

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- October 12, Sunday.—Twenty-second Sunday after Pentecost.
 „ 13, Monday.—St. Edward, King and Confessor.
 „ 14, Tuesday.—St. Callistus, Pope and Martyr.
 „ 15, Wednesday.—St. Theresa, Virgin.
 „ 16, Thursday.—St. Gall, Abbot.
 „ 17, Friday.—St. Hedwige, Widow.
 „ 18, Saturday.—St. Luke, Evangelist.

St. Gall, Abbot.

St. Gall was one of a number of Irish monks who, towards the close of the sixth century, accompanied St. Columbanus to the Continent. Having settled near Lake Constance, by his preaching, example, and miracles, he converted to the true faith so great a number of idolaters that he is justly regarded as the apostle of that territory. The abbey which he founded there became one of the most famous in Europe for the number of learned men it produced, and for its valuable and extensive library. St. Gall died about 646. One of the cantons of Switzerland is called by his name.

St. Hedwige, Widow.

This saint was aunt of St. Elizabeth of Hungary, and wife of Henry, Duke of Poland. She was remarkable for her charity to the sick and poor. She died in 1243.

St. Luke, Evangelist.

St. Luke was a native of Antioch, capital of Syria, and was by profession a physician. He was probably one of the first converts to Christianity in Antioch. He wrote his Gospel mainly for the use of the Greeks converted by St. Paul, and, consequently, he did not purpose proving, like St. Matthew, who wrote for the Jews, that Christ was the promised Messiah, but preferred rather to bring into prominence the facts which show that He was the Saviour of the world, and that He had died for all—Jews and Gentiles. St. Luke also wrote the Acts of the Apostles. He is believed to have been martyred in Greece, but the date of his death is uncertain.

GRAINS OF GOLD

THE BRETON MARINER'S PRAYER.

On pathless waters deep and dark,
 Trembling, I launch my fragile barque;
 So weak my hand, so strong the waves,
 So few the saved, so full the graves,
 So small my boat, so wide the sea,
 O God, my Father, keep Thou me!

I know not what shall safely guide
 Me o'er the foaming, treacherous tide;
 Nor where the rocks and breakers lie,
 Nor which is shore, nor which is sky;
 So small my boat, so wide the sea,
 I dare not sail except with Thee.

Like famished beast the ocean raves,
 But Thou art mightier than the waves;
 And still my prayers to Thee ascend,
 And still Thy skies above me bend;
 Though small my boat and wide the sea,
 Safely I sail, O God, with Thee!

He who, when he has once knocked, is angry because he is not forthwith heard, is not a humble petitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently bide the Lord's leisure.—St. Peter Chrysologus.

Food and exercise have much to do with bodily vigor, and good literature has much to do with mental strength; but some people are foolish enough to suppose that they can believe what they please in religious matters and still be 'as good as other people.'

'STAND FAST IN THE FAITH'

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

THE ROMAN CHURCH IN ITS INFANCY

THE COMING OF ST. PETER TO ROME—III

We are not concerned now with the date of St. Peter's arrival in Rome, the duration of his apostolic labors there, or the date of his death: all these points are still a subject of debate among scholars. The main fact is that St. Peter lived, taught, and died at Rome: this is the historical foundation of the claim the Bishops of Rome make to the Apostolic Primacy of St. Peter.

Fortunately the fact of Peter's activity and death in Rome is susceptible of strict and scientific proof: it cannot be denied without denying the best known facts of Roman history, and serious Protestant historians of to-day have ceased to deny it. The facts may be set forth thus: Writing almost undoubtedly from Rome, St. Peter ended his First Epistle in this fashion: 'The Church that is in Babylon, elected together with you, saluteth you; and so doth my son Mark (v. 13).' Babylon must be here identified with the Roman capital; since Babylon on the Euphrates, which lay in ruins, or New Babylon (Seleucia) on the Tigris, or the Egyptian Babylon near Memphis, or Jerusalem cannot be meant, the reference must be to Rome, the only city which is called Babylon elsewhere in Christian literature (Apoc. xvii, 5; xviii, 10)' (*Cath. Encyc.* xi., 749).

St. Clement of Rome, writing to the faithful at Corinth in the year 96 or 97, says: 'Through zeal and cunning the greatest and most righteous supports [of the Church] have suffered persecution and been warred to death. Let us place before our eyes the good Apostles—St. Peter, who in consequence of unjust zeal, suffered not one or two, but numerous miseries, and having thus given testimony has entered the merited place of glory.' He then goes on to connect the death of St. Paul (who certainly suffered at Rome) and of St. Peter with the memory of a number of elect who, in suffering martyrdom, gave a great example of courage 'amongst us,' that is, among the Romans (ch. x).

Something similar occurs in a letter written (before 117) to the Romans by St. Ignatius, Bishop of Antioch. The venerable old man was being brought to Rome for martyrdom, and he begged the Roman Christians not to ask pardon for him from the Emperor; then he adds: 'I beg [this of you], I issue no commands, like Peter and Paul; they were Apostles, while I am but a captive (*Ad Romanos* IV). 'The meaning of this remark must be that the two Apostles labored personally in Rome, and with apostolic authority preached the Gospel there' (*Cath. Encyc.*, XI., 749).

From the second century on, the witnesses speak more explicitly. St. Irenæus of Lyons, a native of Asia Minor, and a disciple of St. Polycarp of Smyrna, who in turn was a disciple of St. John the Apostle, passed a considerable time in Rome shortly before the middle of the second century. He tells us that 'Matthew edited a Gospel written in their own tongue for the Hebrews, whilst Peter and Paul were preaching Christ at Rome, and laying the foundation of the Church.' (Testimony preserved in Eusebius, History V., 8.) Again he speaks of the Church at Rome as 'the greatest and most ancient Church, known by all, founded or organised at Rome by the two most glorious Apostles, Peter and Paul' (*Apt. Heresies*, III., iii).

Dionysius, Bishop of Corinth, writes thus of the Church at Rome in the time of Pope Soter (165-174): 'You have therefore by your urgent exhortation bound close together the sowing of Peter and Paul at Rome and Corinth. For both planted the seed of the Gospel also in Corinth, and together instructed us, just as they likewise taught in the same place in Italy and at the same time suffered martyrdom' (In Eusebius's Hist., II., xxviii.).

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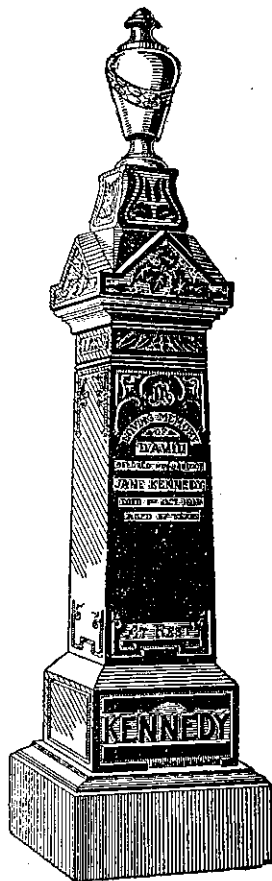
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The great teacher at the famous school of Alexandria, Clement, writes thus towards the end of the second century, and writes, be it noted, on the strength of what he had learnt from tradition: 'After Peter had announced the Word of God in Rome and preached the Gospel in the spirit of God, the multitude of hearers requested Mark, who had long accompanied Peter in all his journeys, to write down what the Apostles had preached to them' (In Eusebius, Hist., IV., xiv.).

Tertullian, about the same time, says: 'If thou art near Italy, thou hast Rome where authority is ever within reach. How fortunate is this Church for which the Apostles have poured out their whole teaching with their blood, where Peter has emulated the Passion of the Lord, where Paul was crowned with the death of John (the Baptist) (*On Prescription*, xxxv.). Again, 'The budding faith Nero first made bloody in Rome, since he was bound to the cross' (*Scorpice*, xv.).

At the beginning of the third century, the Roman priest Cajus, could appeal confidently in a dispute with heretics to the tombs of the two apostles: 'But I can show the trophies of the Apostles. If you care to go to the Vatican [where St. Peter was executed] or to the road to Ostia [where St. Paul suffered], thou shalt find the trophies of those who have founded this Church' (In Eusebius, Hist., II., xxviii.). Eusebius himself refers to 'the inscription of the names of Peter and Paul, which have been preserved to the present day on the burial-places' at Rome.

This documentary evidence is amply confirmed by that of numerous monuments in Rome, the most important of them certainly authentic, which preserve to our own day the memory of St. Peter's coming to the Eternal City. Lanciani, an archaeologist of the first rank and a non-Catholic, sums up the position in his book, *Pagan and Christian Rome*: 'For the archaeologist the presence and execution of SS. Peter and Paul in Rome are facts established beyond a shadow of doubt by purely (monumental evidence).' 'Must we consider them all (that is, those who erected these various monuments) as laboring under a delusion or as conspiring in the commission of a gigantic fraud.' 'There is no event of the imperial age and of imperial Rome, which is attested by so many noble structures, all of which point to the same conclusion, the presence and execution of the apostles in the capital of the Empire' (pp. 123, 125).

The Storyteller

THE DAWNING OF THE DAY

The ordeal was over. Miss Celia O'Rourke had given her answer, and Mr. Jeremiah Costigan was supremely happy. Although his habitation was situate at least two miles from that of his lady fair, he did not ride home that night. He might have done so could he have found a car six blocks long and three hundred feet high, but one of lesser dimensions would have been intolerably cramping.

He was closer to pure insanity that night than ever before or since. He wanted to rush through the streets shouting his triumph to the listening heavens. When a passing policeman wished him good evening he had all he could do to refrain from thumping the officer's broad back and yelling the news in his ear. The fire-escape on an apartment building suggested the brilliant possibility of scaling the wall and thrusting in his head at each window to announce his formal engagement.

Not feeling entirely certain as to the advisability of these schemes, Mr. Costigan merely marched along like a conqueror, whistling fortissimo 'The Dawning of the Day.'

When he reached his room he made no attempt to sleep, but sat, half undressed, staring out of the window at the moon, now high in the sky.

In her chamber, across the city, I think Miss Celia O'Rourke was asking the Mother of God to bless her lover.

When the news transpired, as it did almost immediately, for Jerry, of course, had to communicate it under pledge of absolute secrecy to his chum, Billy Peters, and Billy, equally, of course, at once informed a fairly large circle of friends, many amusing comments were made. The ladies were inclined to give Miss O'Rourke credit for skilful angling, as it was suspected that other lines had been baited for Mr. Costigan's allurements. Many of them 'couldn't see what he saw in her. Celia was a dear, but, after all, there was not much to her.' The men as a rule were most congratulatory toward Jerry, only Billy Peters holding the opinion that 'there wasn't much to' Miss O'Rourke. However, Billy was practically a misogynist, and even he refrained from confiding his views to his friend. Only when Celia left to spend the summer in Europe did Billy directly indicate his thoughts on the subject of the betrothal.

'She doesn't care as she should,' he announced, 'or she wouldn't be chasing off this way with a lot of rotten rich friends,' and Jerry's fiery defence of his lady—that the trip was the opportunity of a lifetime; that they were to be married in the fall, and that Billy could go to thunder in any event—failed to impress the sceptic.

'She'll see some foreigner she likes better,' he muttered prophetically, and turned to the file case through which he was searching.

Jerry, still grinning foolishly, took up his hat preparatory to departing for another part of the great factory wherein he and his chum labored. He reached the door, and as he swung it open there smote on his ears a shattering, rending roar that made the huge building tremble. He ran out, half stunned, and saw what had befallen.

The factory buildings formed a vast rectangle, and every doorway was swarming with men and women seeking the open air. Two hundred yards away one end of the dye house, where the highly combustible dyes were stored, had been smashed in as if by the hand of a Titan. Smoke and flame were bursting out of the heap that had been roof and walls a moment before. Forty or fifty people were running from it with the fear of death upon them.

Jerry rushed to meet them. He was in charge of that department. These people were in his care. His presence helped to restore order, and before the chief officers of the factory had reached the spot he had learned the horrifying news that a portion of the dye had exploded and that two women and a man were imprisoned in the doomed building. They might be dead or not; no one knew.

'We'll have to be quick,' said Jerry, quite calmly, and as if a rescue were a matter of course.

'For God's sake, Mr. Costigan, don't try it!' cried one of the men. 'The rest of the stuff might go any minute.'

'That's all the more reason for hurry,' answered Jerry. 'Come on, fellows.'

A handful of men followed him out of the ruck to the very door of the dye-house, and then hung back. The fire was making savage headway; it seemed certain death to go in. But it never occurred to Jerry not to go.

Only Jerry himself knows what happened when the smoke hid him from view, what passed in that groping search that was a race with death. But every employee of the factory knows and can tell how Jerry dragged two unconscious but living forms to safety; how he broke away from the men who sought to hold him and went in for a third time; how the second explosion came; how, as if by some miracle, he came stumbling out of the ruins with a woman in his arms, and how, when they laid him down on the grass, they saw that the blast had spared his life indeed, but had torn the light of day forever from his eyes.

When the first wild rush of agony and horror had passed, Jerry's thoughts turned instantly to Celia, across the sea in distant Rome: to Celia, betrothed not to a stalwart, vigorous man, but to a maimed and blinded wreck. And when he began to realise that, the physical pain seemed slight beside the torment of the spiritual struggle he faced. For he resolved that

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Nevertheless several days went by before he put his plan into execution. He wanted to be quite sure of himself, sure that he could write without seeming to plead for pity. He composed several letters before he finally commanded Billy, who sat with him every evening, to take pen and paper and begin.

'Are you all ready, Bill—Miss Peters?' asked Jerry, with a superb attempt at facetiousness.

'Stop it!' snarled Billy. What do you think I'm made of?

'Good stuff, old pal,' said Jerry, feeling for his friend's hand in the still unaccustomed darkness.

This is the letter (Mr. Costigan's voice never so much as quavered as the words came evenly from his lips, but the beads of sweat started out on his forehead, and Billy's handwriting would have disgraced a three-year-old):

'Dearest Celia (ran the letter):

'I have met with an accident. There was an explosion at the factory, and I got in the way of it. As a result, my sight has been destroyed. I will be blind all my life. ('Don't put that last sentence down,' said Jerry, 'it sounds whiney!')—but Billy disobediently wrote it in.) Of course this means that our engagement must be broken off. Now I know, sweetheart, that you will pity me, and perhaps you will think I am wrong about our engagement, but you must trust me to know best about it. I love you far too dearly to be willing to let you sacrifice yourself, so we'll just be friends hereafter.

'I know this will be a hard letter for you to read. I do not need to tell you how hard it was to write, but some things can't be helped—can they?

'You must not think of shortening your trip. I don't look my best just now, but by September I hope to be as beautiful as of yore.

'This is my first attempt at letter writing by proxy, and Billy says I must quit. He is taking care of me.

'If you don't mind, I'd like to have you keep your ring.

'Good-bye, dear little friend. God bless and keep you always, and comfort you—and me.

'Always your loving

JERRY.'

Billy was sorely tempted to add a surreptitious postscript, but refrained. 'If she's the real thing, she won't need it,' he sagely assured himself; 'and if she isn't, why it's good riddance.'

Presently the nurse entered and drove Billy away, saw to Jerry's bandages, rearranged his pillows, and made him as comfortable as possible for the night. When he was sure that he was alone Mr. Costigan had to set his teeth hard that no moan might escape him. He stretched out his empty arms in the darkness. There was no one to come to them; there never would be any one. He had given Celia her freedom: that was over. Perhaps after a time he would become inured to that agony, perhaps his faith would give him strength to bear it.

Three weeks must elapse before he could look for a reply. To Jerry, in the prison of the dark, they seemed, as they dragged themselves past his bed, like an eternity. In a fortnight he was able to make a first essay in walking about with the aid of a nurse and a cane. It seemed very strange to Mr. Costigan, in the prime of his young manhood, to tap his way along so sightlessly; to sit by the window and feel the sunlight on his face and yet not see it. He must get used to stranger things than that, he realised—life without Celia, for one.

He had many visitors. Billy was indefatigable in his attentions, and even the general manager of the factory deigned to call.

'You must hurry and get about, Costigan,' said the latter worthy, a puffy individual of whom Jerry held no high opinion. 'We need you back at the shop.'

Jerry smiled grimly.

'Oh, I mean it,' continued the other, conscious of Jerry's scepticism. 'We can't afford to let you go. We've all agreed that nobody but you can advise us on some points. And there's a hundred shares of stock to your credit on our books. We paid 12 per cent. last year. There's no thanks about it. It's strictly business,' and the puffy one, in a frenzy of embarrassment, hurriedly took his departure.

Two letters came from Celia, but they had evidently been written before the arrival of his, so Jerry did not open them. He made Billy put them away. He would have them read to him some day when they would not so tear his wound.

Then the time came when he might look for the awaited answer, and Jerry took to counting the visits of the postman. But no letter with a European postmark arrived. Billy's worst suspicions were soon confirmed.

'She never cared for him—or anybody else. She thought he was a good catch, and now she assumes he isn't. At that, she might have the decency to write.' Such was the general tenor of Mr. Peter's self-communings. If Jerry had any such thoughts, he kept them resolutely suppressed. Probably he never doubted her loyalty. He invented a hundred reasons, more for Billy's benefit than his own, why the answer might have been delayed, but as the three weeks became four he came to believe in them less and less. Perhaps she had thought it was better not to write he finally reasoned, or perhaps she had found it too cruelly hard. He did not want her to write if it hurt her too much to do so, yet had she known how he longed for even a word, surely she would have sent some message. But no word came.

Jerry sat at his favorite post by the window with the morning sunlight on his scarred face. He had been blind a month, a month of horror and grief, lightened by the indomitable power of the faith that was his, the faith that rose undaunted to strengthen and sustain him in his trial. Through it he was learning to bear his burden without flinching.

This morning he was humming a tune, the old Irish song he had whistled so joyously on the night he first knew Celia loved him. Fragments of the words came back to him, and he fitted them into the melody:

'I left the town, and wandered on

Through fields all green and gay,

And whom should I meet but my Colleen-dhas

By the dawning of the day.'

He was far from self-pity, but he could not help thinking that he could never see the dawning, that his Colleen-dhas was lost to him forever. He hummed the sweet old tune over and over, as if there were a kind of comfort in its simple cadences:

'And whom should I meet but my Colleen-dhas—'

The door behind him opened and closed very softly, and then, as he turned, somebody's arms were round his neck, somebody's voice spoke in his ear.

'Jerry! Oh, Jerry!'

'Celia!' he choked, stricken with wonder.

Celia did not heed his exclamation.

'Jerry, I took the first boat. Didn't you get my letter? Or my cablegram? Oh, my dear! My dear!'

Celia had determined to be very brave indeed for his sake, but the tears would force themselves into eyes and voice despite her. And Jerry, caught unawares, rallied his strength during their swift mutual explanations to battle for honor's sake and Celia's. She was making his duty terribly hard as she told of the letters he never received, of her wild rush across three thousand miles to reach him.

'And how dared you suggest breaking our engagement?' stormed 'the girl who didn't care.'

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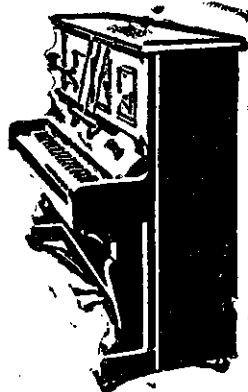
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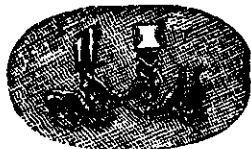


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'Why, sweetheart, it's the only thing to do,' replied Jerry. 'I can't have you tied down to a helpless, blind—'

'Suppose I choose to be tied down?' cried Celia, with great spirit. 'A gentleman has no right to break an engagement. It's the lady's privilege!'

'But, dearest girl, be reasonable!'

'Don't you know, sir,' retorted Celia, choking back the tears, 'that when a man tells a woman to be serious it simply makes her furious? Reasonable, indeed! I'm going to stay right here with you and put my arms around you, so that people may know that we are—'

'Listen, sweetheart,' he interrupted, 'it's not just that I'm helpless. It's because—you see, I know what blindness looks like—I know I'm repellant physically—I know—'

He got no further. Celia's hands bent his head forward, and on his seared eyelids he felt the soft warmth of her lips in tenderest caress. Such was her answer.

Speechless, beaten, he drew her close, and Celia, with her victory won, sobbed out her sympathy and love.

'Oh, Jerry,' she asked, 'is it very dreadful—the dark?'

She felt his arm tremble about her, but his voice rang with triumph, as if the dawning of the day had come at last.

'There's no such thing as the dark!' he whispered.

—Extension.

THE REVISION OF THE VULGATE

The Right Rev. Abbot Gasquet, O.S.B., left London on August 23 for New York, where, after a period of rest at the Benedictine Monastery at Newark, N.J., and a sojourn at Hamilton, he will inaugurate a four-month course of lectures connected with the monumental enterprise over which he is presiding, namely, the Revision of the Vulgate. The course of lectures will take the distinguished Abbot to every important centre of the United States, west as well as east, and will in all probability include a visit to the province of Quebec. Cardinal Farley, of New York, and Archbishop Ireland, of St. Paul, Minnesota, have both promised the Abbot their full support, and invitations have poured in upon him from ecclesiastics and laymen in all quarters of the Union. Not the least remarkable fact connected with Abbot Gasquet's visit to the States is the number of cordial invitations and promises of practical support which have been extended to him by American gentlemen of social and commercial pre-eminence who do not belong to the Catholic Faith. There would seem to be every certainty, indeed, that both Catholic and non-Catholic America intend to exert their emulous energies in doing honor to the most distinguished and most scholarly Churchman of his age.

A representative of the *Catholic Times* has had the privilege of meeting the Abbot-President of the English Benedictines at Harper street, Bloomsbury, and found him not unwilling to talk about his approaching visit to the States—not the first visit, it is noteworthy.

'The lectures,' said Abbot Gasquet, 'have been undertaken for the purpose of defraying the very great expense connected with the critical revision of the Vulgate, to meet which a sum of about £30,000 will be required. My visit to the States is, therefore, one which will call for all my energy, and beyond the pleasure of meeting old friends and accomplishing the task in hand, there will be little of the holiday about it. In the course of my lectures, which will be given in capital centres like New York, Chicago, St. Louis, and St. Paul—in the last of which cities I shall meet an old friend in Archbishop Ireland—I am to have the assistance of photographic slides which will indicate the vast variety of manuscripts explored, as well as illuminate the difficulties which were encountered in the critical revision and study of the very many texts which have been under examination since the work was begun in

1907, in accordance with the commission laid upon us by Pope Pius. You may gather an idea of the extent of this work when you realise that I possess at present something like

Five Thousand Metres of Photographic Slides,

that the critical work accomplished to date fills between four hundred and five hundred folio volumes, that a small army of students and research-workers are at this time examining manuscripts in the principal public and private libraries of the world, and that my expenses for the last year's work alone have come to nearly £2000. As an example of the tentacular reach of the Commission's task, I cite the fact that the private library of the late Mr. Pierpont Morgan was placed at our disposal, and in it were found several Bible manuscripts of great value and antiquity, the texts of which were duly explored in connection with our work. Workers there are engaged in almost every capital of the world, and it is fully expected that our labors will be completed by 1915, when the results of the Revision will appear in volume form corresponding in size and general likeness to the actual *Catholic Encyclopedia*.'

Abbot Gasquet was good enough to give some more intimate details in connection with his labors. The Pope, he said, had himself guaranteed all the expenses likely to be entailed by the Revision, should the appeal to the faithful fail of producing the sum required. That the burden is unlikely to fall upon his Holiness was the opinion expressed by the Abbot, who is firm in the belief that

Irish-American Catholics

will show themselves equal to the final effort required. France, he told our correspondent, had subscribed very generously towards the work, but, as was to be expected, much could not be looked for at home. The result would be, he said, that the honor of completing the success of the enterprise would mainly go to Irish-America. Apart from the fact that a member of one of the great non-Catholic families of America, the Cadwaladers, had promised him practical support, the famous Catholic body, the Knights of Columbus, had also volunteered their influential assistance to his mission. Personally, he said, he felt no doubt as to the issue, and those who were well acquainted with the Catholic community in America had expressed to him a similar feeling.

As regards the work of the Revision of the Vulgate, Dr. Gasquet assured our representative that many extraordinary fallacies were current, even where a total ignorance of the scope of the project did not exist. There is, he said, no question of producing a kind of 'standard' Latin Bible. All existing texts are based upon that of St. Jerome, who gave his Latin version to the world in the fourth century. No copy of the actual text is known to exist, and the corruptions introduced by scribes and others in the centuries posterior to St. Jerome, and even the well-intentioned work of the various correctors, have rendered the labors of trying to recover the exact text from existing manuscripts both difficult and delicate. This, however, said the Abbot, is the work which must be done as the first step in the Revision of the Vulgate, since the text is admitted on all hands to be an absolute necessity as a basis for any more extended and critical revision. The aim, therefore, of the Revising Commission is to determine with all possible exactitude the Latin text of St. Jerome, and not at all to produce any new version of the Latin Scriptures. Verbal changes there will be in large numbers, said Dr. Gasquet, but the tale and teaching of Holy Writ will remain as it has remained from the beginning.

