had been nearly a month since the younger boy had gone to visit Uncle Henry in Weston, and now he was coming home. Roger's heart beat fast with joy, and even Skip seemed to know that there was good reason for being happy.

Roger crossed the new bridge, bright with its coat of red paint, and was soon at the station. When the train rushed in, Fred, who had come all the way from Weston in the care of a friendly conductor, stepped off. The first thing that he said was, 'My! How Skip has grown!'

The spaniel knew that they were saying nice things about him, and he wagged his tail with all his might, and barked in answer.

Soon they were on the road home, and Fred was listening to Roger's stories of the adventures he had had with their companion, Skip.

Before the red bridge was reached, the boys and the dog came to an old farmhouse where no one lived. The roof had sagged, and nearly all the windows were broken, and the paint on the walls had long since been washed away by the rains. In front of it, under the great maples that shaded the yard, was a well of ice-cold water.

'Isn't it hot?' said Fred, squinting up at the sun. 'Let's go in under those trees, and try to get a drink of water.' He led the way into the yard. On a nail in one of the trees hung a pail, with a string tied to its handle. A moment later the boys were drinking—slowly, because the water was almost ice-cold.

It was a deep well, walled with rough stones; and way down at the bottom, in the round mirror of water, they could see their own faces as they stood cautiously near the edge. A cool, moist, mossy smell floated up from its depths.

Skip came panting from the squirrel thicket and stood beside them. Roger poured half a pailful of water into a cup-like hollow in a flat rock, and the spaniel lapped thirstily. Then he looked over the edge and saw his own furry head mirrored in the pool below. He barked, and the dog at the bottom of the well opened its mouth and seemed to answer. Skip danced excitedly, barking louder than ever, while his two masters shouted with laughter. Suddenly, almost overhead in one of the maples, a bird, frightened by the noise, flew twittering from its nest. The boys turned to gaze after it.

In that same instant they heard a strange yelp from the little spaniel, mingled with the sound of a

falling stone. They looked round. Skip was gone from the edge of the well! A moment before he had been almost at their feet, and now there was only an ugly, fresh mark in the earth where one of the stones had slipped from the edge. They dreaded to look down, but a tiny splashing sound came from below, and they peered over the brink. There—very far below, it seemed—was Skip, swimming bravely in a circle. Twice he tried to climb the smooth rocks that lined the well, but each time he slipped back after pawing vainly for a foothold. As he paddled round and round, he whined in such a piteous way that the tears came to the boys' eyes.

'The rope!' cried Roger. He had no sooner spoken than Fred began to lower it with the pail at the end; but it was a very small pail, and although Skip made for it the moment it touched the water, and tried to hold on with teeth and paws, all his efforts seemed of little use. Every time they tried to pull it up, the spaniel clung desperately for a moment, then fell back and disappeared with a splash. Again and again they tried, but all in vain. The last time Skip did not have the strength to swim for the pail, but clung motionless to a rock, with little more than his nose and two appealing eyes showing.

'We must get something else,' said Fred, trying to keep the sob from his voice. He ran toward the farmhouse, and looked about. An old peach-basket was lying beside the rickety steps. He seized it and rushed back to Roger.

Quickly they tied the cord to its rim, though their fingers trembled from fear that they were too late.

'Here!' said Roger, as he placed a stone in the bottom. 'That will make it sink so fast that we can get it under him.'

Together they lowered the basket, while Skip, who was too exhausted to swim, watched it come down with eyes that showed that he realised that this was his last chance. The basket sank. The boys moved it carefully under him, and began to pull upward.

'He's in!' shouted Fred.

The load was heavy for the slender cord, and they lifted slowly, hoping that it would not break. A moment later they stepped back from the edge with their strange basket-load.

Little Skip could only wag his tail at first, but ten minutes in a sunny spot by the road with his two happy masters rubbing him down, and wiping the water from his fur, and patting him again and again, quite brought back his liveliness, and barking and frisking round Fred and Roger, he thanked them plainly in his dog language. Then the three companions started home; the sun seemed to shine brighter than ever, and a great deal of joy was in their hearts.

AN ANCIENT POSTAL SYSTEM

The museum of the Imperial German Post, one of the most remarkable special collections in existence, has recently been enriched by the purchase of a remarkable document of the third century B.C. It is the so-called Hibeh papyrus dating from the reign of Ptolemy Philadelphus (259-253 B.C.), and relates to the transmission of letters by the Egyptian postal service along the Nile, and is stated in the museum note to be the first evidence found of the existence of a State postal service in Egypt during the Hellenistic period. The papyrus is a sort of postal way-bill, and registers the delivery of letters from hand to hand. The five officials mentioned appear to be postillions and postmasters. The text commences somewhat as follows:

A Postal Way Bill.

'On the sixteenth (N.N.) handed to Alexander six letter-packets. One was a letter-packet for King Ptolemy, another was a letter-packet and two letters thereto attached for Apollonius, Minister of Finance; one letter-packet for the Cretan Antiochus; one letter for Menodorus, and one tied up with the others for Chelios. On the seventeenth Alexander made over the post-bag to Nikodemus (signed Nikodemus). In the

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first hour of dawn Phoenix the younger, a son of Heraclitus of Macedon, handed one letter-packet to Aminos. He gave the post-fee to Phanias.