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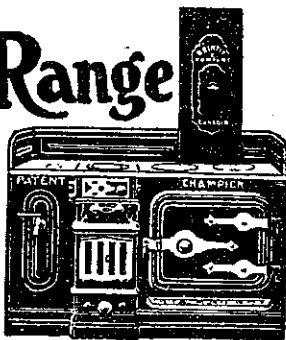
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THE CATHOLIC PRESS IN OTHER LANDS

The following paper was read at the recent Catholic Congress at Plymouth by Miss Irene Hernaman:—

The propaganda of the good Press in France is carried on by two important societies, the Bonne Presse, of Paris, and the Action Populaire, of Rheims. The Maison de la Bonne Presse was founded by an Assumptionist Father in the year 1873; he launched the first Catholic newspaper in France, *La Croix*, which has now the fourth largest circulation in the country. We have all heard of how the infidel Government in 1908 laid hands on the property of the Bonne Presse, and of how the Catholics of France, from the poorest to the wealthiest, subscribed three and a-half million francs to buy it back. The Bonne Presse published upwards of twenty-five papers and magazines; there are also stories price sixpence each (their circulation during 1912 has doubled), and larger books for parish libraries, while a special department is devoted to cinematograph films, of which 10,000 metres can now be hired. The methods of distributing this mass of literature are admirable; forty-one departments have their cantonal committees; in many places the organisation rests in the hands of the Ligue Patriotique des Femmes Françaises—the Catholic Women's League of France, whose boast it is that they are the workwomen of the good press. In so short a paper it is impossible to give

Any Idea of Their Activities;

many of them personally meet the newspaper trains every morning; others, business women, take round their bundle of papers before going to work. At Versailles, on the eve of the municipal elections of 1912, the press committee addressed and distributed 6000 newspapers in twenty-four hours—250 in an hour! The League has 250 circulating libraries, in which excellent work it is assisted by the Œuvres des Bibliothèques Catholiques at Paris, which makes a donation of thirty books to struggling parish libraries. The Bonne Presse receives valuable spiritual help from the 100,000 members of the League of the Ave Maria, who say one 'Hail Mary' every day for the good Press, and many priests offer Mass monthly for the same intention. The Action Populaire is so well known to English Catholics that it only needs brief mention. Its numerous publications range from the weighty *Année Sociale Internationale*—a mine of information for the social student—to a host of tracts on every conceivable subject written by experts. The latest comer, a monthly magazine, in its one year of existence, has gained 8000 readers. The Children of Mary and other confraternities are taught that they cannot consider themselves abreast with the times unless they assist the apostolate of the good press. In three towns they have succeeded in almost eradicating the anti-clerical paper.

The German Volksverein

is the model of all press organisations. Founded in 1890, numbers over 700,000. By an elaborate system of pro-

vincial delegates, managers, and committees, the Volksverein keeps in touch with its members while encouraging them to support their local Catholic press. At the central office a literary staff, all possessing degrees of political economy or theology, edit and prepare the seven magazines; one of the largest, *Soziale Studentenblätter* for university students, has a circulation of 10,000. The output of pamphlets in 1912 showed an increase of eight millions over the preceding year. Another important work is the supplying of articles on apologetic and on social questions to 400 Catholic weeklies. There are, roughly speaking, about 250 Catholic dailies in Germany; good press propaganda is carried on by the Augustverein, a society of over 1000 Catholic journalists, and by the Frauenbund and the Catholic Women Teachers' League; the two last publish literature, and distribute leaflets, exposing the dangers of the bad press, while the flourishing Borromeanverein is responsible for many hundreds of libraries. Another useful institution is the Central Information Bureau, which in 1911 denounced 715 scandals against priests and nuns.

The Piusverein of Austria

closely resembles the Volksverein; its object is to assist Catholic papers out of its funds. It was founded in 1906, at a moment when Catholic journalism was at its lowest ebb. In two months it gained 45,000 members; in 1910 the number had risen to 125,000. There are now two important dailies and some 90 weeklies. The Piusverein issues thousands of leaflets urging the importance of press propaganda; the Press Bureau sends articles to Catholic papers, and even supplies sermons on the apostolate of the press. The Volksbund started in 1910 and has lately been federated to the Piusverein; it seeks to educate its members, who are chiefly working-people, in Catholic principles respecting social problems; in 1911 it numbered 14,547 associates. The Christian syndicates have sixteen papers.

The Catholic Alliance of Hungary,

founded eighteen years ago, has its press section, which actively combats the bad press and assists popular libraries. The People's Catholic Alliance is educational in its aim; every month it distributes pamphlets to its 300,000 members, who are ardent supporters of the good press. There are also several excellent libraries under the management of the Catholic Women's League and Mary-Elizabeth Society; one of the latter has 3000 volumes in five languages for the educated classes. Catholic press propaganda in Hungary has to overcome enormous obstacles; the majority of the newspapers and libraries are under Jewish and Masonic control, and the Catholics, weakened by Calvinist environment, lack that enlightened grip of their religion which is so vitally important in the present day.

Catholics in Poland,

in spite of religious persecution, are very earnest over their press; the Catholic Association of Posniac, which

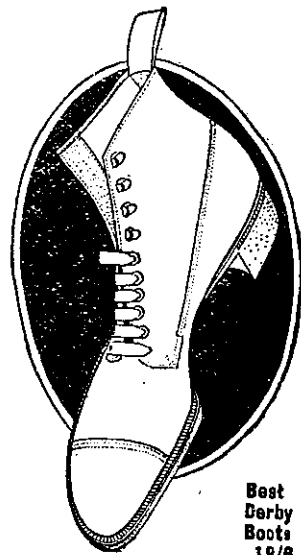
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includes about half the working-men in the country, has its own review, with 29,000 subscribers; the Union of Professionals spent in one year 18,849 marks on press propaganda. There is a lack of Catholic writers owing to the restrictions laid upon higher education by the Russian Government.

Belgian Catholics

are keenly alive to the importance of supporting their press. Catholic journals far outnumber Socialist and anti-clerical ones, and have a circulation varying from 70,000 for the Flemish *Gazet van Antwerpen*, to 190,000 for the *Nationale* and *Patriote* combined. Societies for press propaganda are to be found everywhere; one of the most flourishing is the Society of St. Paul at Brussels, and some idea of the work it has accomplished may be gathered from the fact that at the time of the elections of 1884 no Catholic paper was to be seen in the hotels and cafes. Unfortunately details of last year's electioneering campaign are not yet forthcoming, but we know that 50,000 leaflets were distributed. In 1910 not only were tracts left at every house, but they were also given away at the gates of the factories; and 1088 newspapers were sent for two months to parliamentary candidates whose Catholicity was considered doubtful. All this costs money: 'We must boldly face the fact that press propaganda is costly,' writes the secretary. And it is largely to provide a central fund that a National Press Federation was organised in 1911 under the presidency of Cardinal Mercier; at the first Press Day last March more than eighty press committees had sent in their adhesion. One of the fruits of the Press Day has been that the Leagues of the Blessed Sacrament and of the Retraites Fermées have taken up press propaganda. Belgian Catholics have also started a most useful Committee of Defence, the different branches undertaking to read and refute all attacks published against all religion. Since its foundation in 1910 it has issued 99 summonses, which have all resulted in condemnations. The wonderful

Expansion of the Catholic Press in Holland

makes it difficult to realise that it is a Protestant country. In 1880, when the Abbe Schaeperneau was elected as the first clerical deputy to Parliament, there was only one daily paper; at his death there were thirteen dailies and 150 periodicals. One of the newspapers has a morning and evening edition, and numbers over 5000 readers, while a bi-weekly has a circulation of 29,500. A special feature of Catholic life in Holland is the many professional and working men's syndicates—mixed unions are not popular; each have their own periodical; thus there is the *Catholic Tobaccoist*, the *Catholic Diamond-makers' Review*, the *Catholic Furniture-makers' Review*, etc. Distribution of literature is carried on chiefly by members of the numerous propaganda clubs, the majority of which are united into a national federation. Unfortunately, no statistics are available, but they are indefatigable in prayer, house-to-house visiting, and distribution at the church doors; the Apostolate of the Catholic Press has repeatedly been insisted upon by the Dutch Episcopate in their pastorals. There are several publishing and propaganda societies, one at Amsterdam worked by the Jesuit Fathers somewhat resembles the Catholic Truth Society.

When We Turn to Italy

we seek in vain for the same enthusiasm. The *Unione Popolare*, founded in 1906, has 100,000 members, which number could easily be doubled but for the apathy of lay Catholics, and the lack of organisation in rural districts. Its brightly written monthly pamphlets sent to all members deserve a wider circulation. Unfortunately, many are lost every month; in one village during the whole year the literature addressed to several members was regularly sequestered by the Socialist driver of the post-waggon, with the result that the following January the men refused their subscription, saying they got nothing for their money. Nor is this an isolated case. At Naples a large society publishes tracts and pamphlets. At Rome the Society of St. Paul distributes literature, mostly of a religious

nature, to hospitals, barracks, and public libraries. A special branch of the work supplies books and manuals to Italians resident in other parts of Europe and America. Every town in Italy has its little press committee, one of the strongest of which is at Bergamo. The different societies and dioceses have all their magazines. One of the best of the latter circulates in ten parishes of the Ventimiglia diocese, and is a model parish magazine. But until all these scattered forces are united into a powerful press committee, the strength of the Masonic press cannot be broken.

The Catholic Press in Spain

would easily control public opinion were it not for the unfortunate political divisions. As it is we find Carlist, Integrist, Jamist, each struggling for the mastery. Nevertheless Catholic periodicals have trebled their circulation during the last ten years, and there are now some 65 daily papers. There is also an Information Bureau, which in the first year received 173,810 subscriptions; and it is delightful to find even the poor contributing a halfpenny a week towards the support of the Catholic press. Three large societies carry on press propaganda. There is the Accion Social Popular, of Barcelona, founded in 1907, which has 16,000 members. During the first year it published 4,310,728 books and pamphlets. Much the same work is done by the Accion Social Catolica, of Saragossa. Both societies give numerous conferences. But the most striking feature in the Spanish good press propaganda is the active part taken by more than 10,000 seminarists all over the country under the direction of the seminary at Seville. These enthusiastic young men and boys devote a portion of their recreation every day to work in the seminary printing-rooms, and in order that during the long vacation the numerous publications shall appear as usual, three seminarists at a time sacrifice a month to office and journalist work within the seminary, aided by others living in the vicinity. House-to-house distribution is also carried on. At Barcelona the seminarists delivered in one year 13,000 periodicals to hotels, cafes, hairdressers' shops, and workmen's clubs. At Madrid the diocesan committee has placed boxes at the church doors, where read papers may be deposited. A diocesan association for priests has been lately started at Seville, and for all—priests, religious and secular, nuns, laymen and laywomen—there is a special manual to direct their activities. Mention must also be made of numerous libraries, especially those in the prisons at Valentia. It was in 1871 that the

First Catholic Daily Paper was Launched in Switzerland,

amidst enormous obstacles both from the indifference of Catholics and the bitter antagonism of the Socialist printers. Help came from an unexpected quarter. Seven young girls who desired to consecrate themselves to God came forward and offered to dedicate themselves to this new apostolate of the good press. It was on Whitsun Eve that this little band of pioneers arrived at Lyons, and climbed the hill to the sanctuary of Notre Dame de Fourvieres to ask the protection of our Lady in this strange work which they were to learn on the morrow in the busy printing establishment. They returned to Fribourg at the very moment when the printers had struck work, leaving the journal for the morrow half completed. In a few moments the girls had slipped into the empty places, and, to the disgust of the Socialists, the paper appeared next morning as usual. There are now sixty of them, belonging to all nationalities, who form a kind of third order, and divide their time between labor in the workshop, done as far as possible in silence, and prayer in their own chapel. The printing house, a fine building, publishes papers and tracts, and has a library of 3000 volumes. The Swiss Volksverein, founded in 1857, has sections for the press all over Switzerland, and in 1910 it numbered 50,000 members. Its centre is at Lucerne. In the same city is a most useful Institute of Apologetics, which, besides furnishing articles on controversial subjects to Catholic papers, refutes false statements against the Church. The most important daily newspaper is the *Vaterland*, with a circulation of 15,000. German papers number forty-eight; French, thirteen. It is

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impossible within the scope of this paper to give more than a brief survey of the Catholic press

In Canada and the United States.

In Canada there are no daily papers for English-speaking Catholics. The most important weeklies, the *Casket* and the *Record*, were established nearly forty years ago. The latter has upwards of 50,000 readers. The monthly *Messenger of the Sacred Heart* has a circulation of 150,000. French Catholics have several newspapers and numerous parochial bulletins, of which 50,000 are distributed gratis in Montreal. The *Ecole Sociale* of Montreal brings out 1000 pamphlets on social questions every month; the *Action Populaire* of Quebec is responsible for a daily paper, *L'Action Sociale*, with a circulation of 18,000, and some excellent tracts. With two exceptions, the non-Catholic press is tolerant and fair-minded, but several Protestant sects in Western Canada publish leaflets which delight in vilifying Catholic faith and practice. Their bad influence is being actively combated by clergy and laity alike. There are also some scurrilous publications issued by the French Freemasons. The *Action Social Populaire* is also the centre of the French League of the Catholic press in Canada and the States, which numbers some twenty periodicals.

The Catholic Press in the United States does not receive that widespread support which it deserves. Three of the largest weeklies—two German, the other English—have a combined circulation of 37,650. The editor-in-chief has been instrumental in helping to organise a Catholic Press Association, founded two years ago. In the first year it received 1100 dollar subscriptions. It has arranged to obtain a weekly cable letter direct from the Vatican, and to transmit it to those papers which subscribe for it. The Social Service Commission of the American Federation of Catholic Charities during the past year has supplied thirty journals with a much appreciated article on social problems. The International Catholic Truth Society, incorporated in 1900, is active both in Canada and the States. The report for 1910-11 shows a membership of over a thousand, and 118 affiliated societies, while 199,188 pamphlets were distributed. It is in communication with the small, though active, branch of the Catholic Truth Society in Australia, which has some 628 members. During its eight years of existence it has circulated more than one million of its crisply written publications, many of which have found a ready sale in the States, the Argentine, Brazil, Chile, and Mexico. Each of them has its press committee.

This brief survey of press propaganda abroad seems to emphasise two important facts: the one a national, and the other an international need. First there is the vital necessity of a central information bureau in every country, such as those already existing in Belgium and Switzerland, which shall supply news to the Catholic papers, and shall challenge, if possible, all false statements on Catholic matters which are published in the non-Catholic press. Secondly, there is the want of an international Catholic press agency. 'We need an International News Agency,' is the cry which comes from the Old World and the New. Thus alone can the wall of calumny, misrepresentation, and silence which the non-Catholic press have built around Catholic thought and action be broken down; thus alone can the whole truth be proclaimed to the world.

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YOUNG IRELAND LITERATURE

THE CAUSES THAT INFLUENCED IT

At a recent meeting of the Catholic Federation at Palmerston North it was proposed that lectures should from time to time be given by members of the Federation. At a meeting on Monday evening, September 22, Rev. Father McManus presided, and after the business had been transacted, a short lecture on the 'Young Ireland literature, and the causes that influenced it,' was delivered by Rev. Father Kelly.

Early in the forties of the last century (said the rev. lecturer) O'Connell began to realise that his hold on the people was not so strong as it had been; apathy grew around him everywhere, and his clarion voice no longer awoke responsive chords in the hearts of Irishmen; so the great Repeal organisation was in peril, and, though his lion heart never lost hope, he grew very anxious. Then there came into the movement three young Irishmen, who quickened and fired to new enthusiasm their tepid countrymen; the three were Thomas Davis, John Dillon, and Gavan Duffy. Davis and Dillon were lawyers, Duffy a journalist. Davis was a Protestant, and besides his genius, his ardent love for Ireland, and his broad sympathy for mankind, he had that magnetic charm which made all who knew him love him. Duffy had his full share of the common sense of the northern Irishman, and was gifted with rare literary qualities. Dillon was one of the truest, purest, and most fearless of all that gallant band of those who loved Ireland in all ages. They liked O'Connell, but did not see eye to eye with him in his policy; and they had a deep distrust of English statesmen; they preached the sound gospel that Irishmen of all creeds and classes should be united, that in no whining supplicants' tones, but with manly independence they should demand to have their wrongs made right. They wanted Irishmen to be self-reliant and self-respecting, and they would have these qualities nourished and strengthened by meditation on the storied past of Erin.

In the summer of 1842 they sat under the leaves of an elm tree in the green lawns of Phoenix Park, and, as was their custom, spoke earnestly of such problems as they had at heart. And there came to them the idea of starting a newspaper to further the propaganda of their doctrines. Thus was born that wonderful paper known as *The Nation*. Its purpose was 'to create and foster public opinion in Ireland, and to make it racy of the soil.' Its qualities of freshness, of high seriousness, of manliness, soon made it famous, and attracted to it a galaxy of brilliant writers, whose contributions, during the twelve years it lasted, crowned it with a halo of glory that will never fade in Ireland. *The Nation* was first published in the autumn of 1842. Three years later the blight first appeared in the County Wexford, and quickly spread over the whole land. The terrible years of the famine had come. The green leaves of the potatoes shrivelled up and died, and the tubers at the root became a fetid, putrid mass. The once verdant acres grew into disgusting patches of drab-yellow that hurt the eyes; and the heavy stench of the rotten plants pervaded the great fields and the sweet country hedgerows of Ireland. Their food was now poison; and the poor people sickened and died. They died in thousands: old men and old women, boys and girls in the full flower of youth, little children, babes at their mothers' breasts, cried aloud for food, and because there was none, they too, like the green plants, shrivelled and died. It was a common sight to see starving, half-naked women and children going through the empty fields searching for turnips or mangolds which might have been left behind when the crop was gathered in. Eight millions of Irish people cried for food, and died in thousands—300,000 of them in one year. And they saw before their eyes Irish corn, which would have kept them alive, carted away under the protection of soldiers, to be sold to enrich the landlords. And because the people paid no rent in these years, they were thrown out of their homes to die like dogs by the roadside. O'Connell was dying slowly, though at the time few realised it. His son, John, a man utterly unworthy

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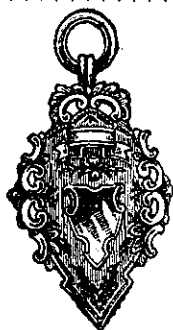
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to stand in the Liberator's shoes, tried to do so. He seems to have been both arrogant and narrow-minded; and the combination of these qualities is a curse in a political leader. He widened the breach between his father and the Young Irelanders, and the advent of John Mitchel, too fearless, too outspoken, too bold for any compromise, brought on dissension. Mitchel, Smith, O'Brien, and Meagher—a young Waterford man endowed with marvellous oratorical powers,—now advocated physical force as the remedy for Ireland's wrongs. A poor little rebellion began and ended quickly. The leaders were transported or escaped to distant lands, and the turbulent decade of the forties ended. Meantime O'Connell died. In February, 1847, he made his last speech in the British Parliament, and a few months later expired in Genoa, on his way to Rome. Heart-broken Erin hid her head in grief, and the whole Catholic world kept vigil with her in her night of sorrow by the bier of the great immortal Liberator. He, in his own way, and, hardly less the young Irelanders in their way, sowed in Ireland the seeds which have since borne fruit in better laws and better conditions for the people of Ireland, which, we trust, soon will reach the full ripeness of harvest in the passing of the Bill which will for ever place in Irish hands the government of Ireland. Thus much, it seemed to me necessary to say, in order that you may more surely grasp the inner meaning of the Poetry of the *Nation*. Remember that it was a poetry with a message, and that often to the poet the message was more than the poetry, and you will be ready to make due allowances for whatever of grace and polish and melody is sacrificed for the sake of intensity and earnestness. I recommend you to read it for yourselves and let it sink deep into your hearts if you love Ireland; for the deeper it sinks the richer harvest will it bear in love and loyalty to Ireland.

I purpose to read for you a few verses chosen here and there to illustrate the general trend of the poetry of the period, and to give you a fair insight into the 'Spirit of the *Nation*.' Let us first take a couple of stanzas from Mangan's magnificent poem, 'Dark Rosaleen,' which is a work of genius saturated through and through with intense love for Ireland, and which voices in deathless song the ardent yearning love of their country burning in the hearts of the Young Irelanders:—

'All day long in unrest,
To and fro do I move,
The very soul within my breast
Is wasted for you, love!
The heart . . . in my bosom faints
To think of you, my queen;
My life of life, my saint of saints,
My dark Rosaleen,
My own Rosaleen!
To hear your sweet and sad complaints,
My life, my love, my saint of saints,
My dark Rosaleen!

'Oh! the Erne shall run red
With redundancy of blood;
The earth shall rock beneath our tread
And flames wrap hill and wood;
And gun-peal and slogan cry,
Wake many a glen serene,
Ere you shall fade, ere you shall die,
My dark Rosaleen,
My own Rosaleen!
The judgment hour must first be nigh,
Ere you can fade, ere you can die,
My dark Rosaleen!

In this poem Mangan expresses all the sorrow and all the hope and all the love of Irish patriots, and I don't think the patriotic literature of any country has a nobler song than 'Dark Rosaleen.' When poor Mangan, probably the greatest, and certainly the most unfortunate, of Erin's poets, came to die, Sir William Wilde found him starving in a cellar, from which he had him brought to a hospital. So Mangan's name naturally reminds us of Lady Wilde, who, under the name of 'Speranza,' wrote many poems for the *Nation*.

She was a young lady of fashion, daughter of a dignitary of the Church of Ireland, and of a different race and a different class from the Irish peasants. But no voice was wider heard than hers, no pen pleaded more earnestly in the cause of the poor and oppressed people. Her poetic work burned with a white fire of intensity; her voice sweeps forward with immense power and compelling harmony. After Mangan she has perhaps more real poetic genius than any other contributor to the *Nation*. Listen to this pen picture of the famine years:—

Little children, tears are strange upon your infant faces,
God meant you but to smile within your mothers' soft embraces,
'Oh, we know not what is smiling, and we know not what is dying;
But we're hungry, very hungry, and we cannot stop our crying;
And some of us grow cold and white—we know not what it means—
But as they lie beside us we tremble in our dreams.'

'O Christ, how have we sinned, that on our native plains
We perish houseless, naked, starved, with branded brow like Cain's?
Dying, dying wearily, with a torture sure and slow—
Dying as a dog would die, by the wayside as we go.'

'We are wretches, famished, scorned, human tools to build your pride,
But God will yet take vengeance for the souls for whom Christ died.'

Here is a strange poem from John O'Hagan containing an exhortation to Irishmen to read the history of their country and draw from the past enthusiasm to stay them in their fight for liberty:—

Deep let it sink in Irish hearts the story of their rise,
And waken thoughts of tenderest love and burning wrath the while;
And press upon us one by one the fruits of English sway,
And blend the wrongs of bygone times with this we fight to-day;
And show our fathers' constancy by truest instinct led,
To loathe and battle with the power that on their substance fed;
And let it place beside our own the world's vast page to tell
That never lived the nation yet could rule another well.

Darcy McGee, who surpassed even Thomas Francis Meagher as a speaker, was, more than any of the party, drenched with the spirit of the past, and perhaps in his poem on 'The Four Masters' does this spirit find its clearest utterance:—

Many altars are in Banva,
Many chancels hung in white,
Many schools and many abbeys
Glorious in our fathers' sight;
Yet whene'er I go a pilgrim
Back, dear native isle, to thee,
May my filial footsteps lead me
To that abbey by the sea.
To that abbey, roofless, doorless,
Shrineless, monkless though it be!

He goes on to describe the toilful, prayerful days of the pale scholars bent over their tomes, and concludes:—

'Oh, that we, who now inherit
The great bequest of their toil,—
Were but fit to trace their footsteps
Through the annals of the isle!
Oh, that the same angel, Duty,
Guardian of our tasks might be;
Teach us as she taught our masters,
Faithful, grateful, just, to be;—
As she taught the old "Four Masters"
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But McGee did not confine himself to poetry in praise of the past. There were many notes in his lyre, and once in a homely ballad he depicts the honest pride of a farmer who at length owns his land—owns a little bit of Ireland:—

'All that I have is my own,
I owe duty to nobody;
I can labor or let it alone,
I give my work to nobody.
I have no agent to tease,
I have no bailiff to bother me;
I'll vote for whoever I please,
However they try to soothe me.'

Simple enough words: but they have compact in them the whole sad story of bad landlords and persecuted tenants.

The poetry of *The Nation* was not always so solemn and serious as these few selections might lead you to believe. McGee, indeed, was usually serious, but most of the writers knew how to write gracefully of the humor and the mirth and the loves of the Irish people.

John O'Hagan's poem, 'The Old Story,' many of Edward Walsh's, of Davis's, and of Gavan Duffy's are well known love songs and are so familiar to every Irishman that it would be useless for me to quote from them here. And if any do not know them and all the other songs which build up the 'Spirit of the Nation' get them now and read them if you love Ireland, and if Irish sentiments means anything to you.

The pen is mightier than the sword. The flash of the sword at Ballingarry in '48 has been well nigh forgotten. But the work done in the columns of *The Nation* still lives gloriously enshrined in Irish hearts, though the hands that wielded the pen have all now been stricken by death.

And how they died! What various deaths, what tragic deaths in many cases! Meagher's brilliant genius went out darkly and mysteriously when he who set Ireland aflame with his rhetoric, and who charged at the head of the Irish Brigade in America like the greatest of the dead heroes of our race, was drowned in the rushing waters of the Mississippi; Darcy McGee was shot through the head at his own door in Canada; Dalton Williams breathed his last in Louisiana; Mangan and Davis died early in Ireland; Gavan Duffy went to an honored grave, dying at Nice, after a long, glorious life in Australia. As we read of their deaths in distant lands where 'by the strangers' heedless hands their narrow graves were made,' and of their services for other countries than their own, we think of Sarsfield bleeding to death at Landen, and crying out as he saw the life blood ebbing from his wounds, 'Oh, that this were for Ireland.'

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At the practical examination at St. Joseph's Convent of Mr. St. George, representative of the Trinity College of Music, London, seventeen candidates were presented, all gaining certificates as follow:—

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Junior Grade—Rene Potham, 85 (honors), Convent, Wairoa; Nora Neenan, 82 (honors); Nellie Brosnahan, 75; Madeline Hedley, 74; Ada Rowan, 70; Lorna Malone, 66.

Preparatory—Freda Potham, 84 (honors), Convent, Wairoa; Ted Williams, 72; Vera McDonnell, 70; Sophie Hinton, 69.

First Steps.—Trixie Caesar, 85 (honors).

Violin—Intermediate, Leonard Ballantyne, 77; junior, Theo Caesar, 83 (honors).

R. V. C. Harris

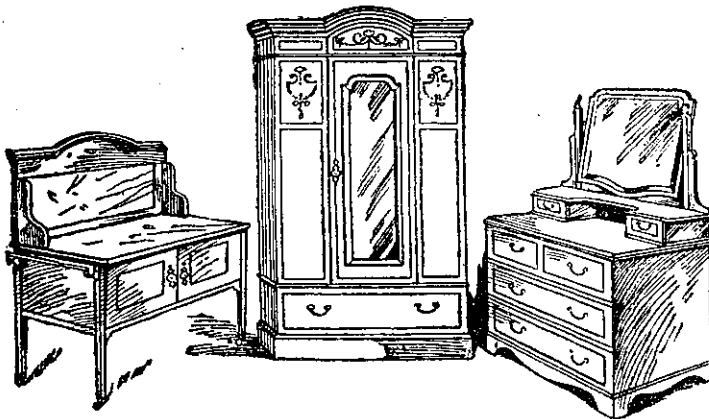
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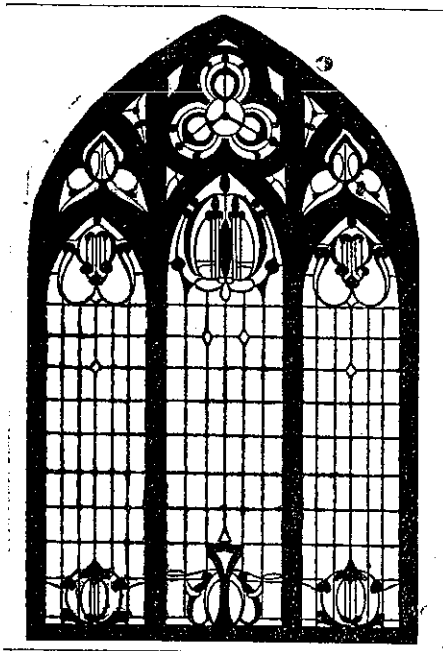
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Current Topics

Teaching the League a Lesson.

The Bible in State Schools League, whose deplorable methods of controversy have made the name of the organisation almost a by-word amongst decent citizens, have at last been brought to heel, though it required nothing less than a definite threat of legal proceedings to awaken them to a sense of their duty. Some short time ago the Rev. P. W. Clarkson, a clergyman engaged in lecturing on behalf of the League, made a grossly defamatory statement regarding Mrs. A. R. Atkinson, of Wellington, a prominent member of the Women's Christian Temperance organisation. The statement, which was made publicly in a lecture delivered at Ellerslie, was as follows: 'That Mrs. Atkinson, of Wellington, when one of the deputation to the Prime Minister, told a deliberate lie—knowing it to be so—in representing that the whole of the W.C.T.U. were against the proposals of the Bible-in-Schools League, when only three out of nineteen branches were against it.' The matter was taken up by the National Schools Defence League, and brought under the notice of Canon Garland; and the organising secretary, with the certain prospect of legal proceedings staring him in the face if the League failed to make a proper amende, duly ate the necessary humble pie. In a letter to the National Schools Defence League, Canon Garland, after admitting 'that the recital of the facts in your resolution is substantially correct as to what actually occurred,' proceeds to say: 'In justice, however, to the lecturer, it is fair to state that he never intended to reflect upon the lady personally, of whom he writes to me in terms of great respect. Although devoid of such personal intention, the words, in my judgment, as used, do reflect upon the lady's veracity. I, therefore, in the name of the executive of this League, unreservedly express our disapprobation of such a charge, our entire and sincere regret that anyone advocating our cause should have made, however unintentionally, such a statement, and hereby tender a full apology to the lady whose name was mentioned. I have taken steps to have this apology made known in as full a manner as possible in the place in which the lecturer made his statement; and I am also requesting him to address to the lady personally the regret which he has expressed to me for the annoyance she has been caused.'

*

This apology is at least complete and unreserved, though the stilted and elaborate humbug in which the writer tries to convey the impression that it is possible to accuse a lady of 'telling a deliberate lie, knowing it to be so,' without 'intending to reflect upon the lady personally' or without 'reflecting upon the lady's veracity,' will not escape notice. The attempt in no way deceived the members of the National Schools Defence League, who acknowledged receipt of the Bible League's apology in the following caustic resolution: 'That the organising secretary of the Bible-in-Schools League be thanked for his letter, and for the unreserved expression of his executive's disapprobation of the charge in question, and for their full apology therefor. This executive fail, however, to see that a charge of deliberate lying cannot have been intended to reflect upon the lady personally, or is compatible with the great respect professed by the accuser, or can have been made 'unintentionally,' but accept the letter as an assurance that the lecturers of the Bible-in-Schools League will in future be instructed to express their respect for their opponents in a less unconventional fashion.'

Anti-Gossip Legislation

The public man who sets himself in dead earnest to eradicate or even to materially abate the plague of gossip, tittle-tattle, and calumnious small talk which is such a fixed and constant feature of our social life, is up against a tough proposition; but the object is such a transcendently praiseworthy one that good citizens

will wish success to every attempt in this direction however imperfect they may be. It is amazing what an amount of mischief can be done in a community through idle talk—uttered often lightly, without malice, and from sheer thoughtlessness. 'By the tongue,' says Cardinal Manning, 'men may weaken their whole inmost soul; for verily it "setteth on fire the course of nature, and itself is set on fire of hell."' 'A cruel story,' says 'Ouida,' 'runs on wheels, and every hand oils the wheels as they run.' The latest anti-slander legislation is announced from Wisconsin, where Governor McGovern has just signed the Tompkins Bill providing a penalty of a heavy fine or imprisonment for gossipers. The Act provides that anyone who, in the presence or hearing of another other than the person slandered, whether he be present or not, shall maliciously speak of or concerning any person in such a manner as shall impair his or her reputation for virtue, or expose him or her to hatred, contempt or ridicule, shall be punished by a fine of not more than 400 dollars or imprisonment for a term not exceeding one year. A somewhat similar Defamation Bill has just passed its second reading in our own House of Representatives; but its provisions are directed more against written than against spoken slander. The defect of most of our anti-defamation laws is that they are not put into operation except in the graver cases, and consequently do not touch the constant stream of vicious small talk which in the aggregate works more evil than the more glaring scandals.

*

A determined attempt to deal with this less conspicuous aspect of the evil was made a couple of years ago by the worthy burgomaster of Hattersheim in Nassau. Because of the amount of scandalous gossip current in his district, this sturdy German issued a formal decree forbidding such defamation, and establishing a black list for notorious gossips. The Burgomaster's decree was in these terms: 'While the men are hard at work away from home the women waste their time talking scandal and quarrelling. The children are brought up all wrong, and the household is not properly looked after. The husband gets home tired and is given an entirely false account of the day's quarrel. Then of course he has to "protect his wife" and run off to the police, the local court of arbitration, or the nearest solicitor. And that's the kind of place in which the husband has to seek a real "home." It is perfectly useless to tell this sort of woman to stick to her real sphere, chase the scandal-mongers out of her house, and look after her children and her husband's comfort. Wherefore, be it known that the police have stringent instructions to place the names of these litigious and quarrelsome people on a list in order that the house owners and lodgers may be warned against them.' The scheme has much to commend it, but there is no reason why the list should be confined to women. Men are able to do quite their share in the matter of tittle-tattle and tale-bearing; and in any black list for gossips ample room should be left—for it will certainly be required—for the male variety.

I.W.W. Intolerance

'Liberty, equality, and fraternity' has always been supposed to be the motto and the watchword of our social and industrial revolutionaries; but in practice the recognition of the rights and the display of the virtues embodied in the words have been strictly reserved for those who in all points agreed with the professors of violence and upheaval. In former times for those who differed there was the guillotine; to-day, the guillotine, indeed, has gone, but the apostles of revolution still exhibit their peculiar notion of 'fraternity' by repaying any of their fellows who dissent from their industrial creed with the extremest forms of intolerance and intimidation. An illustration in point is furnished by an incident which has just occurred at Baltimore, and which is recorded in the *Philadelphia Catholic Standard* and in other of our exchanges. In the United States, as

our readers know, there are two large rival industrial organisations—the Industrial Workers of the World, or I.W.W., which stands for the general strike, sabotage, and revolutionary Socialism, and the Federation of Labor, which seeks to right industrial wrongs and improve the workers' conditions without recourse to violence. The other day—at the suggestion, it is said, of their priests—between 100 and 150 Catholic members of the I.W.W. in Baltimore who were employed in the High street factory of the firm of Schloss Bros. and Co. withdrew from the I.W.W. and joined the Federation of Labor. Thereupon the I.W.W. leaders—the industrial representatives of 'liberty, equality, and fraternity'—had the colossal impudence to go to the head of the firm (Mr. M. Schloss) and ask that all the employees who had seceded from the I.W.W. should be dismissed!

*

According to the statements made by the members who left and joined the Federation of Labor, the priests had told them that the teachings of the Industrial Workers of the World were inimical to the doctrines of the Catholic Church and the principles of morality; and that they were in duty bound to sever their connection with the organisation. It is stated that these priests were informed that the members of the Industrial Workers took an oath that placed obedience to the organisation above Almighty God and the Constitution of the United States. As we have said, the I.W.W. leaders went to Mr. Schloss and demanded that the Catholics who had left their ranks be dismissed. This Mr. Schloss peremptorily refused to do. It was then suggested that he remove some of these Catholics from the High street factory to others and give them lower positions. Mr. Schloss said he could not punish any one of his employees for following the dictates of his conscience; that religious beliefs and political creeds were not to be interfered with by him or any other man in a position of responsibility in the firm. The I.W.W. representatives then gave word that they wanted to hold a meeting to take action on the matter at 2 o'clock in the afternoon, saying they would return to the High street shop at three. The men were told that the firm could not permit business to be interfered with in this way. The recalcitrants then decided to walk out and hold the meeting in spite of the refusal of permission. When the one hundred men left the factory the doors were closed behind them, and they were told that they need not return.

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The natural comment on the incident is supplied by the *Baltimore Sun*. 'No better illustration,' it says, 'of the dangerous character of the Industrial Workers of the World could be furnished than is found in their demand that certain members who had left the organisation on account of religious scruples should be discharged by their employers. Fortunately, their employers had the manhood and good sense to refuse compliance with this extraordinary demand. It will be a bad day for this country when men can be prevented from earning their bread because they are true to their religious convictions and because they place conscience above the orders of labor agitators.'

Archbishop Mannix on Home Rule

Many of our dailies are still a little nervous on the subject of 'Ulster,' their perturbation evidently arising from the fact that they take at their face value the exaggerated and highly-colored cables with which they are supplied. So far as the actual utterances of the 'Ulsterettes' are concerned, they are for the most part fair subject for laughter. Who, for instance, could take seriously such an utterance as the following, which was solemnly cabled out to us a day or two ago: 'Lord Londonderry, who presided, was greeted with ringing cheers when he remarked: "We await the signal. We can to-day say to the Government, "We are ready: you can strike when you please."'" It is urged by many of our dailies that in the interests of peace and good order every effort should be made to effect a compromise; and the abstract desirableness of a settlement

by consent cannot, of course, be gainsaid. But when one party to the dispute says that it will not abate its resistance to the Government of Ireland Bill though it were ratified by the verdict of twenty general elections what opening or inducement is there for conference or compromise? Speaking some little time ago in the House of Commons, Mr. John Redmond, on behalf of the Irish Party, announced not for the first time that they desired to come to terms with 'Ulster.' But the Irish Leader added: 'But, Sir, I must be quite honest. There is another side to this question. Twenty-eight counties will not permit themselves to be intimidated by four, and, in the last resort, the cry of hon. gentlemen above the gangway, "We will not have Home Rule," will be met by the answering cry from the rest of Ireland, "We will, we must, and we shall have an Irish Parliament, and for an Ireland one and indivisible."'" That is the irreducible minimum; and in view of the past sufferings of Ireland, and of her long struggle for justice, it is not an unreasonable demand to make. Almost without exception the big city dailies have discussed the Home Rule question broadly, tolerantly, and sympathetically; and their utterances are entitled to the fullest measure of respect. The same cannot be said of some of the journalistic lesser lights—such, for example, as the *Wairarapa Daily Times*, which devotes more than a column of its editorial space to cock-and-bull stories about the Ancient Order of Hibernians, the Gaelic League, and the Commissioners of National Education, who are accused of altering the Ten Commandments 'to conciliate the Nationalists' because they are promulgating a version of the Decalogue which was officially adopted in Ireland—with the full consent of Archbishop Whately and the other Protestant members of the Commission—as far back as 1837! The whole article is marked by a scarcely disguised tone of bigotry and bias, happily rare amongst our New Zealand papers. In view of the fact that Home Rule is now on the eve of accomplishment no New Zealand Nationalist need allow his equanimity to be disturbed for a moment by such vaporings, which may be fittingly treated with silent contempt.

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That Home Rule is now inevitable and well within sight is attested by men whose competency to judge is beyond all question. The latest witness is Dr. Mannix, the recently appointed Coadjutor-Archbishop of Melbourne, whose thoughtful, well-informed, and weighty utterances on public questions have already made a marked and highly favorable impression on the Victorian public. Speaking the other day at Ballarat, his Grace, who is quite a recent arrival from Ireland and entitled, therefore, to speak with special authority, remarked: 'He felt that he would disappoint many of them, if he made no reference to Ireland and her outlook. He believed that Ireland was on the eve of a triumph after her long struggle. He was glad to know that the people of Australia were sympathetic with Ireland in her claims and demands. He had promised Irish members of Parliament that whenever he had an opportunity he would thank the people of Australia for the sympathy that had always gone from this land back to Ireland—sympathy that was not barren, but which carried along with it the sinews of war. No doubt there were clouds in the political atmosphere at present, but unless all the sane prophets were wrong, Ireland was at last going to obtain control of her own domestic affairs. People told them that Ireland could never get Home Rule because "Ulster" would never consent. "Ulster" never consented to anything which meant giving up monopoly and privilege. "Ulster" would never consent to Home Rule, but once the Bill was passed he thought he was safe in assuring them that the rifles and the drums would never be heard in Ulster, much less beyond its border. All the talk of which they heard so much in Australian papers about civil war in Ireland if Home Rule was granted was moonshine. The Provisional Government would go to pieces as soon as the Home Rule Bill became the law of the land.'

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So entirely is the certainty of Home Rule now recognised in Nationalist circles that prominent members of the Party are speculating as to the exact date on which the Irish Parliament will be called into being. Mr. T. P. O'Connor, M.P., in a special article to *Reynolds's* newspaper, declares that the Irish Parliament will come into existence in December of 1914, and that by January, 1915, it will already be making new laws for the Irish nation. Professor J. G. Swift Macneill, writing in the *Westminster Gazette*, places the date a little later—somewhere between February, 1915, and June, 1915. Splitting the difference between the two estimates, it may safely be assumed that Home Rule will be formally and definitely inaugurated not later than April, 1915.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 3.

The Children of Mary, Te Aro, will go into retreat on Monday, October 20.

His Grace Archbishop O'Shea returned to Wellington on Wednesday after a visit to Taranaki and Wanganui.

The ladies' branch of the Hibernian Society will hold a euchre party in St. Patrick's Hall, Boulcott street, on Monday, October 13.

The euchre party held in St. Joseph's Hall on Thursday evening was a huge success. The attendance was particularly good and a most enjoyable time was spent. The first prizes were won by Mrs. Breniff and Mr. Richardson.

News received from Rev. Mother Mary Joseph Aubert, who left for Rome in August on business connected with her Order, states that she is keeping in excellent health, and expects to return to New Zealand about the end of the year.

The many friends of the Very Rev. Father Keogh, S.M., B.A., of Hastings, and formerly Rector of St. Patrick's College, will learn with regret of the death of his mother, which occurred at the presbytery, Hastings, on October 3.—R.I.P.

In a competition organised by the French Society for proficiency in the French language, Basil H. Howard, of St. Patrick's College, won the gold medal, whilst Celestin Duflou, of the same college, was awarded a certificate of honorable mention.

The funeral of the late Mr. Richard Davis took place on Monday morning. The members of the Hibernian Society in regalia acted as pall-bearers. A Requiem Mass was celebrated, and the Rev. Father Hurley officiated at the graveside.—R.I.P.

I regret to record the death of Miss Marie Josephine Kelly, daughter of Mr. J. G. Kelly, of Austin street. The deceased was a prominent member of the Children of Mary. The interment took place on Wednesday at Karori, prior to which a Requiem Mass was celebrated at St. Joseph's Church.—R.I.P.

Miss G. O'Flaherty, well known in Hibernian and Catholic circles, who recently severed her connection with the Wairarapa Farmers' Co-operative Association after six and a half years' service, was presented with a solid silver manicure set and Liberty glove and handkerchief box by her fellow employees.

Mr. A. H. Casey, who has done yeoman service for Catholic clubs in New Zealand, and more recently in connection with the inauguration of the N.Z. Catholic Federation, leaves by the Tahiti for San Francisco on Friday en route to Canada to take up a lucrative position. His many friends throughout New Zealand will join in wishing him every success in his future career.

An interesting ceremony took place at the Home of Compassion this morning, when two novices—Miss M. O'Meara (Greymouth) and Miss E. Webber (Nelson)—were professed, and Miss Clare Peters, of Wellington, a postulant, received the habit. The ceremony was performed by his Grace Archbishop O'Shea, assisted by the Ven. Archdeacon Devoy, S.M., and the Rev. Father Venning, S.M. The Rev. Fathers Lynch and Mulcahy, C.S.S.R., represented the Redemptorist Fathers. A noticeable feature of the large congregation was the large number of West Coasters. The altar was beautifully decorated with the choicest of spring flowers, and after the ceremony the guests were tendered a reception breakfast. The Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, was the preacher.

The wish of the Sisters of the Institute de Notre Dame des Missions to have their property at Petone exempted from rating has resulted in the Valuer-General sending the following letter to the Petone Borough Council:—"In consideration of recent decisions of the Supreme Court I am of opinion that the claim should be allowed, and have noted the valuation roll entries accordingly. I desire to point out, however, that my decision in the matter is not final. It is quite possible a local authority might dissent from my ruling as to rateability or non-rateability of property. The duty of interpreting the Rating Act devolves on council authorities." After the letter was read it was remarked that it meant that the Valuation Department would place the property on the non-rateable list next year.

The members of St. Patrick's and St. Mary's (ladies) branches of the H.A.C.B. Society approached the Holy Table in a body and in regalia at the 7.30 o'clock Mass at St. Joseph's Church on last Sunday. The Rev. Father Hurley, S.M., was celebrant, and, in addressing the congregation, congratulated the members on their demonstration of faith, and commended the society to the congregation. He said he would like to see every Catholic man and woman enrolled in the its ranks. The society, he said, offered temporal benefits equal, if not superior, to those of any other friendly society, whilst, in addition, it offered spiritual advantages which should appeal to every Catholic worthy of the name. A few, and he was glad to say that there were only a few, objected to the name Hibernian. Why should that name be objected to? Was not that name associated with a country with a glorious past; a country which earned the name of 'Island of saints and scholars'; a country that kept the precious gift of faith despite terrible persecutions. We should all revere the name that has done so much for the preservation of our holy faith. In conclusion, he appealed to the members to live up to the ideals of the society, to frequent the Sacraments, and to show by their lives that Hibernians were men of faith, men to be looked up to.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 6.

There was Exposition of the Blessed Sacrament in the Cathedral from the eleven o'clock Mass on last Sunday. There was the usual procession and Benediction of the Blessed Sacrament after the Vespers.

The annual collection for diocesan charities was made on Sunday last (Rosary Sunday). In parishes or districts where it was not convenient to make the collection on last Sunday, it will be taken up on the next or following Sundays according to local arrangements.

The quarterly meeting of St. Patrick's branch of the H.A.C.B. Society was held in the Hibernian Hall on last Monday evening, Bro. H. A. Swan, B.P., presiding over a good attendance of members. Bros. R. P. O'Shaughnessy, P. P., L. Haughey, P.P., and E. L. McKeon, P.P., were nominated for the office of district deputy for North Canterbury. The branch will have an election for this office at the quarterly

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meeting on December 22. The secretary reported that arrangements were completed for a social in the hall on October 15. Clearances were granted to two members, and one candidate for membership was initiated.

Speaking at the annual meeting on last Saturday evening of the Christchurch Catholic Club, Mr. J. R. Hayward strongly advocated the attention of the club members being given to a study of the social question as indicated in the *Tablet*, and read extracts from the editorial on the subject which appeared in a recent issue. From the interest aroused, it is clear that an intelligent and practical knowledge of this useful science will be among the immediate pursuits of at least a portion of the members of the club.

Apart from the pleasure afforded by the concert given in the Theatre Royal on September 8 by the pupils of Mrs. Arthur Mead and Mr. Ernest Empson, L.R.A.M., in aid of the funds of Nazareth House (states the *Press*), those who attended in such large numbers, and who thus assured its financial success, would have been more than pleased to have heard the expressions of gratitude of the Sisters, when the cheque representing the proceeds of the concert was handed over. The brief ceremony was a fitting termination to the work of those who organised the concert to assist the noble work carried on by the Sisters of Nazareth. The little party which visited the Home included Mr. and Mrs. Arthur Mead, Mr. and Mrs. Ernest Empson, and several friends. Mr. Empson, in handing to the Mother Superior the balance sheet of the concert and the cheque, said that it was indeed a pleasant duty to have to perform. The total receipts had been £159 9s 6d, and the expenditure £34 7s 5d, leaving a credit balance of £125 2s 1d, which amount was represented by the cheque. Amongst those who had worked to assist the object of the concert were the theatre staff, who had given their services free.

The Mother Superior, in accepting the cheque, expressed her deep gratitude. The Rev. Father Graham, S.M., M.A. (chaplain) said that, on behalf of the Mother and the Sisters and all the old people and children in Nazareth House, he wished to express thanks to all for the grand result of the very fine concert that had been so kindly given. He quite recognised the sacrifice made by the organisers in giving up the proceeds of the concert. His words would be supplemented by the prayers of the old people and the children in the Home for those whose great effort and goodwill to help this great institution had been rewarded with such success.

Mrs. Mead said that she took a particular interest in Nazareth House, and both she and Mr. Empson were very grateful to all who had worked so hard to make the concert a success.

The visitors were then conducted through the Home by the Mother Superior and several of the Sisters, and were delighted with the institution and its marvellous organisation. Particularly pleasing were the visits to the little children's nursery and to the classroom where the bigger girls and boys were assembled. The girls and boys sang one of their songs very nicely, and two little girls, who showed evidence of careful training, gave recitations very charmingly.

Temuka

(From our own correspondent.)

October 6.

A concert has been arranged to take place in Kerrytown on the 23rd inst., when the drawing of the art union in aid of the convent and school will take place.

Yesterday being the first Sunday of October, Exposition of the Blessed Sacrament took place after the 10.30 o'clock Mass, and was continued throughout the day. In the evening the usual procession was held in which the Children of Mary took part.

Rev. Fathers McCarthy, S.M., and A. Herring, S.M., Marist Missioners, who have been spending a few days in Temuka, since the conclusion of the Timaru mission, left on Saturday, the former for Geraldine, and

the latter for Waimate, where they opened missions on Sunday.

The town clock, which is located in the tower of the local Catholic church, has, in the past, been kept in repair by the local clergy and parishioners. Recently Rev. Father Kerley, S.M., made application to the Borough Council for a donation towards the upkeep, and that body unanimously voted an annual sum of £5.

On Tuesday evening last the members of the Catholic Club held a very successful smoke concert (to mark the close of the current session), at which there was a record attendance of members. A very long toast list, interspersed with songs, recitations, etc., was gone through, and the proceedings were most enthusiastic throughout. Special reference was made by several members to the painstaking manner in which the president (Mr. J. Scott) and the secretary (Mr. R. Connell) had discharged their duties, and special thanks were tendered to the clergy who had done much during the session to make it so successful and enjoyable.

Many years ago an attempt was made to open a branch of the H.A.C.B. Society in Temuka, but success did not crown the efforts of the promoters, the chief obstacle at the time being that they were unable to secure the services of a doctor. It is with pleasure I am now able to announce that this difficulty has been overcome, and the services of a doctor and also a chemist are available. Another attempt is to be made to start a branch, and it has been arranged to call the preliminary meeting in about a fortnight's time. I have no doubt the meeting will be a great success, and that the promoters will be well rewarded for their efforts.

Timaru

(From our own correspondent.)

October 6.

The second anniversary of the opening of our handsome and imposing church was celebrated yesterday. Special music was rendered at the *Missa Cantata*, celebrated at 11 o'clock by Very Rev. Dean Tubman. The Very Rev. Father O'Connell, S.M., in addition to preaching on 'Rosary Sunday' at the Mass, also delivered the special anniversary sermon to a crowded congregation at the evening devotions.

Among the additions and fittings added to the church property since the opening, may be mentioned the boys' sacristy, power-house, organ, Stations of the Cross, sanctuary lamp, high and side altars, etc.

On Thursday evening last the members of the Young Men's Club paid a visit to the Waimate Young Men's Club, and were hospitably entertained in the latter's clubrooms. Mr. O'Brien (president of the Waimate club) presided, and was supported by the Rev. Father Aubry (Waimate) and Rev. Brother Egbert (Timaru). Toasts were proposed or responded to by the Rev. Father Aubry and Rev. Brother Egbert, and Messrs. O'Brien, Hickey, M. Lyons, McCarthy, J. Sim, and J. Quinn (Waimate), and Messrs. Dunne, Quinn, Doyle, Duggan, O'Halloran (president), and Venning (Timaru). Songs were rendered by Messrs. Bonacino, D. Doyle, and another, and an excellent recitation was given by Mr. McGuire. The proceedings were of an enthusiastic nature.

In the Sacred Heart Convent there was recently installed one of the largest and most up-to-date heating systems to be found in the Dominion. The mode of heating adopted is low-pressure, hot water, the 'Ideal' system being considered most efficient. The engineers have just completed the final tests, and everything is working very satisfactorily. The hygienic advantages of a low-pressure water-heating plant are not shared by any other system of heating, and the fact that this method of heating is adopted nowadays by every hospital and similar establishment is conclusive evidence of the value attached to it by the medical profession. The system at the convent is set to maintain a temperature of 60deg. Fahr. inside, when the outside

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registers 30deg. and gives a mean water temperature at the boiler of 150deg. Fahr. There are no cold rooms, entrance halls, corridors, or dormitories—the whole space throughout the large building is evenly warmed by 83 radiators, a thermometer varying but a degree or two at any point in the interior of the convent. No sudden fall in the room temperature can take place during the night, for the fuel capacity of the boiler is sufficient to maintain a fire from eight to twelve hours without attention. No more fuel is used than the amount needed to warm the air to the degree desired. The radiators are easily regulated in each room, and any number can be turned on or off by a valve at each radiator, without affecting the perfect operation of the remainder of the system. Messrs. Lusk and Moriarty supervised the installation of this plant.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

October 6.

Mr. Moriarty, the *Tablet* representative, was here yesterday. At the Masses at the Cathedral his advent was announced, and the congregations were urged to subscribe to our only Catholic paper.

The Triduum in connection with the jubilee was held at the Cathedral on Wednesday, Thursday, and Friday evenings. Right Rev. Mgr. Brodie, V.G., preached each evening. On Wednesday he explained the object of the jubilee, and dealt with indulgences. On Thursday he preached on faith. Benediction of the Blessed Sacrament was given each evening, when there were large congregations.