So the papyrus goes on. In each case the exact hour of the transfer of the letters is noted, together with details of other letters picked up by the postillion on his route. There is mention of a letter to Throgenes, 'president of the office of elephant hunting,' of another to Zoilos, the director of the imperial revenue office in Hermopolis; to Dionysus, the traffic manager in Arsinoe, etc., etc. The official document is on the back of the papyrus, the front having apparently been used for the calculations of a landed proprietor or his bailiff, but the space which the bailiff left is also employed for postal notices, a curious illustration of the necessity, even in the Government service, for saving every bit of the valuable paper. The document was only discovered a few years ago, and, owing to the high value placed upon it, is protected from the sunlight by a green curtain.

WHO WAS LYING THERE

Richard Harding Davis had an amusing experience while on a recent visit to England. While motoring through the country his party stopped to see an old church. The native guide was showing the party through, explaining all the points of interest after his own style.

'In the far corner of this 'ere church,' he said, 'lies William the Conqueror; be'ind the organ, where yer can't see, are tombs of Guy Fawkes, Robin 'Ood, and Cardinal Wolsey. Now, sir,' he asked, addressing Mr. Davis, 'does that there guide book as I sees you 'ave in your 'and tell yer who's lyin' 'ere?'

'No,' replied Mr. Davis, candidly; 'the book says nothing of it, but I can guess.'

BUSINESS METHODS

Teacher: 'Remember, Johnny, there are acted lies as well as spoken lies. Now, I will illustrate: What business is your father in?'

Johnny: 'Pa's the milkman.'

Teacher: 'Well, if you father should put water in his milk without telling his customers about it, that would be as much of a sin as any other kind of lying.'

Tommy: 'That's what ma says, but pa says shut up—women don't know nothin' about business.'

WHEN FATHER WAS A BOY

If father is sixty years old, ask him to recall for you what he knew as a boy of ten. Let him impersonate Clio, not holding a roll of papyrus, but a roll of moving picture films showing what he has learned in the last fifty years. Did he tell you how he used the tinder box and whale oil instead of electric light when he read that old geography up in the attic, on the maps of which was left blank a great space extending westward between the Missouri River and the Sierras (says the *New York Sun*). Ask him what he knew about Africa, where last winter he ate Chicago canned turkey a thousand miles up the Nile.

He may tell you that France was an empire fifty years ago, Germany a collection of kingdoms and duchies, Japan just admitting foreigners. And New Zealand, what about it in his old, dusty geography, smirched with ink that was blotted with sand? Did Clio know that while she was to push the hands once around the clock, counting minutes as years, New Zealand, a couple of lonely islands where man grubbed out a living, was to set the pace in labor pensions, woman suffrage, and insurance of the aged? And China and Argentina, look at them, too.

Ask father if he knew about turbine engines and engines with internal combustion, such as he has on the touring car. Ask Clio if she doesn't think that the long-distance telephone and the wireless make the Pyramids look small when it comes to seven wonders.

FAMILY FUN

TRICKS AND ILLUSIONS.

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

To Balance a Wine Glass on a Card.—The performer steps forward with a playing card and a tumbler. He holds the card upright and places the tumbler on its upper edge, where he balances it for some time. The card is a prepared one. A flap of thin cardboard—half of another playing card will be found most suitable—is gummed to the back of the card which the conjuror intends to use. This flap must fold flat against the back of the card. When opened out it will be at right angles to the card. Any article, such as a tumbler or even larger vessel may now be balanced upon it.

Biting a Button off a Person's Coat.—The conjuror walks over to a gentleman in the company and calls attention to the manner in which his buttons are sewn on his coat. 'You will pardon me,' says the performer, bending down and biting a button off, showing the bunch of threads and then dropping the button from the mouth. This new trick will create roars of laughter. To perform it you must provide yourself with a set of black buttons of the kind usually worn, also a few pieces of different cloths each having a number of black threads like a small brush, sewn in the centre. Select a coat with a similar cloth to a piece you have in your possession, walk over to your victim, place the piece of cloth over one of his coat buttons, and as you stoop to bite put your own button in your mouth. Show the threads broken, holding your fingers over the edges of the cloth, drop the button from your mouth and show it to the company. To restore the button on his coat, palm the piece of cloth and the button.

The Ring and Stick.—This trick is one of the most mysterious tricks ever invented. The effect is as follows: A handkerchief and a walking stick are shown by the performer. He borrows a ring from a gentleman in the audience. He then invites two members of the company upon the platform. One holds the stick firmly with one hand at each end. The conjuror places the ring underneath the handkerchief and asks the second gentleman to hold it over the stick. At the performer's command he is to let the handkerchief with the ring fall over the stick. Immediately this is done, the performer pulls the handkerchief away when the ring is found to be spinning upon the stick. The secret, like the secret of most good tricks, is very simple. The performer provides himself in the first place with a brass ring about the size of a wedding ring—he may use a real wedding ring if he chooses. This ring he attaches by means of a piece of cotton about six inches long to the centre of the handkerchief. When placing the borrowed ring under the handkerchief he catches hold of the ring thus attached and asks the assistant to feel it through the cambric. The borrowed ring is carried away in the performer's hand. He then takes the stick and whilst talking to the gentlemen on the stage he contrives to pass the borrowed ring over one end. This will be found quite easy of accomplishment after a few practices. The conjuror asks the assistant to hold the stick and still keeps his hand over the ring which he has now worked to the middle of the stick. The second assistant is now asked to hold the handkerchief containing the ring over the stick, and when it is well over the performer removes his hand from over the ring. When the assistant drops the handkerchief it invariably remains on the stick. The performer has now only to give it a sharp pull and the borrowed ring will be set spinning upon the stick, thus terminating a really first-class trick.

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