A very pleasing function in connection with the Children of Mary Confraternity took place in St. Patrick's Convent Schoolroom on the evening of October 1, the occasion being a farewell by the members to Miss Alice Porter, who is about to be married. In the absence of the spiritual director, the president (Miss E. Willis) made the presentation, which took the form of a very handsome silver teapot.

His Lordship Bishop Cleary attended St. Benedict's last evening, and preached a fine sermon on our Blessed Lady. Pontifical Benediction followed, Rev. Fathers Forde and McLaughlin being deacon and sub-deacon respectively. Right Rev. Mgr. Gillan was present in the sanctuary. A special feature was the decorations of the Blessed Virgin's altar, which was ablaze with electric lights. This was the work of the Sisters of St. Joseph, and was greatly admired.

St. Benedict's bazaar was continued during the week, and was well attended, the greatest enthusiasm being shown by all concerned in securing its success. A matinee was held on Saturday afternoon at which the children in large numbers attended, and for whom a special entertainment was provided. The tug-of-war competition has created keen rivalry and stirring contests. The Confraternity and Austrian teams were left in the final struggle for supremacy. It resulted in a win for the Confraternity. The Austrians are to be complimented on their good showing, as the winners have been champions for some time. The Confraternity won two successive pulls—the first in 62 seconds, and the second in 1min 56sec.

At the Cathedral yesterday there was Exposition of the Blessed Sacrament from the last Mass until after Vespers. At 3 o'clock there was a renewal of Baptismal vows by the children. They assembled at the convent school, and, with the Confraternity, Guard of Honor, and Children of Mary, marched in procession *via* Hobson and Wyndham streets to the Cathedral. The vows were nicely read by Miss Alice Riggs. Benediction of the Blessed Sacrament followed. In the evening the church was well filled, when Rev. Father Doyle preached a fine sermon. A procession of the Blessed Sacrament followed, in which the children and confraternities took part. A number of children received their First Communion in the morning, after which

breakfast was partaken of at the convent school, Hobson street.

The Sacred Heart Church, Ponsonby, which has just been enlarged, was opened on Sunday morning by his Lordship Bishop Cleary. Mass was celebrated by Rev. Father Golden. His Lordship preached an appropriate sermon, and declared the church open. There was a large congregation, and special music was rendered by the choir. His Lordship administered the Sacrament of Confirmation in the afternoon. At Vespers in the evening, Right Rev. Mgr. Brodie preached an excellent sermon to a large congregation. Even with the present enlargement, the church but barely meets the requirements of the growing parish. The work of Fathers Edge and Golden are well shown by the great attendance at the western suburban church.

Waihi

(From our own correspondent.)

October 2.

The Catholic Club has now a membership of over 80. This is most encouraging.

The Catholic social which is to be held on October 17 promises to be a great success. A committee of ladies and gentlemen has been formed to bring it to a successful issue.

A progressive euchre party was held last Thursday evening amongst the Catholic Young Men's Club members and their lady friends in St. Joseph's Schoolroom, and, in spite of counter attractions, quite a large number attended. The prize-winners were Mrs. Manning, Miss K. Mullins and Messrs Crosby and T. Johnson.

Much sympathy is felt here with Rev. Father O'Malley in the loss he has sustained by the death of his mother. A Requiem Mass was celebrated on Wednesday morning, a good congregation being present. A number of the school children received Holy Communion, and offered their prayers for the repose of the soul of the deceased. At the weekly meeting of the Catholic Young Men's Club, held to-night, a vote of condolence with Rev. Father O'Malley was passed, and it was decided that the members approach the Holy Table in a body on Sunday for the repose of the soul of the deceased.

Ellerslie

(From an occasional correspondent.)

A very successful social gathering in aid of the church funds was held in the parish hall, Ellerslie, on Wednesday, October 1. There was a large attendance. The function was the conclusion of a series of entertainments carried out during the season in aid of the church funds. The committee responsible, namely, Mesdames Fergus, Gavin, Neave, Miss Hogan, and Messrs. Sexton and Kelly, are to be congratulated on the success of their efforts.

On Monday, September 29, the Rev. Father Tormey was the recipient of a number of presents from the school children of the district in honor of his feast day. The pupils of the Ellerslie Convent gave an entertainment in his honor, during which they presented him with six very fine dining-room chairs. The Paumotu children presented him with a beautiful tabernacle veil, and the children from the Howick Convent made him a present of a handsome pair of curtains. This is tangible evidence of the popularity of Father Tormey with the children of his parish. In thanking the donors for the very fine presents, the Rev. Father said he hoped the time was not far distant when the children would be accommodated in their new school, and on Sunday last he made an appeal to the congregation to contribute towards the erection of the building.

On a recent Sunday the attention of the congregation was drawn towards the necessity of the church

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being re-painted, and our pastor said he hoped that as the Catholic Federation was established in the parish, that body would see that Church matters received attention, and that arrangements be made for this much-needed work. As a result, on the following Saturday afternoon, a band of about a dozen men turned up armed with the necessary material and set to work to paint the church. The first coat was completed in the one afternoon. The ladies also took an active interest in the matter, for, during the afternoon, a number of them came on the scene with well-filled baskets, and provided afternoon tea and refreshments for the workers. This was much appreciated by the men, who were grateful to the ladies for their thoughtfulness. As the foregoing shows, there is no doubt that the Ellerslie parish committee of the Catholic Federation is a practical and very live body.

Napier

(From our own correspondent.)

A beautiful new banner and a handsome canopy, which were used for the first time in the procession of the Blessed Sacrament on the third Sunday of the month, were much admired. Both were made locally, and reflect much credit on the makers. The banner is of white satin with red lapels. A representation of a monstrance is shown thereon surmounted with the motto, 'Ecce Panis Angelorum.' The canopy is also of white satin, the supporting rods being of white brass with brass crosses surmounting same.

The Government Inspector has made his annual visit to our Catholic schools, and I understand the reports will prove highly satisfactory.

Last week one of the Government experts in physical culture paid a visit of inspection to the Marist Brothers' School, and expressed himself as well pleased with the progress made in the Swedish drill adopted by the Brothers.

The following are the results of the recent musical examinations, conducted by Mr. St. George, of Trinity College, London, at St. Joseph's Convent:—

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

Junior Grade—Hazel Cox, 81 (honors).

Preparatory Grade—Katie Mullany, 81 (honors).

Solo Singing—Intermediate grade, Muriel Northcroft, 67.

Certificated Pianist—Kathleen Cox, 68; Mary McGrath, 62.

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

Intermediate Grade—Kathleen Atkinson, 69; Rai White, 69.

Junior Grade—Doris Collison, 76; Muriel Collison, 69; Margaret Treston, 66; Alice Downs, 62.

Preparatory Grade—Leonora Cassery, 83 (honors); Jean Fraser, 74; Tai Tuck, 69; Irene Cameron, 65; Thelma Pickering, 62.

First Steps—Nieuwe Kiuti, 92; Eileen Collison, 65.

The Napier Choral Society last night gave their second concert, 'Maritana' being the selection. Mrs. Arthur Mead, of Christchurch, took the soprano part, and added to the high reputation which she already established at the November concert.

BISHOP CLEARY'S 'BLESSING'

The following letter from his Lordship Bishop Cleary appeared in the *Outlook* of October 7:—

Sir,—As a matter of elementary fair play, I ask your insertion of this letter. I was entitled to expect that Rev. Gray Dixon would either clearly prove or frankly withdraw his statement that the National Schools Defence League was 'blessed by Bishop Cleary.' But he has done neither. He merely 'explains' (1) that 'Bishop Cleary and Bishop O'Shea' (according to the *Dominion*) declined to take part in the Defence League's recent deputation to the Prime Minister; and (2) he clearly intimates that this refusal constitutes, in some mysterious way, a 'blessing' of the Defence League by Bishop Cleary! He, furthermore, conveys the seriously wrong impression that this refusal of an invitation is a flat contradiction of the following statement in my letter: that the Defence League declares that it has received 'no communication' 'from the authorities of my Church.'

The just-quoted statement of the Defence League, though written some weeks ago, is still literally true. Archbishop (not Bishop) O'Shea and Bishop Cleary are not 'the authorities' of my Church in New Zealand. Our courteous refusals of circular invitations were our own personal and individual act as private citizens. 'The authorities' of my Church in New Zealand are two Archbishops, three Bishops, and five other prelates (vicars-general) who constitute 'the same court' with the several episcopal heads, in accordance with the provisions of our canon law. No communication has been sent to, or received from, the National Schools Defence League by 'the authorities' of our Church, or even by our episcopal body, in New Zealand.

2. In the 'Century' and other voluminous dictionaries in my possession, there are nine grouped meanings to the word 'bless.' In no one of all these various meanings could I, by any stretch of legitimate interpretation, be deemed to 'bless' a league with whose fundamental principles I am, and have always been, in irreconcilable antagonism. A 'blessing' (no matter in which of its meanings) is something positive; a refusal of an invitation is a 'no' or negative. How could a 'no' constitute the 'yes' of a 'blessing'? Did my refusal to attend prize-fights, and Orange lodge functions, constitute a 'blessing' of those functions? Did the written refusal of certain Bible-in-schools officials and branches to meet me in question or debate spell a 'blessing' of my antagonism to certain planks of the League's platform? Did my several communications with the League Executive, and the League Executive's communication with me, constitute a mutual blessing, each of the other?

You editorially accepted the disclaimer of Mr. Atkinson, even though there was evidence—of a sort—in your favor. Why does not the Rev. Gray Dixon as frankly accept my disclaimer of 'blessing' the Defence League, when that disclaimer is backed up by my public and notorious attitude of long years, and when he has not so much as a scrap or atom of evidence to sustain his statement? His own credit is here at stake, as well as the duty of truth and justice towards me. I am, etc.,

* HENRY W. CLEARY,
Bishop of Auckland.

September 16.

Monday, September 29, will be the twenty-seventh anniversary of the translation of his Grace the Archbishop to Melbourne (says the *Advocate* of September 27). The Most Rev. prelate was consecrated Bishop of Galway on August 26, 1883, and was appointed to the Archiepiscopal See of Melbourne on September 29, 1886. 'Deus Omnium' will be said in the Mass of that day for his Grace the Archbishop. That he may be long spared over the flourishing archdiocese of Melbourne, which he has ruled wisely and well for over a quarter of a century, is the prayer of his Suffragans, faithful priests, and people.

The Very Rev. Father M. J. O'Reilly, C.M., speaking at Bathurst a few days ago, said: 'I think we are all Australians. I think I have sufficient long residence in Australia to be able to make claim that I am as good an Australian as any of you. It is not merely because I have been a long resident in Australia, but more than that I love Australia. I took to Australia from the very first day I landed, 21 years ago, and I have never regretted having cast my lot here. Even when I visited my own home some years ago, I still felt, when I saw the cliffs of Fremantle, that I was coming home. And, more than that, I intend leaving my bones here, although the selection will be larger than ordinary.'

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CATHOLIC FEDERATION

THE DOMINION EXECUTIVE.

(From our Wellington correspondent.)

The Dominion Executive of the New Zealand Catholic Federation has, after careful consideration, appointed Mr. George Girling-Butcher as secretary and organiser. Mr. Girling-Butcher is well known in almost every part of New Zealand. He has been connected with the Federation movement since its inception, and acted as chairman of the committee which drafted the provisional constitution. He was the first president of the Dominion Council and Executive, and also president of the Wellington Diocesan Council. Mr. Girling-Butcher is a journalist, of Anglo-Irish descent, and has spent 26 years in New Zealand. He was received into the Church in Nelson, 20 years ago, by the late Rev. Father Landour, S.M. He is a pleasant and forcible speaker, and his experience of general organising work is considerable. It is proposed that he shall visit various districts to assist in the formation and working of committees, and if our people will co-operate with him, he should make a big success of the work he has undertaken. He has now taken over the duties, and the offices of the Federation have been opened for the transaction of business. Officers and members of the Federation in other parts passing through Wellington will be welcomed if they visit the offices, 51 Lower Cuba street. All communications in future on Federation matters should be addressed to the new secretary at P.O. Box 958. At the last meeting of the Executive, Mr. F. K. Reeves was unanimously elected president of the Dominion Council vice Mr. Girling-Butcher, and Mr. J. J. L. Burke was elected to fill the vacancy on the Executive.

The following letter, which has been addressed to the Hon. J. Allen, Minister of Education, by the Executive of the New Zealand Catholic Federation, explains itself:—

New Zealand Catholic Federation,
P.O. Box 958,
Wellington, October 3.

'Dear Sir,—I am instructed by the Executive of the New Zealand Catholic Federation to direct your attention to the fact that on the 27th ult. a lecture was delivered to the students of Wellington College by Mr. G. W. Ray, a visitor to New Zealand, described as "Pioneer Missionary and Government Explorer," allegedly upon his travels in South America, in the course of which a number of false and abominable charges were made in respect to the doctrines, practices, and conduct of the Roman Catholic Church. The principal, Mr. J. P. Firth, on being officially interviewed by myself, expressed his regret (which he asked to be conveyed to the Catholic community) at having unwittingly allowed such a lecture to be delivered: which lecture, as he admitted, was calculated to give pain and offence to the Catholic students attending the college. He further promised that in future he would allow no lecture to be delivered until he had

satisfied himself that nothing therein contained could give offence to any section of society.

'The object of the Federation in bringing this matter under your notice is to place on record a most emphatic protest against such pernicious lectures being allowed in institutions towards the support of which State funds are contributed, and the Federation confidently trusts that you will, in your capacity as Minister of Education, give such directions as will obviate the possibility in any part of the Dominion of the recurrence of such an offence.

'It appears to the Federation that the chief object of these lectures is the sale of a book published by Mr. Ray, the whole tone of which is grossly offensive, and abusive towards the Catholic Church, and the fact that Mr. Firth offered to re-purchase (with a view to destruction) all copies disposed of by Mr. Ray to college students, is a clear indication that he is at one with us as to the subject matter of this unpleasant publication, an offer which was declined.—I have, etc.,

GEO. GIRLING-BUTCHER,

Secretary New Zealand Catholic Federation.
Hon. J. Allen,

Minister of Education.'

A meeting of the Catholic Immigration Committee was held at the Catholic Federation's rooms, Lower Cuba street, on September 26. Fifteen members were present, the chair being occupied by the president. Owing to a statement made by the immigration matron that the C.I.C. had no power either to accommodate immigrant girls, nor obtain situations for them, an official meeting was held on September 23, when the matter was placed before the president, who interviewed the chief of the Immigration Department and obtained permission for the members to carry on this work, subject to the approval of the immigration matron. The president reported that the proposed Government subsidy for hostels was so small that the idea was practically abandoned, at any rate for the present. Members reported visiting the Ruapehu, and meeting several Catholics. Miss Wheeler proposed, and Miss Burke seconded—'That efforts be made to ensure publicity in Ireland of the fact that Catholic ladies meet immigrants in New Zealand,' and it was decided 'That the Federation suggest the immigration scheme to be more widely advertised in Ireland.' Both these proposals were carried, and the president suggested that the C.I.C. get in touch with the Irish papers. Two new members—Misses E. and F. Girling-Butcher—were welcomed by the C.I.C.

ONEHUNGA.

(From our own correspondent.)

At the monthly meeting of the local branch of the Catholic Federation arrangements were made for a further canvass for new members. It was pointed out that in proportion to the number of Catholics in the district the Onehunga branch is one of the strongest in the Dominion. The second social gathering will be held next month, when members of the Federation will meet the Hibernians in a euchre tournament.

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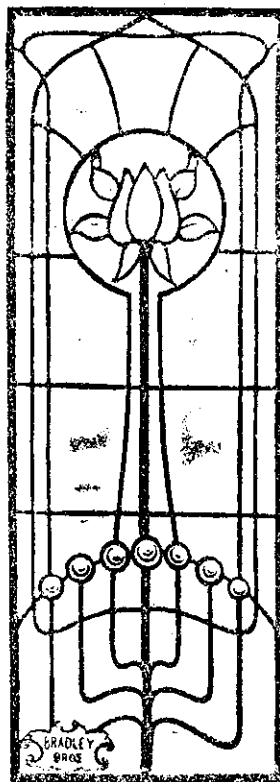
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PRODUCE

Wellington, October 6.—The High Commissioner cabled on October 4 as follows:—

Mutton.—Market not quite so firm. Prices have declined, except for very best quality. Canterbury, 4½d; North Island, 4 7-16d.

Lamb.—Market weaker, slightly lower. Holders seem to be losing confidence owing to large Australian shipments. Canterbury twos, 5½d; heavy-weight fours, 5d; other than Canterbury, 5 3-16d.

Beef.—Market steady; no change in prices, except for chilled hinds at 4½d.

Butter.—Market quiet, but firm. No change in prices. A good demand continues for choicest. Quotations: Australian, 112s to 116s; Argentine, 120s to 122s.

Cheese.—Market quieter; no change in prices.

Hemp.—Market continues dull. Fair current Manila, £30 for all positions. Reports from Manila indicate that prices are about £1 higher than at this end. New Zealand hemp has been in better demand during the week, but transactions are light owing to absence of offers from the Dominion.

Messrs. Donald Reid and Co. report:—

We held our weekly sale of grain and produce on Monday, when values ruled as under:—

Oats.—The demand for milling quality is being supplied chiefly with prime Gartons for direct consignment from country stations, as local stocks of this class are low. The export trade is quiet, and the local demand is being filled mostly with B grade oats (ex store). Prime milling, 2s 2d to 2s 2½d; good to best feed, 2s 1½d to 2s 2d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—Local stocks are light, and all classes of milling wheat have better inquiry. Best whole fowl wheat meets with ready sale at quotations, but lower grades are not so strongly competed for. Prime milling velvet, 4s 1d to 4s 2½d; velvet ear, 3s 10d to 3s 11d; Tuscan, etc., 3s 9d to 3s 10d; medium, 3s 7d to 3s 8d; best whole fowl wheat, 3s 5d to 3s 6½d; medium to good, 3s 1d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—The market is moderately supplied—mostly with medium quality. Best table potatoes are not so plentiful and sell at about £2 10s to £2 15s. Medium quality are offering freely at £2 to £2 7s 6d, while consignments in poor condition are worth £1 10s to £1 15s per ton (bags included).

Chaff.—Heavier supplies have come forward, but for prime oaten sheaf values are fairly well maintained. Consignments in indifferent condition are not so readily dealt with. Prime oaten sheaf, £4 to £4 5s; choice black oat, £4 5s to £4 7s 6d; medium to good, £3 10s to £3 15s; light and discolored, £3 to £3 7s 6d per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, October 7, as follows:—

Oats.—There is a fair demand for prime milling quality, but prices seem to be too high for shipping buyers. Medium and inferior quality is not inquired for. Quotations: Prime milling, 2s 2d to 2s 2½d; good to best feed, 2s 1½d to 2s 2d; inferior to medium, 1s 9d to 2s 1d per bushel (sacks extra).

Wheat.—There is a fair demand, and prime lines meet with a ready sale. Whole fowl wheat is readily sold but inferior quality is harder to place. Quotations: Prime milling velvet, 4s 1d to 4s 2½d; velvet ear, 3s 10d to 3s 11d; Tuscan, 3s 9d to 3s 10d; best whole fowl wheat, 3s 5d to 3s 6½d; medium to good, 3s 1d to 3s 4d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—Supplies are heavy and prices have receded somewhat. Quotations: Prime oaten sheaf, £4 to £4 5s; medium to good, £3 10s to £3 15s; light and dis-

colored, £3 to £3 7s 6d per ton (sacks extra).

Potatoes.—Fair supplies are coming to hand and the market shows a little improvement. Quotations: Best table potatoes, £2 10s to £2 15s; medium, £2 to £2 7s 6d per ton (sacks in).

WOOL

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

Rabbitskins.—We offered a large catalogue at yesterday's sale to a good attendance of buyers. Competition was very brisk but prices showed a drop of 1d to 1½d per lb. Skins are now going off very fast. Quotations: Prime winter does, 36d to 38½d; good, 30d to 33d; second winter does, 22½d to 26d; prime bucks, to 27½d; good do, 21d to 23d; second winter bucks, 18d to 20d; outgoing, 16d to 16½d; incoming, 17d to 18½d; autumns, 17d to 18d; early autumns, 15d to 16½d; best broken and hawk torn, 15d to 16½d; medium, 9d to 13d; prime racks, to 13½d; light racks, to 12½d; summers, 10d to 12d; small, to 8d; super winter blacks, 40d to 42½d; second winter blacks, 25d to 29½d; best fawns, to 26½d; shocks, to 5½d; best hareskins, 18d to 20d; best catskins, 11d to 16½d each, small 4d to 8d each. Horsehair, 17d to 18½d per lb.

Sheepskins.—We offered a large catalogue at today's sale, this being the day of the monthly wool sale. Bidding was very slack, and although prime lines sold up to late rates, medium and inferior lots were very dull of sale. Quotations: Prime halfbred, 8½d to 8½d; good, 7½d to 8½d; inferior, 6½d to 7½d; best fine crossbred, 7½d to 8½d; best coarse crossbred, 7½d to 7½d; medium and inferior crossbred, 5½d to 6½d; best pelts, 4d to 5½d; medium, 2d to 3d; best merino, 7d to 7½d; good, 6½d to 6½d; inferior, 4d to 5½d.

Hides.—Our next hide sale will be held on Thursday, 9th inst.

Gisborne

(From our own correspondent.)

October 5.

Mr. G. Pallairet, a well known musician of Gisborne, has been appointed conductor of St. Mary's Choir, in place of Mr. F. Hale resigned.

The Jubilee was concluded here on Sunday. A large number approached the Holy Table, and made the necessary visits to secure the plenary indulgence. The Blessed Sacrament was exposed from the second Mass until after Vespers, after which there was a procession of the Blessed Sacrament.

The many friends of Rev. Father Carran will hear with regret that he has not benefited by the change to a more congenial climate.

ANSWER TO CORRESPONDENT

M.B., Invercargill.—The address (for packages) is Catholic Mission, Yule Island, Papua. Donations in money should be sent to Rev. L. Martin, Kilmore, Victoria, who will duly forward them. Packages are conveyed from Australia through Messrs. Burns, Philp, and Co., Bridge street, Sydney; and care should be taken to see that all packages are prepaid.

Several tests of the use of engine kerosene from the Taranaki New Zealand Oil Wells Company's refinery in milking machine engines have been made during the past week, with such satisfactory results that several substantial orders for engine kerosene have been received in consequence. The demand for refined products from the company's works remains strong. During the last week several large orders have been received, and they will be filled this week. The company has received one definite order of 5000 gallons of fuel oil, with a request for a further 50,000 gallons for the same company.

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3 Emeralds and 2 Diamonds, £3/3/-



6 Diamonds, 2 Pearls, 2 Rubies, £9/10/-



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



9 Diamonds and 2 Rubies or Sapphires, £10/10/-



5 Fine White Sparkling Diamonds, £12/10/-



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ITEMS OF SPORT

GENERAL.

Our Auckland correspondent has received cable advice from Melbourne that Allen Doone on Saturday won the theatrical sculling championship by three lengths.

FOOTBALL.

The Secretary of the General Post Office is advised from San Francisco that the All Blacks won their first match against the Olympia Club by 19 points to nil.

The Marist Brothers' junior football team (writes our Wanganui correspondent) are to be congratulated on winning the shield given by the Primary Schools' Football Committee.

At a welcome given in Sydney to the Rugby Union team on their return from the New Zealand tour the manager said he was convinced that had the team had dry grounds they would not have suffered defeat, except perhaps in the first match. The standard of the game in New South Wales was quite as high as in New Zealand. The team had been treated right royally right through the tour.

As a wind-up to the football season, and also as a benefit match for the Linwood Park rotunda fund, Association footballers played a five-aside tournament at Linwood Park on Saturday before a fairly large gathering (writes our Christchurch correspondent). In the first round of the third grade St. Bede's beat Gordon Hall. In the second round St. Bede's beat St. Albans, and in the final St. Bede's beat St. Albans B by 3 goals, 1 corner to 2 goals. The winning team comprised—Donohue (2), Khouri, Elliott, and Riordan. In the schools' competitions St. Bede's A beat New Brighton by 3½ to nil, Spreydon A beat Spreydon B by 2 to nil, East beat St. Bede's B by 1½ to nil. Second round: St. Bede's A beat St. Bede's B, East beat Spreydon A. Final: St. Bede's beat East by 1½ to nil. The winning team comprised—Wolfe, Bingham, McLaren, Flood, and Mullan.

On Saturday afternoon, September 13 (writes the Brisbane correspondent of the *Catholic Press*), the Christian Brothers' football team met the Grammar team for premiership honors. During the first half there was no score, but after the interval the Brothers scored 14 points as against Grammarians' nil, thus leaving the Brothers premiers. This constitutes two records. In the first place, it is the first time that a team had won premiership honors three times in succession; and second, it is the first time that a team has played through the season without being defeated. Both teams have been training hard during the week, and it was mainly owing to this that the Brothers scored their 14 points. During the first spell the Brothers, although they had the advantage of the wind, were unable to cross the Grammarians' line, but being in good trim, they soon wore their opponents down, and had no difficulty in scoring. The Brothers were also without their three best men—viz., J. Flynn, P. Murphy, and M. McMahon—who are included in the Australian team now touring New Zealand.

CRICKET.

It is not generally known that Frank A. Tarrant, the recognised greatest all-round cricketer in England, is an old boy of the Melbourne Christian Brothers. Tarrant, writing in a London paper, says he was born in Melbourne 32 years ago, and educated at the Christian Brothers' College, Victoria parade. His uncle, Ambrose Tarrant, who was a well-known old-time Australian cricketer, began to teach him the game while he was still a small boy, specially instructing him in the art of bowling with both hands. At the age of 15 he joined the Fitzroy Cricket Club and played with the second eleven. But his skill as a bowler was soon discovered, and he was promptly promoted to the first eleven. Major Philip Trevor, in the *Daily Telegraph*, describes him as playing a 'magnificent innings' of 86, and dilates on the 'power and brilliancy of his strokes.' Not even W. G. Grace in his best days, says the Major, was a finer all-round cricketer than Tarrant is to-day.

MARIST BROTHERS' OLD BOYS' CRICKET CLUB, WELLINGTON.

(From our own correspondent.)

A special meeting of the Marist Brothers' Old Boys' Cricket Club was held on Wednesday night, the Rev. Brother Donatis presiding over an attendance of thirty members. The financial statement showed the club would start the season with a credit balance of £5 10s. It was decided to enter A and B teams in both the senior and junior grades of the W.B.C.L.

The main business of the evening was embodied in a motion of Mr. A. Burke, to the effect that the club be affiliated with the Catholic Club Cricket Club. The secretary of the Catholic C.C.C. (Mr. Thomas), who was present, stated that it was rather late to consider affiliation with his club, as it had already entered teams for the coming season, but he thought that it would be quite possible to come to an agreement next season. After considerable discussion, an amendment was carried unanimously to the effect that the Catholic Club be approached with regard to affiliation next season, and that all players too old to play in the boys' grades this year should play for the Catholic Club.

The following were elected the management committee for the coming season:—Messrs. F. O'Driscoll, K. de Muth, F. Bowles, G. Fitzgerald, H. Marshall, B. Lewis, B. Walsh; delegates to the W.B.C.L., Messrs. G. Fitzgerald, K. de Muth, F. O'Driscoll, and J. Macaulay; secretary, Mr. F. O'Driscoll; captain senior team, Mr. K. de Muth; selection committee, Messrs. K. de Muth, J. Macaulay, and A. Marshall.

A vote of thanks was passed to Mr. F. Bowles (coach and club captain) for the donation of a medal for the most improved fielder in the junior team. A special committee, consisting of Rev. Brother Lewis, and Messrs. F. Bowles and G. Fitzgerald, was appointed to compile a set of rules for the government of the club.

Palmerston North

(From our own correspondent.)

October 5.

His Grace Archbishop Redwood paid a short visit to Palmerston during the week.

A largely attended and enthusiastic gathering took place at Dustin's, Limited, under the auspices of the Friendly Societies' Council, on Thursday night. The function was a smoke concert to celebrate the winding-up of the inter-society card tournament of the season. During an interval in the proceedings, the Mayor handed the recently-won shield to Bro. M. J. Kennedy on behalf of the H.A.C.B. Society. The speakers for the Hibernians were Bros. Kennedy, Gleeson, and McGrath. Musical items were given during the evening. Bros. J. Hurley and Hunt contributed an Irish jig and a Highland fling respectively.

At the concert and social to be held on next Wednesday night in aid of the bazaar funds occasion will be taken to present the Rev. Father Doolaghty with an address and purse of sovereigns.

The many friends of Constable Hattie will hear with regret of his death, which occurred on Saturday after a long and painful illness. The late Mr. Hattie, who was a recent convert to our holy faith, died fortified by the rites of the Church.

The following convent pupils passed the practical examination of the Associated Board of the R.A.M. and R.C.M., London:—

Primary Piano—L. Brett, D. Pegdon, E. Lane, M. Townshend, D. Robbie, E. Brophy.

Elementary Piano—D. Woodhouse, M. Roberts, F. Nash, I. Mitchell, V. Cimino, W. Cooper, K. Nash, K. Kavanagh, F. McLachlan.

Singing—Mary Hanlon.

Lower Division Piano—V. Bartlett, M. Cameron.

Higher Division Piano—May Smith, M. C. Baigent.

Advanced Piano—E. M. Lynch.

Advanced Singing—Vera Graham; L.A.B. Teacher, Ida Carey; L.A.B. Performer, V. E. Kendall.

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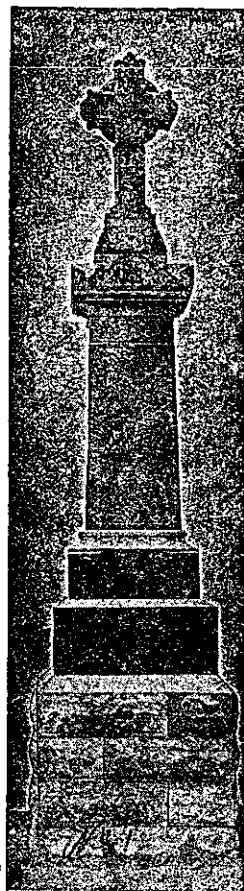
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SIR,—Permit me, through the columns of your paper, to thank the great number of our friends and helpers who have sold tickets for our forthcoming Bazaar and Art Union, and who have already sent in their returns and remittances. At present it is impossible to write thanking each individual helper. The drawing of the Art Union will take place without fail on SATURDAY, NOVEMBER 1, I would therefore urge on our friends who have not yet sent in their returns to send them in as soon as possible. All returns should be posted in time to reach the hands of the Committee not later than Friday morning, October 31.—I am, etc.,
(REV.) JAMES COFFEY.

DEATHS

KIMBELL.—On October 5, 1913, at Tinakori road, Wellington, Joseph Louey, beloved husband of Annie Kimbell, and father of the Rev. E. Kimbell, S.M.; aged 72 years.—R.I.P.

LONERGAN.—Of your charity, pray for the repose of the soul of Margaret Lonergan, of Ponsonby, Auckland, who died on September 26, 1913.—R.I.P.

IN MEMORIAM

MEEHAN.—Of your charity, pray for the repose of the soul of Rose Meehan, who departed this life at Wellington on October 12, 1911.—R.I.P.

—Inserted by her sorrowing father, brothers, and sisters.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, OCTOBER 9, 1913.

BIBLE LEAGUERS AND DENOMINATIONALISM



ONE of the devices adopted by the advocates and representatives of the Bible in State Schools League for beguiling the unwary elector into voting for the League programme is to pose as the real and only friend of the 'national' system, and as the party which has expressly and definitely rejected denominationalism in education.

Again and again have League leaders stressed this point as one of their strongest claims to public support. 'It ought to be emphasised,' said the Rev. J. Mackenzie, a Presbyterian minister of Christchurch and the first secretary of the League, in an interview given to the Christchurch Press, 'that the advocates of this (the League) system stand solidly for the maintenance of our national system of education.' And Canon Garland, in his address before the Presbyterian Assembly last November, expatiated at length on this professed position of the League as the friend and champion of a non-denominational national system. 'There were those of us,' he said, 'who in days past believed honestly that the only system of education was denominational schools, supported by the State; and those of us who believed that have distinctly and definitely abandoned that policy. . . . We will stand by and support the national system. We are prepared to stand by it; we do not condemn it and seek to shatter it; we are only asking that one thing, the keystone, should be added, that it may stand firm forever.' And he impeaches as the enemies of the national system all who attempt, by building schools of their own, to withdraw children from attendance at the State institutions. 'I would ask the question,' he

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said, in the course of an attack on the Catholic attitude, 'who has been building schools to compete with the national system . . . and using every means to diminish the attendance at the State schools, and withdrawing the children from the State schools—a withdrawal which, if sufficiently successful, would have wrecked that national system?'

*

And now we are in a position to retort these questions upon the very body which he then addressed, and which associated itself with the attitude he there professed. For the Presbyterian body has entered upon a determined and vigorous policy of building schools of its own, on the express and avowed principle of pure denominationalism. They call them colleges; and the institutions we refer to will, presumably, be mostly concerned with secondary subjects. But the State secondary colleges are a part, and an essential part, of the national system; and the policy of withdrawing children from the State secondary institutions will, according to Canon Garland's argument, 'if sufficiently successful, wreck that national system.' Already one such Presbyterian college—for ladies—is in course of construction at Havelock North, and will be opened next February. The whole available accommodation has been booked in advance; and the attractions provided for alluring Presbyterian children to withdraw from attendance at the State institutions include—according to an enthusiastic writer in the *Outlook*—'80 apple trees, 20 peaches, 100 lemons, 100 oranges, 100 flowering acacias, 600 scarlet flowering gum trees, 400 peppermint gum trees, and 200 different shrubs'! The Executive Committee of Iona College—for that is the name of the institution—'mean it to be in the best sense a first-class school, attracting pupils from all parts of the country.' And now a project is on foot for the establishment of a second such college at Dunedin, and the scheme was elaborated by the Rev. Alexander Whyte, of Port Chalmers, in a sermon preached by him at Knox Church on Sunday last. He urged that 'the foundation stone of the second college should be laid now, and in Dunedin, and, if this was done, then a month from the date of the laying of the stone that college also would be full.'

*

And the denominationalism of these institutions is to be no mere name or make-believe—the children are to be thoroughly drilled in Presbyterianism of the old, genuine, downright, true blue, uncompromising kind. So much we clearly gather from the picture painted by Mr. Whyte of the proposed Dunedin establishment. He would have it named 'Langside'—this being the name of a hill in Scotland where, according to the veracious preacher, 3000 men under the Regent Moray routed 6000 men under Queen Mary, and thus secured 'the deliverance of the nation from Popery.' Langside is not mentioned in Creasy's standard volume on *The Fifteen Decisive Battles of the World*; but it clearly ought to have been, for, but for Langside, there would have been no British Empire, no Otago, 'no nuthin'.' Hear the reverend orator: 'Langside was the Waterloo of the Scottish Church. . . . Had the Regent fled Mary would have regained the crown and crushed Knox and the Scottish Reformation. There would have been no Free Church of Scotland, no Otago Settlement, and no Knox Church. But Mary would also have secured the English crown and crushed Elizabeth and the English Reformation. There would have been no British Empire, and no Dominion of New Zealand.' Presumably there would also have been no *N.Z. Tablet* and no editor thereof, so by all means let us be grateful to Regent Moray and Langside. And the preacher leaves us in no manner of doubt as to the type of character which it is hoped to turn out at the place with the soul-stirring and epoch-making name. Here is the idyllic picture which he painted for his hearers: 'By and by, one of them (the girls) would be appointed to a small town in the North Island. The first week a friend would visit her, saying, "You are a Presbyterian. The Presbyterian Church is very small here. All the best people go past it." And she would answer, "Shall such a one as I flee? I will go

to my own church, though it be no bigger than a buggy shed." Later on, some Roman Catholic gentleman would ask another of them in marriage. He would say, "There is only one church. We must not be married by Mr. Davies or in Knox Church. We must be married in the Roman Catholic Church and by the priest." And she would look him fair in the face and answer, "I will rather die a maid. I was bred, sir, at Langside." And he, knowing of course all about Langside and the Regent Moray, would feel ruefully for his hat, and flee the field.

*

In spite of the hard fate which awaits the 'Roman Catholic gentleman' who dares to make advances to a Langside maid, and in spite of the fact that it is in flat violation of the Bible League's declaration of loyalty to the national system and of its professed repudiation of denominationalism, we welcome this inauguration on the part of the Presbyterian body of a frankly denominational educational policy. It is at least a partial affirmation of the principle for which Catholics have in the past contended, still contend, and always will contend—that for Christians the true ideal in education is schools permeated through and through with a religious atmosphere. This movement of Presbyterians towards denominationalism is a sign of the times; and it will not end with the building of a couple of secondary colleges for girls. As the Lady Principal of the Havelock North institution remarks in a letter published in the *Outlook*: 'I feel that the founding of Iona is a beginning whose importance we cannot over-estimate, and that Mr. Campbell and Mr. Mason Chambers were doing "wiselier than they knew" when they gave their gifts.'

Notes

The Social Study Scheme

Taumarunui Catholic Federation has the credit of being the first in the field to take up the social study scheme as a Federation. The secretary writes that 'at a meeting of the Federation held on the 24th ult. it was unanimously decided to fall in with the proposal contained in the *Tablet* leader of September 18.' The Federation will present at least half a dozen candidates; and when the scheme is properly launched it is expected that more will come forward. Taihape has also taken the matter up as a parish; and the secretary of the Parish Committee writes that even in this somewhat small parish four candidates have been secured. In regard to the matter of the text-books, a Christchurch candidate writes to make a sensible suggestion. 'As you are no doubt aware,' he says, 'we in New Zealand are somewhat handicapped by the time lost in getting the books. By the time you get the syllabus and the books arrive it will probably be January. By that time the students at Home will have been halfway through the course. If it should be anything like fairly well taken up here this year, do you think it would be possible next year to have some of the books required for the 1915 exam. sent out directly they are ready without waiting for the syllabus to come out, and then to send Home?' In reply we have only to say that such a course would be quite feasible, and will be adopted. We may add that the first year's course, though extremely valuable, is not a very heavy one; and if our New Zealand candidates get a clear six months' run at the books we are confident that they will give a good account of themselves.

The 'Catholic Encyclopedia' Company

We have been asked by the Managing Editor of the *Catholic Encyclopedia* to publish the following interesting statement as to the further intentions of the promoters of that enterprise. 'The *Encyclopedia* Press, Incorporated, is the name which the publishers of the *Catholic Encyclopedia* have adopted in place of the Robert Appleton Company, the name under

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which they were incorporated in 1905 for the special purpose of publishing the *Encyclopedia*. The new name has been chosen to do away with the confusion that had gradually arisen between the former name and that of the older house of D. Appleton and Co. When the *Catholic Encyclopedia* was started, as there was no Catholic publishing house ready to undertake its publication, a special company was formed for this purpose. This company was always a distinct corporation, entirely independent of any other house, with its own capital, officers, and Board of Directors consisting of men prominent in Catholic affairs. It was named Robert Appleton Co. because two members of the Appleton family, who had formerly been partners in the D. Appleton Company, but who had retired from the same, offered their services for the purpose of publishing the *Catholic Encyclopedia*, one as manager and the other as superintendent of the works. As their name was well-known in the publishing world there was no reason why it should not be used for the name of the new Company.

Gradually, however, confusion arose between the names of the two Appleton companies, so that the Editors and Directors of the *Encyclopedia* decided that it was advisable to change the name. In choosing their new title, The *Encyclopedia* Press, they have chosen one that suits the character of the publication already completed, whilst it will also be suitable for other similar publications which they are urged on all sides to undertake. This change of name does not mean that the company itself will be changed in any sense; the Directors, Officers, the Board of Editors, the administration and the policy of the company will remain the same. Conde B. Pallen is President of the *Encyclopedia* Press; Arthur Kenedy, Vice-President and Treasurer; Walter Magee, Assistant Treasurer and Secretary. The Directors of the company are the Editors: Charles G. Herbermann, Edward A. Pace, Conde B. Pallen, Thomas J. Shahan, John J. Wynne, and Arthur Kenedy, Robert Appleton, John D. Crimmins, Edward Eyre, Eugene A. Philbin, Andrew J. Shipman, Charles W. Sloane, Thomas F. Woodlock.

DIocese OF DUNEDIN

The Very Rev. Father Roche, C.S.S.R., returned to Wellington on Tuesday.

Rev. Father Tuohy, C.S.S.R., is engaged this week in Lawrence, where he is conducting a retreat for the Children of Mary.

On Wednesday, the ladies in charge of the St. Vincent de Paul stall at the bazaar held a gift evening in St. Joseph's Hall, when a number of useful and ornamental articles were presented by friends.

Among the children who will participate in the outing to Lawrence to-day, Daffodil Day, kindly and generously provided by Messrs. Simpson and Hart, will be a number from the St. Vincent de Paul Orphanage, South Dunedin.

The devotion of the Forty Hours' Adoration will commence at St. Patrick's Basilica, South Dunedin, on Friday morning, when a *Missa Cantata* will be celebrated at 7 o'clock. Mass will also be celebrated on Saturday morning, and there will be Solemn High Mass at 11 o'clock on Sunday, when the sermon will be preached by Rev. Father Buckley. Rev. Father Coffey, Adm., will preach on Sunday evening.

The devotion of the Forty Hours' Adoration began in St. Joseph's Cathedral on Friday morning with the celebration of Solemn High Mass at nine o'clock, at which his Lordship Bishop Verdon presided. Rev. Father Buckley was celebrant, Rev. Father Corcoran deacon, Rev. Father Kavanagh subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. In the evening there were devotions, sermon by the Rev. Father Coffey, and Benediction of the Blessed Sacra-

ment. On Saturday morning the *Missa Pro Pace* was celebrated by Rev. Father Buckley, and in the evening there was Benediction of the Blessed Sacrament. His Lordship the Bishop presided at Solemn High Mass at eleven o'clock on Sunday. Rev. Father Buckley was celebrant, Rev. Father Kavanagh deacon, Rev. B. Kaveney (Holy Cross College) subdeacon, and Rev. Father Corcoran master of ceremonies. The occasional discourse was preached by the Very Rev. Father Roche, C.S.S.R., who also preached at Vespers. In the evening after Vespers there was a procession of the Blessed Sacrament in which the parish sodalities took part. The ceremonies were brought to a close with Benediction of the Blessed Sacrament. At three o'clock on Sunday afternoon the usual procession in connection with the Feast of the Holy Rosary took place from St. Joseph's School to the Cathedral. The procession left the school in the following order: Altar boys, pupils of the Christian Brothers' School, students of St. Dominic's College, pupils of St. Joseph's School, and Children of Mary in regalia with their banners. The school children also carried banners. The procession was a pretty sight. On arriving at the Cathedral the Rosary was recited. During the Forty Hours' Adoration large numbers approached the Holy Table, this being especially the case at the early Masses on Sunday.

THE CHRISTIAN BROTHERS' SCHOOL BAZAAR

It is now thirty-seven years since the Christian Brothers came to Dunedin, and during that time they have made a name for themselves, as they have done in every part of the world where they have established schools, as successful teachers. Their work here, although carried on under many drawbacks, has been eminently successful, and if we want to see the results we have only to look around, and see how many of their old pupils occupy leading positions in the professions, in business, and in public life—a credit to their devoted teachers, to themselves, and the Catholic community. The Brothers have carried on their work under many difficulties, still these have not in anyway interfered with the thoroughness of the education imparted to their pupils. But now the time has come—in fact it came many years ago but the conditions were not favorable—for providing a suitable school building, and the unanimity and enthusiasm with which the proposal has been taken up, show that the Catholics of Dunedin, as well as friends in other parts of the diocese, are determined that this long-felt want will be supplied in the near future. To assist in this object, the ladies of the city and suburbs have been engaged for some months in preparing for the bazaar, which will be opened in His Majesty's Theatre on Monday evening. The result of that undertaking will be, it is hoped, the erection of a fully equipped and up-to-date school in every way worthy of Dunedin, and of the self-sacrificing Brothers who have done, and are doing, so much for Catholic education.

In all there will be eight stalls—Italy (Mrs. Shiel), India (Children of Mary—Miss Rodgers), Ireland (Mrs. Marlow), Japan (Miss Staunton), Spain (Mesdames Sweeney, Duffy, Street, and Moloney), Great Britain (Mesdames Hungerford, Rossbotham, and Lynch), America (Mrs. Jackson), Old Boys' Emporium (committee)—and a number of side shows. The stock of varied goods will make the most attractive display ever seen at a similar carnival in Dunedin.

The spectacular display, under the direction of Miss Hamann, will be a feast of color, of intricate evolutions and marches, and of quaint and artistic dances. It is needless to say that the tug-of-war contest will appeal to all who take an interest in physical competitions, and the generous prizes offered have brought forth entries from an unprecedented number of teams.

Everything is now in readiness for the opening ceremony, which will be performed by his Worship the Mayor of Dunedin.

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MUSIC EXAMINATIONS

WELLINGTON.

The results of the examination by Mr. Henry St. George, the representative of Trinity College, London, have now been published, and I am pleased to chronicle the success of pupils taught in our Catholic schools. The following is a list of successful candidates:—

Associate pianists—Victoria Spraggon and Jessie G. Kerr (St. Mary's Convent), Johanna Moroney (Hutt Convent).

Certificated pianists—St. Mary's Convent: Pearl Kean, Eileen Corby, Mary J. McKenny, Olive Kilsby, Blanche May Cutler, Vera W. Taylor; Hutt Convent, Mary Kilgour; Sacred Heart Convent, Kathleen Gieseking.

Senior Honors, piano—Marjorie H. Shepherd (winner of medal presented by Dresden Piano Co.), Gladys M. Mungavin (both of St. Mary's Convent). Pass—Gladys M. Coulter, Teresa Mahony, Mary E. Redican, Lilian Dealy, Effie P. Wright, Hilda Minifie, Zoe M. Grimstone (all of St. Mary's Convent), Jean Mudie (St. Joseph's Convent), Maggie Wildsmith (Otaki Convent).

Intermediate Pass—Dorothy McCormick, Linda Riddell, Bessie Martin, Josephine O'Donnell, Alice Cullen, May Gardner, Florence Outtrim (all of St. Mary's Convent), Alherta Muir, Irene Johnston, Hine-moa McHardie (Otaki Convent), Eileen Boden, Florence Gosling, Pauline Patton (Hutt Convent).

Junior Honors—Frances Kilgour (Hutt Convent) and Agatha Bunney.

Junior Class Singing—Sacred Heart College (honors) and Lower Hutt Convent.

Junior Pass—Alice Hill (singing).

Preparatory Honors—Piano, Florence Bowden (Hutt Convent) and Jack Roche, Doris Hoskins (St. Joseph's Convent, Newtown). Pass—Alice Roche, Mary McGrane, Mary Brennan (all of the Hutt Convent).

First Steps—Piano, Myra Cudly and Elsie Gilkes (of the Hutt Convent), Theo Halpin (St. Mary's Convent), Victor Mewhinney and Philip Hailes (Preparatory College, Seatoun).

OBITUARY

MRS. MARGARET LONERGAN, AUCKLAND.

(From our own correspondent.)

Mrs. Margaret Lonergan, who may well be styled one of the pillars of the Church, passed away on September 26. The deceased, who was for over fifty years a familiar figure at St. Patrick's Cathedral, arrived from Ireland with her parents and family in the ship Westminster in 1842. Eight years subsequently she married the late Mr. Thomas Lonergan, the ceremony being performed at St. Patrick's Cathedral by the Right Rev. Dr. Viard. Thirteen children were born of the marriage, every one of whom has from time to time assisted in Church work in and around Auckland. She leaves many grandchildren and great-grandchildren. The remains were borne to the cemetery by four grandchildren. The burial service was read by Rev. Father Forde. The deceased was one of those fast diminishing stock who brought with them from Ireland an ardent faith, and implanted it in this Dominion at a period when it was almost a wilderness. To her and her associates of that period we to-day are under a debt which it is impossible to repay. Her example and practice will remain with us.—R.I.P.

CATHOLIC MISSION IN PAPUA

We have received the following subscriptions for the Catholic Mission in Papua:—

Anonymous	...	...	...	...	£0 14 0
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Christchurch North

October 6.

The mission, to be preached by the Marist Fathers, will open at St. Mary's on Wednesday, October 8, beginning with the children's mission, which will terminate on the following Sunday, when that for the women will begin. A week's mission for the men will open on Sunday, October 19.

The annual meeting of the St. Mary's branch of the Ladies of Charity was held in Ozanam Lodge on Tuesday evening, September 30, when the election of officers for the ensuing term took place. The following were elected:—President, Miss Morgan; vice-president, Mrs. J. S. Barrett; secretary, Miss L. Johnston; wardrobe-keeper, Miss M. Ryan.

The members of St. Mary's Choir met in Ozanam Lodge on Wednesday evening, October 1, to make a presentation to their late choirmaster, Mr. Corrigan, in recognition of his services of fourteen years. The Very Rev. Dean Hills, S.M., V.G., in making the presentation, which took the form of a purse of sovereigns, said he regretted losing the services of so able a conductor. Mr. Corrigan, in a few words, thanked the donors, and said that owing to professional engagements he was unable to give the choir the attention it required. Mr. A. P. De La Cour was elected to fill the vacancy.

On Rosary Sunday, at St. Mary's Church, 42 children received their First Communion at the 9.30 o'clock Mass. The Very Rev. Dean Hills, S.M., V.G., was celebrant, and gave a short address to the children, in the course of which he exhorted them to be always faithful to the teaching of their holy religion. The children were entertained at breakfast in the school-room after Mass, and in the afternoon they assisted at devotions, during which they renewed their Baptismal vows. Acts of consecration were made to the Sacred Heart, our Blessed Lady, and St. Joseph. The ceremonies concluded with a procession, recitation of the Rosary, and Benediction of the Blessed Sacrament.

HORNBY.

At the 8 o'clock Mass at Hornby on Sunday last, a number of children made their First Communion. The Rev. Father Hoare, S.M., officiated, and after the Gospel addressed the children, reminding them of the great happiness which was theirs that day in being able to receive their Lord in Holy Communion, and impressed on them the necessity of frequent Communion as the best means of preserving that happiness. In the afternoon the Rev. Father again spoke to the children on the promises of Baptism, and concluded by asking them to renew their Baptismal vows, the whole congregation joining in the responses. Benediction of the Blessed Sacrament terminated a day that will be long remembered by the young communicants.

Mr. John McCormack, the notable Irish tenor, possesses a good friend and admirer in William H. Taft, the burly ex-President of the United States. Mr. Taft's admiration for the great tenor is unbounded, and although he is big and short of breath, he will go a long way to hear his friend. Whenever Mr. McCormack was singing in Washington during Mr. Taft's term of office, he was always a welcome guest at the White House, and nothing delighted the President more than to hear the tenor sing 'Molly Bawn,' to him the most beautiful song in the English language. It is rather interesting to note that the last function attended by Mr. Taft, before his term of office had expired, was a concert at which the illustrious Irish artist was advertised to sing. The concert was given by the Rubinstein Club at the Raleigh Theatre, Washington, and the President enjoyed himself immensely, for his good friend 'John,' as he quaintly called him, sang 'Molly Bawn,' 'Kathleen Mavourneen,' and many another memorable air.

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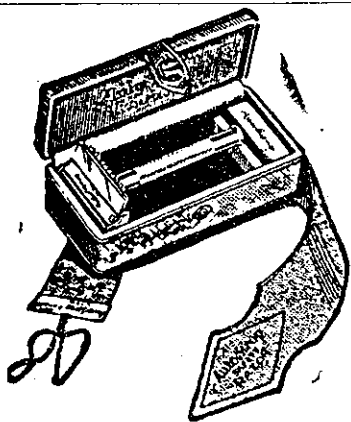
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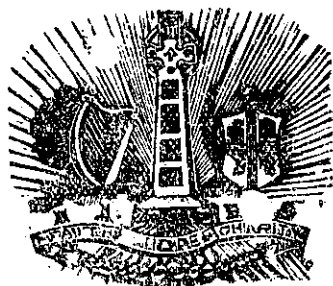
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Irish News

GENERAL.

At Foynes the steamer *Assos* recently embarked four hundred horses for transport to Greece, where they are to be used for military purposes.

It is announced that Messrs. Arthur Guinness, Son, and Co., of Dublin, have acquired 100 acres at the Barton end of Trafford Park, Manchester, for a branch brewery to serve English and Scottish customers.

An immense gathering of people attended at Kilcolman, when the Right Rev. Dr. O'Dwyer, Bishop of Limerick, laid the foundation stone of a new church in honor of St. Colman, the patron of the parish.

The Very Rev. Canon Holohan, Rosbercon, South Kilkenny, celebrated the golden jubilee of his priesthood on August 16, and was the recipient of numerous congratulations and gifts from all over the diocese.

The Hon. J. M. Sullivan, who has been appointed United States Minister to the Dominion of Canada by President Wilson, is a County Kerry man. He is related to Mr. J. Sullivan, M.P., also to Dr. W. Sullivan, Killarney.

A fund has been opened in Macroom, County Cork, for a memorial to the martyred Bishop of Ross, Frater Boetius Egan, who was hanged before Carrigrohid Castle in 1650, for having advised the garrison not to surrender. Canon Murphy of Macroom has recently pointed out a little stone in Aghina Cemetery as marking the grave of the martyred prelate.

In the Chesterfield election one of the Unionist speakers, in assailing Home Rule, said that the priests in Sligo prevented the election of Protestants to public bodies there for nine years. Mr. Dolon, of Chesterfield, immediately wired to the Catholic Bishop in Sligo, and received reply:—'Statement an absolute untruth. No foundation whatever.' The Bishop threatens libel, failing apology from the Tory romancer.

Mr. Redmond gave splendid example to his followers during the past session. The *Freeman* says he never asked a man to do what he was not prepared to do himself, and, except when political fixtures took him out of London, he voted in every single division of the session. Out of 279 divisions last session, Mr. O'Brien voted in 13, Mr. Healy in 12, Mr. Maurice Healy in 7, and Mr. Walsh and Mr. Guiney, O'Brienite luminaries, in 4 divisions and 3 respectively.

The Parliamentary correspondent of the *Manchester Guardian* pays a strong tribute to the fidelity of the Irish members during the past session: 'All through the session, sometimes from the noonday blaze of one day to the dawn of the next, the sentinels of the Home Rule cause have remained in their places or within call, constant witnesses, despite their long spell of self-imposed silence, to the greatness of the task which they have now brought to its last stage but one.'

Very Rev. Canon Morrissey, P.P., Banteer, received several presentations from his flock on the occasion of his golden jubilee. In the course of his reply he said: 'I thank God to be spared to see the original owners of the land, whose possessions were so often confiscated, and for whose extermination so many laws were enacted, once more rooted in the soil, with a home Parliament. Thanks to the great Liberal Party, supported by the unpurchasable, incorruptible Irish members, under the leadership of Mr. J. E. Redmond.'

His Eminence Cardinal Logue solemnly blessed and laid the foundation stone of the new Catholic church to be erected at Pomeroy. There was a very large attendance of clergy from the archdiocese of Armagh. At the collection for the new church, his Eminence subscribed £20, and the other sums subscribed amounted to over £258. The people of the town, Father McDonald said, had already given more than they had promised, and were now giving fresh subscriptions, while he had received generous aid from eminent New Yorkers.

PRAISE FOR THE IRISH PARTY.

Truth, the great English weekly, is no less brilliant and influential now than when its founder, the late Mr. Henry Labouchere, a true friend of Ireland, was its editor. In a recent issue it had the following tribute to the Irish Party: 'The Nationalist Party retire to their native heath at the end of the session, the admired of all Parliamentary beholders. The amazing regularity of their attendance, their instinctive knowledge of a "snap" in prospect, and their impregnable party discipline have made them the respective joy and despair of Mr. Illingworth and Mr. Pike Pease. The honors of Parliamentary warfare are certainly theirs.'

THE CARSON COMEDY.

In the course of a humorous sketch of Sir Edward Carson, as leader of the Ulster rebels, London *Truth* says:—The mischief with Carson has been from the beginning that he has failed to get himself hated. Millions of people would like to murder Lloyd George—who bothers about old Carson? It is very hard on him that he should be so popular, and if I could do anything to stir up the required animus against him, nothing would give me greater pleasure. People are fond of Carson because he is such a typical Irishman. Redmond and Devlin are more or less Anglicised, and under Home Rule they will turn Ireland into a kind of annexe to Sussex. But in Carson you have not only the brogue but the very essence of the national spirit that has made the Ancient Order of Hibernians what it is. Carson's whole case is that we English do not appreciate his native land. His accusation against Redmond is that Redmond is too friendly with the British Government. If Redmond goes to Windsor and wears gold lace, Carson will see to it that Ulster at any rate preserves the separatist tradition which was immortalised by patriots like Parnell and by the Invincibles. Carson clings to the drum and brass band, the flags and processions, the annual rioting, and the pugnacious prayer meetings, which remind him of times he had when he was a boy. The thought of Ireland being smoothed out like velvet by that model of old-fashioned Toryism the hon. and learned member for Waterford is intolerable.

Yet no one knows better than Carson that the linen lords of Belfast do not want a provisional Government. Covenanters have at times faced sudden death, but this slow mortification by loss of orders from the South and West—this dwindling of dividends—is heartrending to the Presbyterian conscience. Carson's speeches always give me the impression of having been first submitted to his solicitors. His is a limited liability rebellion. He firmly plants his toe as near to the line as makes the difference, but not an inch further. Like the Seven Bishops, he wants to get himself prosecuted, but under circumstances where acquittal is certain, which, he thinks, would put the Government in an awkward position. His difficulty at the moment is that he must keep on with the thunder without the other fun commencing. The audience shouts encore, but Carson looks in vain for the Adelphi policeman to take up the cue. Week by week his threats receive less notice in the press, for whereso much is said news editors ask that something should begin to happen. The Ulster Republic may be a great peril, but at present it is not even paying its own old-age pensions. Indeed, Carson himself is no longer an extremist. The days are over when he chivied his political opponents into jail for making Home Rule speeches, and he is now the friend of Catholic Universities.

DEATH OF A COUNTY DOWN PRIEST.

In the North of Ireland general regret is felt at the death of Very Rev. Murtagh Hamill, P.P., Kilkeel, County Down, which took place in the Mater Hospital, Belfast, on August 18. Father Hamill was one of the senior priests of the diocese of Down and Connor, and though he had labored zealously for more than forty years in the service of the Church, still he had always been a man of physique so robust and health so vigorous that the news of his death came as



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a shock even to those who knew him best. Father Hamill was born at Crosskeys, in the parish of Duneeane, in the year 1846, and is a younger brother of the Very Rev. James Hamill, P.P., Whitehouse, the venerated senior priest and Vicar-General of the diocese. He pursued his earlier studies at St. Malachy's College, Belfast. He entered the class of First Year's Philosophy in Maynooth College on January 15, 1869, and was ordained in Maynooth by Dr. Lynch, Bishop of Kildare, on May 30, 1871. After ministering in many parishes of the diocese he was appointed in 1906 pastor of Kilkeel, where he was greatly esteemed. During his seven years in Kilkeel Father Hamill labored in season and out of season for the welfare of his flock. Quite recently he had been engaged in various works for the improvement of the churches in his parish, and had brought these works to a successful conclusion. He erected three beautiful altars in the rural church at Atticoll, and added a belfry and bell to the church; renovated and decorated the interior of St. Colman's, the parish church at Mass Forth, Kilkeel; and completed the tower of this same church and erected therein a beautiful bell, the tones of which he was not destined long to hear.

THE DERRY RIOTS.

Commenting upon the Derry riots, the *Westminster Gazette* states:—Ireland may be a place where things happen differently, but it really cannot be as topsyturvy as the *Times* would have us believe. A correspondent of that journal thinks that the Constabulary has almost exhausted its usefulness, and in Derry has failed in its duty. He tells of the Protestant 'prentice boys' procession which 'did, undoubtedly, before being attacked, display a certain amount of bravado.' 'It was firing revolver shots in the air and playing party tunes long before it had reached Waterloo square, where the first disturbance took place.' Now, we put it to ourselves, what would be the duty of the police in London if a procession of unemployed, say, began to fire revolver shots in the Strand? The police would have, as quickly as possible, to break up the procession and capture the people with revolvers. Transfer the scene to Ireland, and what does the *Times* tell us? 'The police failed in their first duty, which was to protect the processionists against assault.' 'If, in a place like Derry, party processions of this kind are to be allowed at all, the rowdies on the opposite side must be hemmed into their own quarters.' When the law is broken in Ireland the argument seems to be, you must not arrest the law-breaker, but you must devote all your energies to holding down the man who is threatened by the revolver of the law-breaker.

CENTENARY OF A CHURCH.

August 17, the centenary of the opening of the parochial Church of St. Mary's, Westport, was celebrated with great and impressive solemnity. The occasion was one of very exceptional interest, and must ever remain a memorable day in the annals of Catholicity in the great archdiocese. As the eloquent preacher of the day, the Most Rev. Dr. Higgins, pointed out, it was not to be wondered at that at this unique event in the history of their church, the Catholic people of Westport should have made such special efforts to beautify and adorn the holy edifice, which a hundred years after its foundation stands to-day as firm and solid and substantial as when first dedicated to the worship of God. It was to the zeal of the Most Rev. Oliver Kelly in 1813, then the administrator, of the parish, and subsequently Archbishop, that they owed this church, of which the people of Westport had always been so justly proud. His Lordship dwelt upon the fact that if the church could speak it could tell them of the extraordinary progress the Catholic religion had made during these 100 years. The church has recently undergone extensive improvements, and the sacred edifice is now one of the most perfectly equipped in the country.

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People We Hear About

Colonel Cody, the famous aeronaut, who was killed recently, though himself a native of Texas, was the son of an Irishman, as indeed his name would imply. He was related to the older Colonel Cody, more popularly known as 'Buffalo Bill.'

One of the candidates for the Mayoralty of New York is Mr. P. Mitchel, the son of John Mitchel, the famous Irish patriot and historian. Mr. Mitchel is already Collector of Customs in New York. Another candidate is Mr. James O'Gorman, who represents New York in the U.S. Senate.

The Most Rev. Dr. Dunne, Archbishop of Brisbane, as well as his Coadjutor, Archbishop Duhig, celebrated their birthday anniversaries last month. His Grace Archbishop Dunne was born on September 5, 1830, at Clonmel, and is therefore in his 84th year. Archbishop Duhig was born in Drumcolloher, Limerick, on September 2, 1871, so that his Grace is now in his 43rd year.

The village of Pitthem, in Belgium, is about to erect a monument to one of the most remarkable of the Jesuit missionaries, Father Ferdinand Verbiest, who went out to China in 1667. Father Verbiest constructed some remarkable astronomical instruments, which were used in the Pekin Observatory until the time of the Boxer Rebellion, when they were removed by the Germans to Berlin.

Father Bernard Vaughan (says the *Freeman's Journal*) is one of the best-known priests in England at the present day. Born at Courtfield in 1847—a memorable year in the sad history of Ireland—he was the twelfth of fourteen children—eight boys and six girls. Of the former six became priests, including the late Cardinal Vaughan. As a preacher Father Vaughan has attracted to his sermons and addresses in various parts of Europe all sorts and conditions of men. In Dublin he is probably best known in connection with the several addresses he has delivered in the city from time time to time in aid of charitable and philanthropic movements.

The Very Rev. Thomas Esser, O.P., who for more than fifteen years has been Secretary to the Sacred Congregation of the Index, was recently on a visit to the United States. Father Esser is one of the most scholarly Dominicans in the world. For several years he was professor of philosophy at Maynooth College. He also taught philosophy and theology at Vienna and at the University of Fribourg, Switzerland. For five years he taught canon law in the Eternal City. The present Apostolic Delegate to the United States was his pupil. Father Esser is one of the best linguists in Rome, his knowledge of languages being practically necessary for his office of Secretary to the Index.

Miss Emily Henrietta Hickey, who was recently decorated by the Pope with the gold cross, 'Pro Ecclesia et Pontifice,' is an Irish lady, the daughter of the late Rev. Canon Hickey, Protestant rector of Enniscorthy, Co. Wexford, her grandfather being the Rev. Mr. Hickey, rector of Mulrankin, who wrote a popular series of handbooks for farmers under the *nom de plume* of 'Martin Doyle.' Miss Hickey joined the Catholic Church some seven years ago, and has devoted herself since to Catholic social and philanthropic work. One of her first volumes since she became a Catholic, *Thoughts for Creedless Women*, has been the means of attracting more than one of her scholarly friends to join the Catholic Church. Miss Hickey holds Cambridge University first-class honors, and has published more than a dozen volumes.

Lord Stafford, who took his seat in the House of Lords recently, has not been in any hurry to exercise his privilege as a hereditary legislator. It is twenty-one years now since he succeeded to the title on the death of his brother. His Lordship, who is in his eightieth year, is a Catholic.

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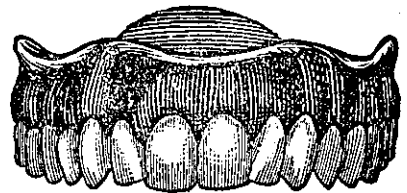
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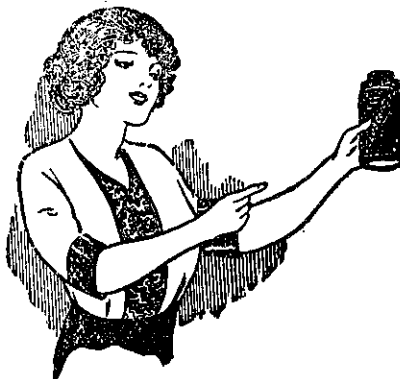
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CHRISTCHURCH CATHOLIC CLUB

ANNUAL MEETING

(From our own correspondent.)

The thirteenth annual meeting of the Christchurch Catholic Club was held on last Saturday evening in the clubrooms, Wiltshire Buildings, High street. The president (Mr. F. Rowe) was in the chair, and about twenty members were present. After the minutes of the previous annual meeting were read and confirmed, the president read the annual report, which was as follows:—

In presenting the annual report and balance sheet, members have every reason to feel satisfied with the position of the club in this, the thirteenth year of its existence. The financial position is entirely satisfactory, there being a balance of assets over liabilities of £173 12s 5d, and this after writing off the heavy item of £8 9s 3d for depreciation. The credit balance for the year just closed stands at £20 6s 1d, which is very satisfactory when it is remembered that the year began with a slight debit. The membership shows 93 financial members, and owing to the large number who through removal, etc., left the club during the past season, this must be considered very satisfactory. Ten new members were admitted during the year, and the prospects of increased membership are very bright. Your committee felt that owing to the forthcoming bazaar, and the large amount of work that alone would entail, they were not justified in organising the usual number of winter entertainments. However, those functions that were held proved thoroughly enjoyable. During the month of May the H.M.S. New Zealand arrived in Lyttelton, and, acting on the advice of the Federated Executive, your committee made arrangements with Captain Halsey to entertain the Catholic officers and men at a smoke concert on Monday, May 19. The patron of the club (Sir George Clifford) presided. Members are to be sincerely congratulated on the great success of this unique function, your club being, with Wellington, the only Catholic body throughout New Zealand to entertain the members of the battleship. The speeches on that evening were of a very high order, and Sir George Clifford, in his address of welcome, was particularly happy in his remarks. Your late president (Mr. E. T. Harper) was tendered a farewell evening and made the recipient of several very nice presents on behalf of members on the occasion of his departure for England. At Easter the annual conference of Federated Catholic Clubs was held in your rooms, the conference being a most successful one. At its conclusion a series of debating, tennis, and billiard tournaments was held for the shield. After a most closely contested series Greymouth were successful, beating your representatives by half a point. We sincerely congratulate the Coast representatives on their splendid win. Dr. Hight, of Canterbury College, very kindly acted as judge in the debates, and both the Federation and your committee desire to express sincere thanks to our worthy vice-president for his kindness. The concluding function of the season was a most enjoyable social evening tendered to our lady friends for many kindnesses received, and we again take the opportunity of expressing thanks for past favors. The club has every reason to be very thankful to its many patrons and friends for their generous support, particularly the following: Very Rev. Chancellor Price, Rev. Father O'Boyle (chaplain), Sir George Clifford, Messrs. H. H. Loughnan, B. F. Darby, E. T. Harper, Miss R. White, Drs. O'Brien and Morkane, and many others. During the year Dr. Hight, of Canterbury College, was elected a vice-president. The work done by Mr. E. L. McKeon must not be overlooked. The position of secretary is an arduous one, entailing much time, and our thanks are due to him for keeping the club together, maintaining its financial standing, and generously contributing to club funds competition winnings. During the year your late secretary, Mr. Geo. Dobbs, gave most valuable assistance in keeping the club's books. We wish to place on record our hearty appreciation of

his generous services. Mr. Frank O'Connell proved himself invaluable as an able and willing assistant secretary. Mr. Percy Augarde has more than earned our thanks as musical accompanist. The *Tablet*, *Times*, and *Press* have as usual courteously published our club fixtures. We also wish to thank Mr. James Ainger for acting in the capacity of hon. auditor.

Mr. E. L. McKeon (secretary) presented the balance sheet, which showed that the receipts for the year amounted to £67 4s 5d, the principal items being—Subscriptions, £48 6s; billiard takings, £12 18s 9d. The principal items of expenditure were—Rent, £20; salaries, £7; gas, £7 2s 9d; leaving cash in hands of secretary and treasurer, £20 6s 1d. The excess of assets over liabilities was £173 12s 5d, including furniture valued at £130 7s 6d.

On the motion of Mr. J. R. Hayward, seconded by Mr. G. Dobbs, the report and balance sheet were unanimously adopted. Speaking to the motion, Mr. Dobbs commented on the apparent decline of the literary and debating elements of the club, and recommended to the attention of the incoming executive committee a resumption of what, in the past, was one of the club's strong features. In view of the falling off in revenue as indicated in connection with the billiard table, Mr. Dobbs advocated a renewal of the billiard tournaments.

Mr. Rowe said he was distinctly optimistic regarding the future of the club. He advocated the promotion of larger gatherings in one or other of the city halls, affording accommodation not possible in their own club premises. This, he contended, was justified by recent experiences. Mr. Rowe agreed that there was more profit, educationally, in debates than in any other feature of club work, and although not prominent of late, the report showed that many other functions had been carried out, showing how useful an institution the club was as a centre, available and accessible, when occasion arose, for Catholic social events.

His Lordship Bishop Grimes, and Sir George Clifford, Bart., are patrons of the club, and the following officers were elected for the ensuing year:—President, Mr. F. Rowe (unopposed); honorary vice-presidents—Dr. A. O'Brien, Dr. C. Morkane, Professor Hight, Messrs. M. Donnelly, H. H. Loughnan, C. L. Clifford, P. F. Darby, M. Nolan, E. T. Harper, and A. J. O'Malley; active vice-presidents—Messrs. J. R. Hayward, E. L. McKeon, and P. McNamara; treasurer, Mr. W. Hayward, jun.; secretary, Mr. L. Madden; executive committee—Messrs. J. McNamara, B. O'Connor, J. Cronin, B. Murphy, and J. Devenport; honorary auditor, Mr. J. Ainger. By existing appointment the Rev. Father O'Boyle is spiritual director, and Mr. Rowe undertook to act as librarian. A vote of thanks was passed to outgoing officers and members of the executive committee.

OBITUARY

MR. MARTIN SALTER, MANSFORD TOWN.

On Thursday, September 11, there passed away at his residence, Mansford Town, Port Chalmers, Mr. Martin Salter, in his sixty-ninth year. Mr. Salter was born in the County Kilkenny, and was the youngest son of the late Sergeant James Salter (Royal Irish Constabulary). Mr. Salter came out to Victoria when very young, and, with his mother and others of the family, resided in Geelong until he left for Port Chalmers in 1861, and on arrival here went up to the gold-fields, where he stayed for about two years. He then returned to Victoria, where he married, and left again for Port Chalmers. On arrival he settled in Portobello, and followed the occupation of lightering, which at that time was in full swing. Eventually he removed to Mansford Town, where he continued to reside till the time of his death. A just, upright, and honest man, he had the respect of the whole population of the Port, where he brought up a family of thirteen, all of whom are alive, except one son, whom he lost during the late South African war. Mr. Salter was predeceased by his wife some years ago, and had since resided with his youngest daughter, Mrs. W. Wood, of Mansford Town.—R.I.P.

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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.

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WANGANUI

VISIT OF ARCHBISHOP O'SHEA.

(By telegraph, from our own correspondent.)

October 3.

The parish of Wanganui was *en fete* on Sunday, September 29, on the occasion of the first official visit of his Grace Archbishop O'Shea. The day's ceremonies commenced with Mass at 7.30 o'clock, his Grace being celebrant. Large numbers received Holy Communion. The Sacrament of Confirmation was administered at 3 p.m., the church being crowded with a large congregation, which listened attentively to the instruction delivered by his Grace. There were 112 candidates confirmed, including 30 adults, most of the latter being converts. Advantage was taken of the opportunity to present to his Grace on the occasion of his first official visit to the parish, since his consecration, a beautifully illuminated address from the parishioners, containing views of the old and new convents and presbyteries and present church.

Very Rev. Dean Holley, in his introductory remarks, dwelt on the large share his Grace had had in shaping the material progress of the parish.

The address, which was read by Mr. Thomas Lloyd, was as follows:—

'May it please your Grace,—On this, the occasion of your first visit to us after your elevation to the episcopate, we, the laity of Wanganui, desire to offer you our most hearty congratulations. For the past six years, as Vicar-General, and on occasions as Administrator, you have been associated with his Grace Archbishop Redwood in the government of the archdiocese, and in appointing you Coadjutor-Archbishop, the Holy See has paid a fitting tribute to your zeal and ability. That the Holy Father should have called one of our native-trained clergy to such a high dignity is a matter of

which we, as New Zealanders, may justly feel proud. You have ever devoted yourself to the advancement of the spiritual and temporal interests of your people. In the promotion of Catholic education you have taken an active and intelligent part, and in our own parish of Wanganui we see evidence of your zeal in the beautiful convent on St. John's Hill. Realising that unity is strength, you have lent your able assistance in forming the Catholic Federation, an organisation which bids fair to confer great benefits on the Catholic people. Catholic societies, too, which play so important a part in the life of the Catholic Church, have always had your fostering care.

In conclusion, we pray that Almighty God may, in His mercy, grant you health and strength to labor for many years in the promotion of our holy religion in this archdiocese.

Signed, on behalf of the Catholics of Wanganui—J. R. Holley, S.M., E. Wilson, D. Gellatley, J. Dempsey, W. McTubbs, T. Lloyd, J. O'Leary, F. Gaffaney, D. Cullinane, E. O'Meara (president of the Particular Council, St. Vincent de Paul Society), J. Carmody (president, St. Mary's Conference, St. Vincent de Paul Society), C. O'Leary (president St. Joseph's Conference, St. Vincent de Paul Society), S. Meehan (president, Ladies' Auxiliary Conference), A. Fitzgerald (president, Hibernian Society), M. Kennedy (president, Children of Mary).'

His Grace cordially thanked the parishioners for their address, and referred to educational matters, and the urgent demand of the times for the support of the Catholic Federation. He also referred to the great asset which the Avenue property was to the parish, enabling it to carry out with perfect financial safety necessary works.

At the evening devotions the church was again crowded, when his Grace delivered an eloquent discourse on 'Christ and His Church.'

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Intercolonial

Mr. John McCormack, the famous Irish tenor, was welcomed in Brisbane by the Queensland Irish Association.

Mother Gabriel Hayes, Superioress of the Ursuline Nuns at Armidale, died at the convent there on September 22. Though she had been ailing for some time, the illness which caused her death attacked her only on September 15. She was the first Australian to enter the Ursuline Order, of which she has been Superioress at Armidale—the only community in New South Wales—for the past two years. She was in the 38th year of her age, and the 20th of her religious life.

The Coadjutor-Archbishop of Melbourne was accorded a civic reception at the City Hall, Ballarat, by the Mayor of the city (Cr. Brokenshire), on the occasion of his first visit to Ballarat. He was accompanied by the Archbishop of Melbourne, their Lordships Dr. Reville (Bishop of Bendigo), Dr. Higgins (Bishop of Ballarat), and a number of clergymen. In the party also was a representative assemblage of the Catholic laity of Ballarat and adjoining parishes, together with the ex-Mayor (Cr. Croker), and others representing Protestant denominations.

The late Mr. T. G. Macarthy, of Wellington, New Zealand, was a former resident of Geelong, Victoria (says an Australian exchange). In his will he stipulated that £1000 was to be divided among Geelong charities. A cheque for that amount has reached the Mayor of Geelong, who has distributed it as follows:—Geelong Hospital, £300; St. Augustine's Orphanage, Geelong, Protestant Orphanage, St. Catherine's Orphanage,

Ladies' Benevolent Association, St. Vincent de Paul Society, District Nursing Society, and Geelong City Mission, £100 each.

On September 24 a large and representative deputation, representing the Catholic Federation, waited on the Premier of Victoria to place before him the resolutions which were carried at the monster public meeting held in the Town Hall, Melbourne, on August 10. Mr. F. E. O'Connell, president of the Federation, in addressing the Premier, said that the deputation represented 350,000 Catholics, and they looked to the Government for some relief from the present unjust educational burden. Dr. A. L. Kenny, C.S., K.S.G., pointed out that for forty years Catholics had borne a double educational tax, and in 1905 and 1910 additional burdens were placed upon their shoulders by the Registration of Teachers Act and by the Amending Education Act. Catholics, who were 22 per cent. of the population, were not amongst the richest classes. Moreover, they were called upon to give their Catholic teachers a higher standard of efficiency than was required by the State school teachers. Catholic schools were thus made a part of the State system. The Director of Education had admitted that 190 teachers who would not be permitted to teach in Catholic schools, on the ground of their want of full qualifications, were employed in the State schools. In the archdiocese of Melbourne alone, in 1912, there were 24,463 children on the rolls of the Catholic schools, the sum of £31,631 had been expended on new schools for the same period, and on repairs, £3920; on maintenance, £30,220. From 1890 to 1912 new schools cost £165,000, the sum of £27,500 was spent on repairs, and on maintenance £457,000 was expended.

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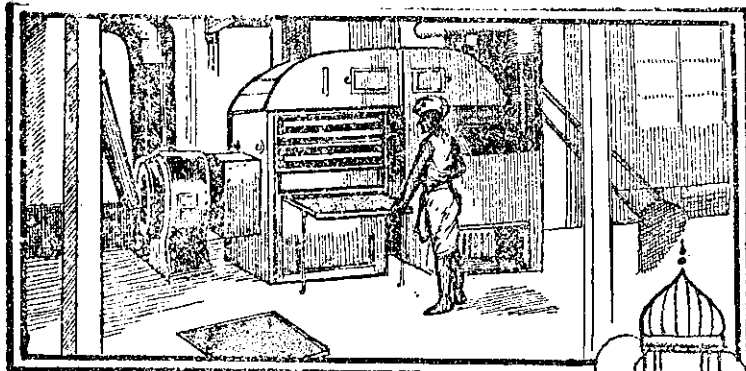
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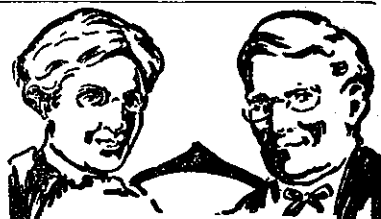
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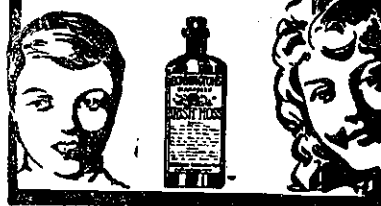


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WALLPAPERS

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Wakefield

(From an occasional correspondent.)

The week ended, September 21, will long be remembered by the Catholics of Wakefield and district, for on that date there concluded the most successful mission that has ever been conducted here. At the request of the congregation our worthy parish priest undertook to preach a mission here. Every morning and evening our people gathered from far and near to hear the able and eloquent pastor, and be instructed by him in the beautiful mysteries of our holy religion. The opportunities offered by the mission were gladly taken advantage of, and out of an adult population of about 130 persons and 60 children, only a very few indeed neglected the opportunity offered. On last Sunday, 120 persons received Holy Communion, this being a most edifying and touching sight, and a fitting tribute to the earnestness of the missionary. The ladies of the congregation had provided breakfast, and invited every member of the congregation to partake of their hospitality in a large marquee very kindly lent for the occasion by Mr. H. J. Harris.

After full justice had been done to the many good things provided, Father Ainsworth returned most heartfelt thanks to his people for the very loyal and practical way in which they had attended the mission. He specially thanked all those who had assisted him to make the house to house visitation right through this district.

Mr. E. S. Hoult, on behalf of the congregation, thanked the ladies who had been instrumental in providing the breakfast. Mr. McBride, on behalf of the committee and congregation, thanked the Rev. Father for his very great kindness in coming to preach a mission amongst them. Thus passed the most eventful day ever spent by the local Catholics as a body. The mission was brought to a close by the renewal of Baptismal vows, Rosary, and Benediction of the Blessed Sacrament.

Remuera

(From our own correspondent.)

Last Sunday being the fourth Sunday of the month was observed as the general Communion day for the children of the parish. Some fifty children were present at the first Mass, and received Holy Communion in a body. A number of Latin and English hymns were rendered in a most devotional manner by the children. The celebrant of the 11 o'clock Mass delivered an important discourse upon religion in the home, during the course of which parents were reminded of the three influences that unite to make a good child, and develop him into a good man—viz., the Church, the school, and the home. The preacher pointed out that of these three the home is the most important, and further, that in nine cases out of ten all the work of the Church and the school, the priests and the nuns, is all so much beating the air unless there is the good influence of good example and practical religion in the home-life of the child. The work done in the Catholic schools must be backed up by the support and confirmation, which only the lives and examples of parents can give. But the Church, the school, and the home taken together form a kind of trinity that makes the unity of a Christian life. In conclusion, the speaker reminded parents that they were placed over their children by God, and that God never placed children over their parents, consequently parents should instil into the minds of their children a wholesome regard for, and appreciation of, the Fourth Commandment of God. In most cases this can be done by moral suasion, but where that fails parents should not scruple to resort to physical methods.

Onehunga

(From our own correspondent.)

The quarterly Communion of the Onehunga branch of the H.A.C.B. Society took place on Sunday last,

when there was a large muster of Hibernians. The Very Rev. Dean Mahoney paid a high tribute of praise to the society, and complimented it on the splendid work it is doing for the Church in New Zealand. He urged all parents to see that their sons joined the juvenile branch as soon as they became of age, thus early securing for them the great spiritual and temporal benefits offered by the society. It is the intention of the local branch to hold a big Hibernian Sunday in Onehunga at the end of the next quarter, when they hope to arrange for a combined muster of the Auckland, Otahuhu, and Onehunga branches at Holy Communion, to be followed by a breakfast, and a sermon on Hibernianism at the 10 o'clock Mass, at which the members will be present in regalia.

A grand Michaelmas fair was opened in St. Mary's Hall on last Monday evening by his Worship the Mayor (Mr. John Rowe). The proceeds, which are for the parish funds, are steadily flowing in, in response to the appeals of daintily attired maidens who seem to possess a charm for extracting coins from the pockets of mere men. The fair will continue for a week.

The pupils and ex-pupils of the Convent Schools are busy preparing for the annual entertainment, when the charming operetta 'Cinderella' will be staged.

Lyttelton

(From an occasional correspondent.)

A impressive ceremony took place in the convent chapel of the Sisters of Mercy, Lyttelton, on September 24 (Feast of our Lady of Mercy), when two young ladies received the holy habit, Miss Nellie O'Connor (in religion Sister Mary Bernard), youngest daughter of Mr. and Mrs. Edward O'Connor, of Hokitika, and Miss Winnie Hannan (Sister Stanislaus), of Dunedin. The Very Rev. Dean Hills, S.M., V.G., officiated, and was assisted by Rev. Father Cooney. The occasional sermon was preached by Very Rev. Dean Hills. The music was tastefully rendered by the Sisters' choir. After the ceremony, the friends of the newly received Sisters were entertained at luncheon by the community.

Otaki

Much interest (says the *Otaki Mail*) has been taken in the district in connection with the essay competitions held in connection with the Paraparaumu Horticultural Society's Show. The subject was 'The visit of H.M.S. New Zealand to Wellington,' and special prizes were kindly offered by Mr. F. P. Walkley. There were fourteen competitors. The result was announced at the show on Wednesday evening, September 10, as under: First prize, Rewa Fisher; second, Essie Tompsitt; third, Audrey Mack; h.c., Thomas Hagan (Te Horo) and Dorothy Booth (Otaki). The three first-named are all pupils of the Otaki Convent. The essays were judged by Mr. C. Earle, editor of the *Dominion*, who, in a covering letter to the society, stated that, on the whole, the essays were very creditable. The first prize essay was altogether plainly superior to the others. The expressions of the writer had been clearly expressed, there was evidence of keen observation of the matters that had come under her notice, while the writer had also displayed some originality. It was not easy to pick the others, as five or six were very even. The judge specially mentioned Dorothy Booth's essay as a most ambitious effort, but the writer had attempted a rather higher flight than she had been capable of sustaining. Mr. Earle complimented the writers of practically all the essays on their legible and neat handwriting.

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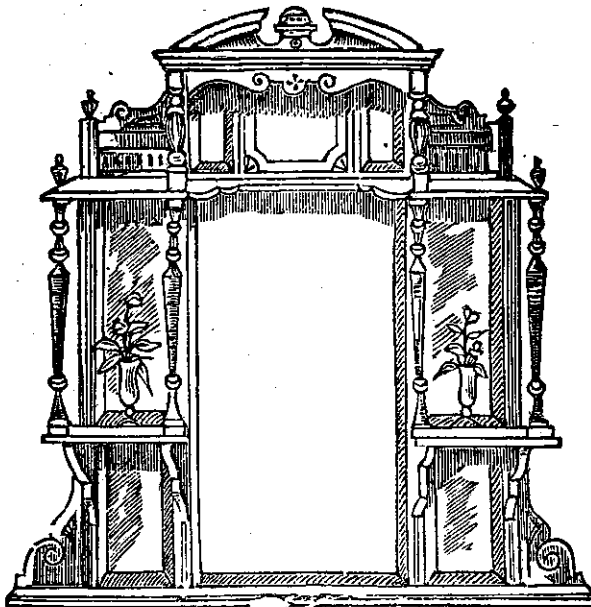
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MUSIC EXAMINATIONS

PONSONBY.

The following are the results of the examinations in the theory of music held under the auspices of Trinity College in Auckland recently. Except where otherwise mentioned, the successful candidates were pupils of St. Mary's Convent High School, Ponsonby:—

Intermediate—Irene McGarry (St. Leo's Academy, Devonport), Leila Tanner.

Junior Honors—Eileen McGill, Hazel McNaught, Lily White, Naomi White, Margaret Flynn, Beatrice Graham, Jessie Seagar (St. Leo's Academy), Muriel Ching (St. Leo's Academy).

Pass—Lilla Casey, Sheila Kelly, Norah Kelly, Rewa Corbett, Lois Croll (St. Leo's Academy).

Preparatory—Annie Wilson, Eileen O'Connor, Amy Shanly, Alma Thompson, Jessie Hodge, Aileen McCaig, Kathleen Harris, Edna Gaw, Marcella Clark, Lenore Somerfield, Alice McMahon, Eva Moylan (St. Leo's Academy), Kathleen Whelan (St. Leo's Academy).

Associated Board, Practical—Licentiate, Ursula LeLievre; advanced grade (honors), Maud Parker.

Higher Division—Lilian Fairweather, Norah Kelly, Eileen Markey.

Lower Division—Aileen McCaig, Mary Toohey (St. Patrick's Convent).

Elementary Division—Elva Skinner, Maud Davis (St. Patrick's Convent), Eva Blakey (St. Leo's Academy), Ysolinde McVeagh, Vera McManus, Margaret Flynn, Lenore Somerfield, Dorothea Scarfe, Marie Mackay.

Primary Division—Rona Shanly, Mary Bolton, Dollie Rice, Kathleen Duffin, Pearl O'Brien, Lily Ross, Delia Moynihan (violin), Thelma Webb (violin, St. Patrick's Convent), Violet Noonan, Rita Fitzgerald.

Rudiments—Eileen Kelly, Patricia O'Sullivan (St. Leo's Academy).

TE AROHA.

The following are the results of the practical theoretical examinations held under the auspices of the Royal Academy of Music at the Convent of Mercy High School, Te Aroha:—

Advanced Grade—Local Centre (piano), Alma McGruer, 114.

Rudiments—Jean Wigg, 86; Alma McGruer, 79.

Higher Division—School, Dorothy Johnson, 107 (piano); Alma McGruer, 109 (violin).

Lower Division—Stanley Hewins, 124 (piano).

Elementary Division—Marion Wigg, 110 (singing); Constance Wagstaff, 107.

Primary Division—Singing: Rita Fitzgerald, 115; Violet Noonan, 107. Violin: Margaret Cobb, 100.

The Te Aroha Convent pupils (says the local *Mail*) have been very successful this year in the Royal Academy and Trinity College examinations. Forty-four candidates were presented for examination, and of this number forty-one passed, including twelve honors. This result must be gratifying to teachers and pupils.

NEW PLYMOUTH.

All the pupils presented by the local convent at the Trinity College examination, held on September 8, were successful. The results are as follow:—

Higher Examination—Clara Old, A.T.C.L.; Irene Connet, A.T.C.L.

Senior—Stasia Fitzgerald (violin), Kathleen Connell.

Intermediate—Dorothy Grey.

Junior—Noel Jackson (honors), Augusta Skelton, Ruby Allen, Elsie Bennet (singing).

Preparatory—Theresa Bourke (singing), Iris Jones, Beatrice Jones, Thelma Simpson.

REEFTON.

The following are the results of the music examinations held at the Convent of Mercy, Reefton, in June last:—

Trinity College.—Intermediate Grade—Winnie Scarlett, 93 (honors); Teresa Sponheimer, 93 (honors); Olive Farrell, 72.

Junior Grade—Lewis Wicken, 98.

Preparatory—Norah Lane, 97; Eileen Costello, 84.

Royal Academy of Music, Local Centre Examinations.—Rudiments—Isa Conway, 91.

GREYMOUTH

SUCCESSSES OF CATHOLIC PUPILS

(From an occasional correspondent.)

At the West Coast musical and elocutionary competitions held at Greymouth from September 22 to 29, the pupils of the Sisters of Mercy, Greymouth, scored remarkably well. The following is a list of the successes gained by the Sisters' pupils:—

Ladies' Elocutionary Section.

Miss Gladys Parkinson—Recitation, 'Ring out, wild bells,' 1; sight reading, 1; Dickens' character sketch, 1; dramatic scene for three, 1; character sketch for two, 1; Shakespearian dialogue, 2; story without words, 3; prepared reading, 3; musical monologue, highly commended. Miss Parkinson has won the gold medal (the ladies' championship prize).

Miss Phyllis Smith—Shakespearian recitation, 1; humorous recitation, 1; musical monologue, 3; recitation, 'Ring out, wild bells,' 3.

Miss J. Crowley—Impromptu speech, 1; prepared reading, 2; sight reading, 3; recitation, 'Ring out, wild bells,' and Shakespearian recitation, highly commended.

Miss Gladys Williams—Ladies' recitation (under 21), 1; sight reading, 2.

Miss Doris Bray—Musical monologue (under 21), 3; recitation, 'The chambered nautilus,' 3.

Miss Irene Dillon—Shakespearian recitation, highly commended.

Children's Section.

Prepared reading (over 12)—Lucy Conaghan, 3; Josephine Kennedy and May Ryan, highly commended.

Prepared reading (under 12)—Eileen Coakley, 1; Louise Morice, 3; Maureen Griffen, highly commended.

Sight reading (over 12)—Josephine Kennedy, 2.

Sight reading (under 12)—Maureen Griffen, 1.

Recitation ('The brook')—Lucy Conaghan, 1; Annie Watchman, 2; Josephine Kennedy, 3; Kathleen Hannan and Annie Fowler, highly commended.

Recitation ('Going on an errand')—Ailsa Dillon, 1; Kathleen Kelly and Mavis Dillon, 2; May Conaghan, highly commended.

Marist Brothers' Boys.

Recitation (over 12)—Lawrence O'Neill, 1; G. Giffney, 2; William Murphy, 3.

Recitation (under 12)—Thomas O'Hallahan, 1; J. Skinner, 2; Trevor McCarthy, 3; Alan Chapman and Hector Brien, highly commended.

Prepared reading (under 12)—Thomas O'Hallahan, 2.

Musical Section.

Pianoforte solo, first movement of 'Sonata Pathétique' (ladies over 21)—Miss Rita Hannan, 1.

Pianoforte solos, (a) 'Butterfly,' (b) 'To the spring' (for competitors between 16 and 21 years)—Miss Chrissie Baybutt, A.T.C.L., L.A.B., 1.

Mixed duet (vocal), 'Maying'—Mrs H. E. Melville and partner, 1.

Mezzo-soprano solo, 'Boat song'—Mrs. H. E. Melville, 2.

Pianoforte duet, 'Hungary' (16 year and over)—Misses R. Hannan and C. Baybutt, 2.

Pianoforte solo, 'Nocturne in E flat' (for boys and girls between 14 and 16 years)—Miss Mabel Thompson, 1.

Pianoforte solos, (a) 'Melody by Fargeon,' (b) 'Jolly companions' (for boys and girls between 12 and 14 years)—Miss Katie Egan, 1.

Pianoforte duet, 'Norwegian dance' (for competitors under 16)—Misses Emily Oliver and Josephine Kennedy, 2.

Pianoforte solo, 'Christmas piece in G' (for competitors under 12)—Miss Mary Phelan, 1.

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PUBLICATIONS

The Interior Life, simplified and reduced to its fundamental principle. Edited by Very Rev. Father Joseph Tissot; pp. 396; price 6s. Published by Washbourne, London. On sale at Louis Gille's, Sydney.

Law and order reigns in the moral and spiritual world as well as in the physical universe. 'The Kingdom is like unto a seed which a man cast into the earth, which of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.' Men are often the sport of circumstance and unbridled passions, yet the resulting character is not the product of their environment; we may not always be able to trace their downward steps, but we know that Law controls them. The lives of the Saints make us familiar with men who apparently take delight in fresh, daring, and reckless deeds: they carry out to the letter the advice of St. Augustine: Love God, and do what you will. Yet if we look beneath the surface we soon find that their lives, despite astonishing variety and individuality, were all built upon and developed under well-known laws. The Truth, in the spiritual life as elsewhere, shall make you free.

It is not necessary for growth in holiness to have a scientific knowledge of these laws. Many of the Saints were unlettered, and even a St. Thomas of Aquin was happy to confess that he learnt more from his crucifix than from ponderous tomes. Their passionate love of God led them along, but not in any blind fashion: instinctively, and, if you like, unconsciously, they learnt the laws of the soul, and in following them attained to the heights of sanctity. Their characters were fashioned by the action of these laws, and so must ours be if we wish to make any progress.

It is well, therefore, to have a systematic treatment of these laws, and we have nothing but the warmest welcome for and commendation of *The Interior Life*, edited from the papers of some unnamed religious by Father Tissot, Superior-General of the Missionaries of St. Francis of Sales.

The aim of the work is 'to outline the framework of the Christian life, showing it from foundation to roof, setting forth its structure, the work to be done, and the tools to be used.' It is divided into three parts. Part I. is entitled "The End," and deals with the life to be lived. It gives the building to be erected, and shows the plan. Part II. is entitled "The Way," and deals with the work to be done. It gives the mode of erection and shows the rules. Part III. is entitled "The Means," and deals with the instruments to be used. It gives the materials, and shows their use' (p. 365).

The author deals in masterly fashion with almost every phase of the spiritual life, and everywhere and always gets down to bed-rock principles. The book should prove of great benefit to priests, religious, and lay people who wish their piety to be deep and sincere.

The Mother of Jesus in Holy Scripture: Biblical-Theological Addresses by Aloys Schaefer, Bishop of Dresden, Saxony; translated by Ferdinand Brossart. Frederick Pustet, Rome, 1913; pp. 274. Price 8s 6d.

The substance of these addresses was delivered by Dr. Schaefer, now Bishop of Saxony, at the University of Muenster, in Westphalia, during the winter of 1885-86. Their scope was 'to follow the entire biblical doctrine concerning the Mother of God in its progressive development through the entire history of the redemption to its completion in Christ, and to present it as one united and perfect picture, drawn from the entire scripturally recounted revelation' (p. 11). This leads the author, after a brief introduction on the existence of types in the Old Testament, to deal, in the light of Scripture, with Mary—the Virgin, the Mother of God, the Mother of the Redeemer, the Highly-favored, Her Co-operation in the Life-Work of her Son, and her Mediatorship. Scripture is ransacked from Genesis to Apocalypse for passages that in any way bear upon the life-story of the Mother of God or her position in

the economy of salvation, and these passages are explained with wealth of learning and, on the whole, with true critical sense. The interpretations are, however, occasionally rather forced and fanciful, while the chapters on Isaias vii., 14, the incident of the wedding of Cana, and 'the brethren of our Lord' need to be revised, and in the last instance, considerably amplified, in the light of modern studies by Catholic scholars. Otherwise, the work is the most complete on the Scriptural side that we possess.

We could wish that the translator had not stuck so closely to the original; the book is not easy reading.

The Synoptic Problem. By F. W. Frankland, F.I.A., J.P.

In our present editions of the New Testament St. Matthew's Gospel comes first, then St. Mark's, and in the third place St. Luke's. But as the Church has not yet definitely decided either the dates or the mutual relations of these three documents we are still free to discuss these matters. The perplexing problem is known to scholars as 'The Synoptic Problem.' We know from St. Luke that many attempts, public and private, were made from earliest times to set down the teaching and chief events of our Lord's life; in what relation do our present Gospels stand to these? In what order were our Gospels written? The Apostles loved to repeat the story of their Divine Master's life on earth, and to instruct the faithful as far as possible in His words: how again do our Gospels stand in relation to these catechetical instructions? And how are we to account for the likenesses and the differences between our three evangelists? Theories almost without number have been propounded on the subject: no single one has yet proved generally acceptable. It is worthy of note, however, that scholars even outside the Church, are coming back to traditional dates.

Mr. Frankland, of Foxton, New Zealand, has recently published a pamphlet of some 20 pages on this question, in which he explains, and, with some slight modifications, defends a theory put forward in the *Monthly Review*, 1904, and the *Journal of Theological Studies*, 1905, by Monsignor A. S. Barnes, a Catholic scholar of note in England. The theory 'assumes three successive editions or recensions of our second Gospel, each fuller and more amplified than its predecessor, all compiled by St. Mark, the first two editions before the martyrdom of St. Peter at Rome in the Neronian Persecution, and the third and last soon after that event. The first and shortest edition (on which St. Luke bases a large part of his Gospel) Monsignor Barnes supposes to have been issued about A.D. 42 at the time of the dispersion of the Apostles from Palestine, the Gospel being needed owing to that very dispersion. The second and much fuller edition . . . would be issued shortly before the martyrdom of St. Peter in A.D. 64; and the third, the fullest of all . . . our extant 'Gospel according to St. Mark, was compiled about A.D. 65' (p. 9). St. Matthew would have used the second edition mentioned. Some points of this theory are pure guess-work, while others have much to recommend them by reason of their holding to dates handed down from the beginning. Mr. Frankland has no new light to throw on the subject, but he explains this theory satisfactorily; and gives evidence of wide reading and accurate knowledge on the general question.

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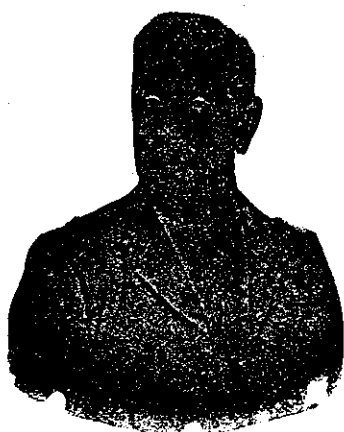
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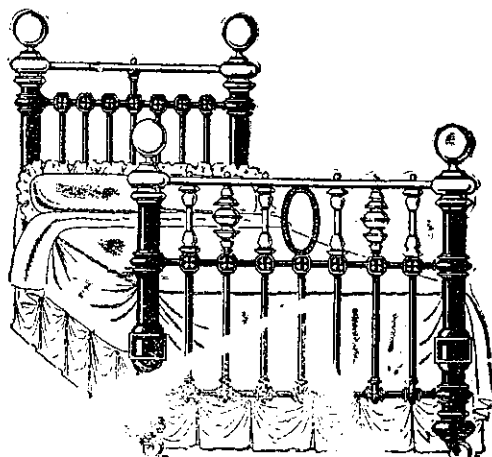
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The Catholic World

ENGLAND

FORTY-SIX MASSES IN A DAY.

Between six o'clock and noon on the Feast of the Assumption, 46 Masses were celebrated at Westminster Cathedral. This abnormal number is accounted for by the fact that there were just then some hundreds of clergy in London from the United States and elsewhere. Counting the ordinary Cathedral services, there were well over half a hundred separate services during the day.

A MEMORIAL CHURCH.

Bishop Brindle, D.S.O., of Nottingham, performed the ceremony of laying a memorial stone of the new church at Ashby-de-la-Zouch on August 18, in the presence of a large assembly, including the Duke and Duchess of Norfolk, the Earl of Loudoun, Lord Walter Kerr, and Lady Maud Hastings. The building will be in the Norman style, of Weldon stone. The estimated cost is about £25,000. Under the stone, the following, on a scroll, was placed with medallions and coins:—'Flora Paulyna Hetty Barbara (Hastings), Duchess of Norfolk, who died on April 11, 1887, left jewellery to be sold for the purpose of building a church at Ashby-de-la-Zouch. Her husband, Henry, 15th Duke of Norfolk, sold the jewels, and with the money is building this church in honor of the Blessed Virgin Mary under the invocation of our Lady of Lourdes. The Duchess was the daughter of Edith Countess of Loudoun, and of Charles, first Baron Donington. She was granddaughter of George, second Marquis of Hastings. The corner stone is being laid this 18th day of August, 1913, by Robert, Bishop of Nottingham, it being the 11th year of the pontificate of Pope Pius X. and the fourth year of the reign of King George V.—Aloysius C. V. Crowther, Priest.' The Bishop, in the course of a short address, said the church was being built in memory of the late Duchess of Norfolk, and he asked that those who came to worship in it should remember her in their prayers.

FRANCE

THE WRITING ON THE WALL.

The writing on the wall in France is alarming its rulers. They contemplate their handiwork in crushing religion out of the schools, and they find it is bad. The depopulation of France by the decline of the birth-rate (says the *Universe*) has deprived the country of recruits, and compelled resort to extended and oppressive military service. Between 1900 and 1912 Germany rose in population to close on 66 millions, an increase of about 9½ millions. France in the same period increased from a little less than 39 millions to a little more than 39½ millions, an increase, to be exact, of 710,000. At the same rate of progress twelve years hence, a short time, France will have 40 millions with which to face the 77 million Germans, or nearly twice as many. In twenty-four years later there will be 250 Germans for every 100 Frenchmen. The French are by their own hand blotting France from the map of Europe, and only one thing can stay the downfall. Religion alone can save France. A wise Frenchman, looking at the crowds of men pouring into the new Church of the Sacred Heart on Montmartre, said: 'The Sacred Heart will save France.' The increase in the number of men in the churches is doing more for France than all the politicians in their own imaginings. There they are learning the meaning of duty. And the 'white train' carrying the 'Grandes Malades' to Lourdes is opening the eyes of France, notwithstanding the boycott of the Government and its servile press.

THE GRANDE CHARTREUSE.

If there were less sectarian bitterness amongst the enemies of the Catholic Church in France the appeal

which the *Saturday Review* makes to the French Government to permit the monks to return to their old home at the Grande Chartreuse would doubtless meet with favor. The treatment of the Chartreux was one of the worst phases of the persecution in France. Greed was the main motive of their expulsion. Men who spent little on themselves and much on the people around them were plundered and banished in order that dishonest rascals might get hold of their property and squander in riotous living the proceeds of its sale. In addition, an act of vandalism was in contemplation. It was proposed to demolish the monastic buildings which were falling into decay and to sell the stones and woodwork by public auction. But, thanks to an agitation in which journalists, politicians, mayors, town councillors, and merchants joined, the project was abandoned, and the Ministry of Fine Arts consented to class the Grande Chartreuse as a 'historical monument.' The *Saturday Review* suggests that the monks should be allowed to take up their abode there again. Such an act of justice would assuredly be welcome to people of all classes in the department, for they have a vivid memory of the benefactions of the Chartreux; but has the French Government sufficient courage and generosity to perform it?

GERMANY

THE CATHOLIC CONGRESS.

Ever since the conclusion of peace between Germany and France in 1871 discussions in the press of both countries have shown from time to time that the wound caused by the enforced cession of Alsace-Lorraine is hard to heal. It must therefore have been with some anxiety that Metz, the capital of German Lorraine, was chosen as the place for the meeting of the sixtieth General Congress of the Catholics of Germany. Memories of the war must have been awakened amongst the French delegates during their visit (says the *Catholic Times*). Here Napoleon III. assumed chief command of the army of the Rhine; here, after the disasters at Weissenberg, Woerth, and Forbach, the French forces were concentrated and hemmed in; and here Bazaine surrendered 173,000 men. The Germans took care that nothing should be done during the Congress to revive the memories of those events. The Catholic religion powerfully tends to remove international friction, and the relations that have prevailed between the German and French delegates have been most kindly. The two languages—German and French—have been used, and the speakers in both have been listened to by enthusiastic audiences. Once again the members of the Congress have proved that they are fearless advocates of Catholic rights and that they know how to organise with skill for the purpose of defending them effectively.

CLOSING UP THEIR RANKS.

During the German Catholic Congress at Metz, Prince Lowenstein, the President of the Congress, made a most important speech, which will, it is hoped, go far to solidify the Catholic vote in Germany (says the *Universe*). His Highness recalling the wording of the Encyclical *Singulari quondam* reminded those assembled at the Congress that the Holy Father did not disapprove of Catholic working-men belonging to non-Catholic Unions, and that consequently any antagonism between men who belonged to purely Catholic unions and others who belonged to non-Catholic unions should at once cease. His strong pronouncement was met with universal applause. If the effect desired comes to pass the position of Catholics in Germany will be immensely strengthened, in so far as it is opposed to Socialism, which hitherto has derived great advantage from the divisions which have up to the present somewhat divided the rank and file of the Catholic body in the Empire.

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We import precious stones from Home by every mail, and make up rings of all kinds in our own factory. Every ring is guaranteed 18 carat, and stones are set in any style—and stay set.

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BOYS' and YOUTHS' WARM TWEED OVERCOATS Sale Price, 10s. 6d, 12s. 6d 14s 6d

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Domestic

BY MAUREEN.

Assorted Cakes.

Four eggs, three ounces of sugar, three ounces of flour, three ounces of butter, one level teaspoonful of baking powder, and one teaspoonful of vanilla extract. Beat up the eggs and sugar together over a saucepan of hot water for twenty minutes; remove the basin from the pan and beat up the contents until they are cool. Sift in the flour and baking powder, add the butter, melted. Mix carefully, adding the extract. Turn into a flat buttered and papered tin, and bake in a moderately hot oven for twenty minutes. When ready, remove the paper, and when cool cut into neat cakes. Cover them with pink, white, and chocolate frosting.

To Dry Herbs.

Herbs should be pulled on a dry day and just before they flower. Cut up the roots and free them from dust; it may be necessary to wash them. Put them either in a slow oven or in the sun till they are quite dry and crisp, but not at all brown. Pull all the leaves off and rub them down, then rub them through a coarse sieve and bottle for use, or they may be tied in bunches by the stems and hung till dry, then put in paper bags for use. Mushrooms may be dried slowly in the same way, pounded, and rubbed through a sieve. This mushroom powder is excellent added to soups and stews.

Rutland Crumpets.

Half a pint of buttermilk, half a pound of flour, a pinch of salt, half an ounce of sugar, a pinch of bicarbonate of soda, one egg. Put the flour and salt in a bowl, add the sugar, make a well in the centre of the flour, put in the beaten egg, add a little of the buttermilk, stirring the flour with a wooden spoon from the sides into the centre, beat well to get out the lumps, add the rest of the buttermilk, blend the bicarbonate of soda in a little buttermilk, and add last thing before cooking. Heat a very clean griddle, rub over with a small piece of dripping or lard, take a spoonful of the batter, and pour on the griddle as many spoonfuls as it will hold; cook until a light brown on one side, turn over and cook through. Butter; put two crumpets together and serve very hot.

Household Hints.

Sponges that have lost their freshness should be soaked in milk for several hours, wrung out, and then rinsed thoroughly in warm water to which a teaspoonful of carbolic acid has been added. They will come out as good as new.

Three tablespoonfuls of baking soda in a quart of water applied with a rough cloth will remove the old varnish very easily when you wish to revarnish furniture.

To cleanse a frying-pan which smells of onions or fish, fill the pan with water, and when it boils drop in a red-hot cinder. Afterwards rinse and wash in the usual way.

Apples cut in irregular pieces will cook more quickly in a pie than if sliced, for they do not pack closely as slices do, and so the hot air comes more easily in contact with the fruit and cooking is facilitated.

If you get a cut that will not stop bleeding, there is nothing like cold water. Don't bandage the hand, but hold it above the head and pour the coldest water procurable over it. The worst case of bleeding will usually yield to this treatment.

For hoarseness bake a lemon as one would an apple. Squeeze a little of the thickened and heated juice over lumps of sugar and take frequently.

Maureen

Science Siftings

By 'VOLT.'

A Large Block of Stone.

Probably the largest block of stone ever moved in Australia was moved by explosive force at the Harcourt granite quarries recently. This stone is in one piece, and measures approximately 60ft long, 54ft wide, and 30ft deep. It contains between 90,000 and 100,000 cubic feet, and weighs nearly 8000 tons. The preparations for this blast included the blasting out of a gullet 60ft long and 30ft deep along one side of the block. Parallel to the gullet, and at a distance of 54ft, a natural joint runs through the block. The object was to make a break from this joint to the gullet. A hole 4in in diameter and 20ft deep was drilled in the solid stone, and charged with half a hundredweight of powder. When exploded, the block was broken across 54ft of solid stone 30ft deep, and shifted bodily a distance of 4in from the break.

Saving the Dust of Metals.

In copper smelting there is an immense waste due to the dust of metals which is thrown out by the smelter smoke. One great smelting works in the Western States of America, having complaints of the damage done to the crops of the surrounding farmers due to the deposit of arsenic, copper, etc., spent £200,000 in building long flues to endeavor to get some of the metallic dust deposited from the smoke into such flues, and during the first year saved £100,000 worth of copper in the shape of dust. A few years later analyses were made of this same smelter smoke, and in face of such large saving something like 4000lb of copper, 4775lb lead, 6000lb zinc, 4300lb antimony were still being discharged into the atmosphere in the shape of dust, representing about £80,000 worth of metal annually. Now it has been discovered by Sir Oliver Lodge that by means of an electrical apparatus which diffuses electrical currents amongst the fumes, a great part, as much as 90 per cent., of the metal dust can be recovered by precipitation; and if this process turns out to be satisfactory many millions of pounds per annum will be saved in the shape of such dust. In wool sorting there is a dust which, to the ordinary man would appear absolutely useless. Yet from Bradford alone the Kent hopfields received 1200 tons of this dust, which is a valuable fertiliser.

The Thermometer.

Thermometers are of interest to the great majority only in extremely cold or extremely hot weather. Physicians say that what is called 'the thermometer habit' is apt to be a bad habit in hot weather, when a visible rise in temperature seems to accentuate the heat itself and to increase the suffering. Thermometers are of comparatively recent invention. According to Sir Samuel Wilkes, Fahrenheit constructed his thermometer from one made many years before by Sir Isaac Newton. He invented an instrument for measuring the degree of heat in fluids by taking a tube and filling it with linseed oil. On this he marked the freezing point at zero by putting the tube in ice, and in the same way he marked the point when placed in boiling water. The very awkward scale which we now use is evidently that of Newton, for, the decimal system not being then in use, he took the number 12 to denote the heat of the body. This he found and made it the starting point of his scale, both upward and downward. It was some time after this that, for the sake of convenience, the degrees were divided into two, and thus the body heat was 24 above zero and boiling point 53. When, many years afterward, Fahrenheit made his instrument and used mercury instead of linseed oil, which was far more convenient, he again divided these degrees into four, so if the number be multiplied accordingly we have 212 for the boiling point and 96 for the body heat. Fahrenheit, finding he could get a lower temperature than freezing, made this point zero, which brought the number 8 of Newton's to 32 of Fahrenheit. In this way the thermometer was constructed.

IN COLD WEATHER

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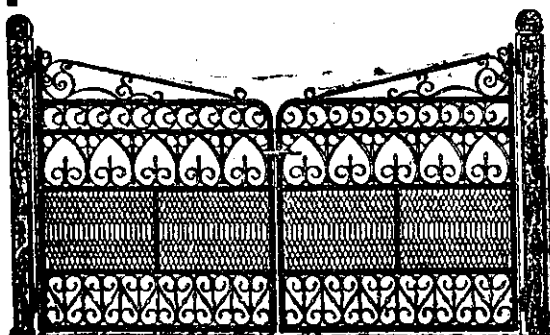
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On the Land

GENERAL.

The Jersey bulls under one year of age sold by the Ruakura Farm of Instruction this year have averaged slightly over £40.

Experience has shown that the best temperatures for pasteurising cream for butter-making in New Zealand are 176 degrees to 185 degrees F., varying according to the quality of the article dealt with.

The very satisfactory price of £15 15s per head was paid a few days ago by an Auckland buyer to a Taneatua grazier for a small line of fat bullocks. The figures are probably a record for fat cattle in the Bay of Plenty.

A land deal on a fairly substantial scale was recently effected by a Napier firm in the purchase at Motoroa, on the Main Trunk, of some 10,000 acres of land for Mr. A. H. Russell, of Hawke's Bay. It is stated that the purchase price runs into about £70,000.

During the past season over 25,000 cows, purebred and crossbred members of ordinary dairy herds, were tested in New Zealand, while over 300 pedigree cows were officially tested in connection with the Register of Merit scheme by officers of the Department.

In order to give effect to the resolution of the City Council that milk shall not be supplied within the city except from cows that have passed the tuberculin test, the Public Health Committee (says the *Press*) reported to the Christchurch City Council that it was having a by-law prepared.

Buyers of lambs are already operating in South Canterbury, and a number of farmers have already sold, though lambing is not yet finished. Sales are being made at up to 13s for lambs off their mothers. A South Canterbury farmer who sold in advance in this way last year, lost £500 by so doing.

A day or two since Mr. Lonsdale sent into Wanganui the first consignment of this season's lambs from the Moumaki State Farm. It was a splendid little lot of eight Ryland-Romney lambs, the heaviest of which scaled 69lb live weight. To the majority of lamb-raisers this was rather 'an eye-opener' (says the *Waverley Tribune*).

A catch-crop of barley and tares at the Ruakura Experimental Farm is being fed off with dairy cows, and the results are confirming last year's experience at Ruakura with this crop. Previous to their removal to the barley and tares field all the cows in milk were each receiving 1lb decorticated cotton-cake and about 6lb of oaten-sheaf chaff, and although these two feeds have now been dropped the milk-yield per cow has increased.

A good constitution is an absolute necessity in a dairy cow. Owing to the very great strain on a cow giving a large quantity of milk, she is more prone to colds and ailments of various kinds than one which is only rearing her calf. Also, it should always be remembered that young stock from very heavy milking cows require extra care and feed, as they would otherwise seem to thrive less well than do the offspring of moderate milking cows.

At the Addington live stock market there were moderate entries of stock in almost all departments and a fair attendance of buyers. Fat cattle sold at about late rates. Store sheep were firm and without change. Fat lambs were easier in consequence of a large entry, and fat sheep opened firm, but the market was somewhat irregular. Fat ewes showed a considerable advance in prices. There was a good sale for store cattle. Fat Lambs.—Best lots made 19s to 20s 6d; extra, to 26s 6d; lighter, 16s to 18s 6d. Fat Sheep.—Extra prime wethers made to 34s; prime, 25s to 30s; others, 19s 5d to 24s 6d; shorn wethers, 18s 1d to 22s 7d; prime ewes, 22s to 28s 6d; others, 16s to 21s 1d; hoggets, 16s 10d to 22s 6d. Fat Cattle.—Steers made £8 5s to £12; extra, to £19 10s; heifers, £7 5s to £9;

extra, to £12 15s; cows, £6 10s to £8 10s; extra, to £13. Fat Pigs.—Choppers made £4 to £5 15s; heavy baconers, £3 15s to £4 10s; lighter, £3 to £3 10s—these prices being equal to 6½d to 7d per lb. Porkers—Large sorts, £2 7s to £2 14s; lighter, £2 to £2 5s.

At Burnside last week there were average entries in all departments. The yarding of sheep totalled 2482, of which only a small portion could be classed as really prime, the balance consisting of medium to good quality. The demand was good throughout the sale, at values about equal to previous week's rates. Extra heavy-weight wethers, 30s to 34s; prime, 26s 6d to 28s 6d; medium, 24s to 25s 6d; light and inferior, 19s 6d to 23s 6d; prime ewes, 24s to 26s 9d; light to medium, 18s 6d to 23s. Cattle—150 penned, for which there was a keen demand at prices quite up to previous week's range of values. As a whole, the yarding was rather above the average quality, the bulk consisting of prime steers of medium weight and a number of pens of nicely finished heifers. Extra heavy bullocks made to £16 12s 6d; prime, £14 10s to £15 10s; medium, £12 to £13 10s; light, £9 to £11; best heifers, £12 to £14 10s; medium, £9 10s to £11. Messrs. Donald Reid and Co., Ltd., sold 13 lambs at from 26s to 28s. There was a small yarding of fat and store pigs. Baconers of all sorts were in good demand, and met a highly satisfactory sale. Porkers, although not so keenly competed for, realised fair prices. Suckers, slips, and stores were not sufficient to supply the demand, and all sold at prices in advance of late values.

DAIRYING IN TARANAKI.

Some very illuminating figures are now available concerning the operations of several of the herd-testing associations in Taranaki. The Mangorei Association returns show that for the testing period the poorest cow paid her owner about 9s per month (estimating butter-fat at 1s per lb) and the best earners about £2 15s 6d. It is estimated that it costs about 13s per month to keep a cow, so the inference is obvious. The operations of the Stratford and Midhurst Herd Testing Association also show interesting returns. The Stratford period ended on September 20. The best herd averaged 37.89lb butter fat and the worst 19.85lb, while the average cow produced 27.25lb. The best cow gave 53.82lb and the worst 9.12lb. The 10 highest cows averaged 42.81lb and the lowest 10 14.33lb. The highest quantity of milk given by any one cow was 1275lb, which at a test of 3.3 produced 42.07lb of butter fat, while the lowest quantity of one cow was 285lb, testing 3.2, which produced 8.12lb of butter fat. The Midhurst period ended on September 15. The best herd averaged 45.3lb and the worst 16.63lb of butter-fat. The best cow gave 59.67lb and the worst gave only 3.4lb, while the average was 28.67lb. The ten highest cows gave 45.6lb and the lowest 12.4lb. The highest quantity of milk given by one cow was 1620lb, which at a test of 3.6 produced 58.32lb of butter-fat. The lowest quantity given by one cow was 135lb, testing 4.0, and producing 5.4lb of butter-fat.

Strange to say, the old-fashioned method of external treatment of Rheumatism and its allied ills, is still almost a fetish with some people. They seem to believe that a liniment or plaster is the only way of obtaining relief from uric acid troubles—and so they get worse and worse until their Rheumatism becomes chronic. Liniments and plasters can give but temporary relief. No cure can be effected until the cause is removed. The trouble is due to excess uric acid in the blood, and this must be eradicated. RHEUMO is the one real remedy. It goes to the root of the trouble and expels the uric acid. Thousands have been cured by RHEUMO. Of all chemists and stores, 2/6 and 4/6.

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The Family Circle

SOME TRUE MAXIMS

A resolution put in use
Is better than a good excuse.

It does not prove that you are right
To best your neighbor in a fight.

If you must cheat to win a game,
Stop playing ere you come to shame.

Men who perform the greatest feats
Look plain and common on the streets.

'Tis better far to try and fail
Than just to sit around and wail.

Don't scorn the poor man whom you meet;
To-morrow he may own your street.

You have no right to ask of Jim
A favor you'd not do for him.

Just when they think they know it all,
Wise men, like aviators, fall.

Live each day so none need weep
O'er your misdeeds the while you sleep.

THE WAY TO WIN

George had been working hard all the evening over the twentieth chapter of the first book of Caesar. At length he closed the book with a slam. 'I think I won't go to college, after all,' he said to his family.

'Why not?' asked his father, in surprise, for the great ambition of George's life had always been to go to college.

'Because the entrance examinations are so hard,' said George. 'I'd have to work and worry all this year to pass my preliminaries and then go at it again harder than ever for the finals. It's no joke!'

'That's true,' said the father, gravely, 'it isn't a joke. What will you do instead?'

'Oh, go to work somewhere,' George answered easily, as visions of money in his pocket on Saturday nights and care-free evenings without lessons rose up before him.

'Let's see,' replied his father. 'That means getting up an hour earlier every day than you get up now. It means starting in as an errand boy on a par with the boy who was blacking boots last week. It means no more afternoons to play in, except perhaps, on Saturdays in the summer. It means doing exactly as you are told all day long, or else hunting for a new job. It means staying an errand boy or a porter; or perhaps a clerk at ten dollars a week, unless you work harder than you ever had to work at school. No one makes any advance in business without hard work.'

George sighed dismally. 'It's work, work, everywhere, and I hate to work!' he said.

His father turned upon him sharply. 'If you forget everything else I have ever told you,' he said, 'at least remember what I tell you now: The man who hates work goes through life with a ball and chain dragging after him. He has a curse upon him that blasts his life. The hoboos and tramps are haters of work. Sneak-thieves and thugs and worse are haters of work. So are most of the men at the bottom of the industrial scale. They hated work, and dodged it, and slighted what they had to do, and did just enough to hold their jobs, and they stay at the bottom, hating work still!'

Suddenly his father's tone changed. 'When we saw the football game at Cambridge last year,' he asked, 'do you remember the inscription on the Stadium, "Dedicated to the joy of manly contest?" Learn that "joy of manly contest" with hard work, my boy!'

'Don't run away from work, George! Don't be afraid of it! Meet it bravely, with the joy of manly contest in your heart, and day by day you will begin to find the struggle good, and out of it will come one of the supremely great and enjoyable things of life!'

George sat quiet for a time. Then his jaw closed with a snap. 'I'm going to begin right now,' he said, 'and I'm going to know what this chapter's about.'

THE MONKEY AND THE SUGAR

I remember once in India giving a tame monkey a lump of sugar inside a corked bottle. The monkey was of an inquiring mind, and it nearly killed him. Sometimes, in an impulse of disgust, he would throw the bottle away out of his own reach, and then be distracted until it was given back to him. At other times he would sit with a countenance of the most intense dejection, contemplating the bottled sugar, and then, as if pulling himself together for another effort at solution, would sternly take up the problem afresh, and gaze into the bottle. He would tilt it up one way and try to drink the sugar out of the neck, and then, suddenly reversing it, try to catch it as it fell out at the bottom.

Under the impression that he could capture the sugar by surprise, he kept rasping his teeth against the glass in futile bites, and, warming to the pursuit of the revolving lump, used to tie himself into regular knots round the bottle. Fits of the most ludicrous melancholy would alternate with spasms of delight as a new idea seemed to suggest itself, followed by a fresh series of experiments.

Nothing availed, however, until one day a light was shed upon the problem by a jar containing bananas falling from the table with a crash and the fruit rolling about in all directions. His monkeyship contemplated the catastrophe, and reasoned upon it with the intelligence of a Humboldt. Lifting the bottle high in his claws, he brought it down upon the floor with a tremendous noise, smashing the glass into fragments, after which he calmly transferred the sugar to his mouth, and munched it with much satisfaction.

A MARCONI INCIDENT

Mr. George R. Sims tells of a Marconi incident in the *Referee*, for the truth of which he vouches. When the Marconi Inquiry was at its fiercest a distinguished Radical journalist gave a little dinner at a restaurant, and his principal guests were Mr. Lloyd George and Sir Rufus Isaacs. 'Just as everybody was happy and gay,' says Mr. Sims, 'a gentleman at a table in the same room called out "Marconi!" The two Ministers started. A shade of annoyance crept over their always expressive features, and the Radical journalist glared angrily in the direction of the offending stranger. But it was a perfectly innocent remark. One of the head waiters who was attending on the two Cabinet Ministers was named Marconi, and the gentleman, an old client of the house, wanted him. That was all.'

THE DOCTOR'S DIARY

At night the weary doctor sat down and noted as usual in his diary the condition of his patients:—

The ragman—Picking up.
The dentist—May pull through.
The painter—More bad signs.
The miser—Barely living.
The major—Rallying.
The actor—On the last stage.
The cobbler—Mending.
The banker—Failing.
The bootmaker—Will not last long.
The barber—Saved by a close shave.
The pugilist—Striking improvement.

THE END OF THE STORY

From Germany comes this story about a novelist and an editor. The editor had ordered a story of a

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certain length, and the novelist had written several hundred words too many. In order to make the story fit the space at his disposal, the last few paragraphs were condensed into a single sentence. This is the way it read: 'Von Berken took a small glass of whisky, his hat, his departure, no notice of his pursuers, a revolver out of his pocket, and, finally, his life.'

SUPPLYING THE ANSWER

A speaker who relies upon his audience to supply a point he has been trying to drive home has too much confidence in his own powers. There was the quack doctor, for example, who said 'I have sold these pills for over twenty years and never heard a word of complaint. Now, what does that prove?'

'That dead men tell no tales,' came the answer.

Another instance is furnished by a priest, quoted by the *Michigan Catholic*. He was giving a lecture on the evil of great wealth, and turned to a man among the audience whom he knew to be the father of seven girls. 'Think,' said the priest, 'of being the proud father of seven daughters. Think who is the happier—the man with a million dollars or the man who is the father of seven daughters? I will ask you, Mr. Sheldon, who do you think is the happier?'

'Father,' replied the man, cheerfully, 'I think that a man with seven daughters is the happier. A man with a million dollars worries for more. A man with seven daughters never does.'

HOW COULD HE

A shambling old negro went down the street, leading a big dog, with a 'For Sale' sign on its collar. A little girl espied the dog and wanted it. She teased so hard that her mother finally asked its price.

'Ten shillings,' said the negro, an expectant grin dividing his features.

'Ten shillings!' exclaimed the lady, 'Why, the dog isn't worth that much. I'll give you two shillings.'

The negro drew himself up indignantly. 'Lady,' he said, 'Ah couldn't think of it. Why, de fellow ah got dis dog from gave me five shillings to get rid of him!'

A BIRD STORY

Some years ago my father had a pair of common white pigeons (says a writer in the *London Spectator*). They were very tame, and became very much attached to him, so much so that they were almost his constant companions, accompanying him in his walks or when out driving. They would answer his whistle like a dog, and would alight on his proffered hand or enter his pocket if opened for them. A sceptical friend thought they would show the same familiarity to any other person, and, to give them a fair trial, he procured a suit of clothes of the same color as that which my father wore.

Arrayed in his disguise, our sceptical friend, imitating my father's whistle as nearly as possible, whistled to the pigeons. Immediately they left their perch on the house-top and flew down to the hand held out to receive them, but when they came within a few yards of it they suddenly checked themselves, fluttered perplexedly for a few moments around our friend, and then flew back to the house-top. This was conclusive evidence. But a sad accident happened. One morning one of the pigeons was found upon the high-road dead, its body bearing marks of injury, but from what cause we never knew. We carried the dead body home and buried it in a sunny and quiet spot in the garden. For three days the surviving pigeon, with untiring energy, searched the country far and near for its mate, but in vain. It refused to touch food, and even the influence which my father usually exercised over it was gone. On the third day we found it dead in the dovecot, its little heart broken with grief by the loss of its life-long companion. We buried it beside its mate. Since then my father has never kept pets.

A LITTLE GENTLEMAN

A little boy and girl were once playing together, and the boy struck the girl, hurting her so that she began to cry. The boy looked at her a few moments, then he said, 'I didn't mean to hurt you, Katie, and I'm sorry.' The little girl's face brightened instantly and she replied, 'Well, if you are sorry, it doesn't hurt me any more.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

The Suspended Matches.—The performer shows an ordinary box of wooden matches, one of which he removes, uses, and throws aside. He then turns the box upside down and slowly removes the inner compartment of the box. The matches, however, do not fall out. This inner compartment, still upside down, is now placed on top of the cover which is transferred to the opposite hand. The free hand then takes the interior, still upside down, and slowly returns it to the cover *via* the opposite end. The effect is very pretty. The box and matches are immediately handed for examination. The secret in this case is a piece of match placed across the centre of the box from side to side. This must be broken off the right length to pinch securely across the box, but must not bulge out the sides so as to prevent it being pushed in and out of the cover easily. Place a loose match on top of the cross piece—or, if the box is not too full one or more matches may be removed from under it, and all is ready. In conclusion, when offering the box for examination purposely spill the matches, thereby concealing the short piece.

A Miniature Firework.—Some of the best tricks depend upon chemical action. To make this little firework it is not necessary to be a skilled workman. All the mechanism required is an ordinary clay pipe and a candle. You take some leaves of tinfoil (that in which chocolates are often wrapped will do), and cut them into strips about half an inch wide. Then, holding one of the strips near a lighted candle, you use the tobacco pipe as a blow pipe, and blow the flame on to the tinfoil, when the metallic leaf takes fire and falls in balls of fire, which roll about over the table, sometimes for a considerable distance, and sometimes dividing and giving birth to other balls of fire, which run about in similar fashion. When the flame is strong, and the tinfoil burns quickly, the globules are very abundant, and present the appearance of a veritable shower of fire in miniature. The experiment is absolutely without danger. The combustion of the globules of the oxygen evolved is so complete that they might even drop on a wax tablet without leaving any trace. The experiment is really a very pretty one.

The Vanishing Matches.—This is an amusing trick at the expense of one of the company. The effect is as follows:—The performer asks one of the company to oblige him with a match. He must make sure first of all that his victim uses wooden matches. Receiving the box the performer proceeds to open it, remove a match, and 'light up.' He then returns the box with profuse thanks, and the victim puts the box in his pocket—victim, because the box is empty. The explanation is this: Previous to borrowing the matchbox, the performer has palmed in his left hand an empty interior of a similar box. Receiving the box in the right hand he transfers it to the left, forcing one end on to the concealed 'empty,' which action pushes open the box in the most natural manner, and exposes the matches, one of which is now removed for the usual purpose. The box is then transferred to the right hand, the action enabling him to push in the empty interior which pushes the one which is full into the right hand, where it is 'palmed.' The box is then returned empty.

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