

# The Club Smoking Room

By HAVANA

has been reduced, Mr. Haldane has been unable to get the required number of men to serve in the new territorial force, which is designed to take the place of the volunteers and militia. The fact that only about 75 per cent. of the men required have offered for service as "Haldane's Terriers" indicates that we have not yet got matters placed on a satisfactory footing.—*Major Pole-Soppitt.*

Almost too much was expected from the Government to-day. It did not tend to improve the character of the individual to be "spoon-fed" by the Government.—*Mr. F. E. Baume, M.P.*

In many cases the local schoolmaster is the only man in a district who knows anything about sickness, and has any appliances, and to him, not only the Maoris, but also the Pakehas, are often deeply indebted in times of sickness and trouble.—*Dr. Mason.*

I do not see why every able-bodied man should not be qualified to serve his country in case of necessity. Every youth should be given an opportunity for rifle practice especially, as if he cannot shoot straight he is of very little use. Look at the example that the Boers have given us. The moment almost that a Boer boy learns to run he also learns to shoot. Universal training is good, not only for the nation, but also for the individual, as it tends to encourage him to take an interest in matters of national importance.—*Major Pole-Soppitt.*

An American miller could lease a square mile of timber land for 21 years at £40 dollars (£28) a year and have no rates or taxes to pay. He could take up any number of blocks on these conditions. In New Zealand the Tongarirua Timber Company recently purchased 40,000 acres of timber from the Maoris at £10 an acre—£4,000 a square mile.—*Mr. W. Butler, Sawmiller, West Coast.*

Our principal difficulty is in getting drugs to the outlying districts, but Dr. Buck, Dr. de Lisle and myself, had a conference on the subject on the way down from Wairoa, and, with the assistance of Dr. Pomare, we hope to devise some means of facilitating access to every native district. We found a little sickness at some places, including a few cases of typhoid fever, but generally the health of the Maoris is good.—*Dr. Mason.*

It was argued that the duty on Oregon timber should be practically doubled, a dimension tariff being arranged, the same as is levied on New Zealand kauri and white pine for export. The duty should be heaviest on the smaller sizes, since for the importation of large sizes there is actual need, and when cutting up is necessary it can be done by New Zealand labour. The timber that is being sent here is not the whole product of the log. It is an inferior quality, which the American millers cannot help producing, and while they have a market for their better quality at home they will continue to export this.—*Mr. W. Butler, Sawmiller, West Coast.*

The aeroplane was a very important military weapon, enabling the bombardment of towns from a great distance, and creating a revolution in warfare equal to that resulting from the invention of gunpowder.—*Sir Hiram Maxim.*

The profits of the Bank of New Zealand for the six months ending September 30 were exceedingly satisfactory, and there were reasons to anticipate that the current financial year would compare favourably with its predecessors. The combined advances and discounts of banks transacting business in the Dominion are the highest on record, being: September 30, £21,217,939, compared with £18,498,184 at the same date last year—an increase of £2,719,755. Private deposits decreased by £1,344,995, and Government deposits by £887,194—making a total change of £4,951,963.—*Mr. Harold Blanchamp, Chairman, Bank of New Zealand.*

Being a soldier was not an easy matter. It was not a case of just singing "Rule Britannia." It took some time in preparation. All young men who held dear their homes and the honour of their women ought to be prepared to give a certain period of their lives to fit themselves for defence. This should be the pride of every man.—*Mr. F. E. Baume, M.P.*

“SEE, padre,” began the dominie, “that all you people are talking about what you call the re-union of Christendom, and you pave the way by more or less virulent disputes amongst yourselves about matters that, to the mere layman, seem trivial when they are not unintelligible. At all your synods and assemblies you discuss subtle points of doctrine that pass man’s understanding, and you pass fraternal resolutions of sympathy with other bodies, whilst you utterly fail to agree amongst yourselves. You are not even agreed on the great doctrine of the top-line, though I must say that you show more unanimity of thought on this matter than on questions purely theological. But the ordinary person gets a bit confused in listening to the Babel of tongues, and wonders what he ought to believe out of all the varying creeds presented for his acceptance. You chaps could drop a lot of your antiquated ideas with advantage; what we want is something more spiritual and more in touch with modern thought. A fellow told me the other day that he had attended six different churches on six successive Sundays, and every time the sermon had been about beer.”

“Then again, my good padre,” said the lawyer, “your men bewilder us with all sorts of ritual. How are we to follow some of the elaborate services they have in England? I went to a church once at Brighton, and ‘pon my soul, you couldn’t tell it wasn’t a Roman Catholic affair. You may call it prejudice, or ignorance, or pig-headedness, or sheer cussedness, but most of us have a sort of instinctive love of Protestantism, and by Protestantism we understand a dislike of ceremonial that we associate with pre-Reformation times. Of course, I know that we lawyers are not the only people who can split hairs, and I have heard subtle arguments to show that Puseyism is the antithesis to Romanism. But the lay mind is woefully dense both in things clerical and things legal. It upsets our own nice points of law by a sort of rude common sense that is eminently distressing to the skilled forensic advocate, and I fancy it does much the same with the refined distinctions of some of your learned divines.”

“Every profession,” put in a prominent churchman, “has its own ritual. You lawyers put on absurd wigs and silk gowns to impress us with your learning. Judges wear elaborate robes, and the judicial ermine is the outward sign of incorruptibility. Saluting the quarter-deck is an act of ritual, saluting the flag comes in the same category. Even dressing for dinner might be denounced as ritualistic. You put on clothes the least suited for any kind of work to signify to the world at large that you are free for social intercourse and have laid aside the day’s work and worries. And this very act, trivial as it may seem, has a very real effect on us. We are all to some extent influenced by our clothes, and we all more or less pay reverence to clothes. The judge wears his robes to excite a feeling of reverence for law. Would the people have the same respect for the majesty of the law if the judge pronounced judgment sit-

ting on a candle-box and clad only in singlet and dungarees? It is the pageant of royalty that makes royalty real to most men, and so ritual brings home to men’s minds the majesty of God.”

“That is all very well,” answered the schoolmaster, “if the ritual seems to you impressive; if it seems trivial, it has an opposite effect. Some of us feel that grandeur, solemnity, and dignity are spoilt by a multitude of small and petty ceremonies. We feel that simplicity tends to greater reverence than elaborate ceremonial. Personally I think that the stately rhythm of our prayer-book is spoilt by a multitude of ritual acts that tend to distract the attention. Then, of course, many of us either have, or think we have, Protestant leanings. I daresay we are unreasonable, behind the times, out of touch with Catholic truth, and a host of other things. But the prejudice against certain things is there, and it has to be taken into account. Of course, I admit that anything that lends real impressiveness to any act is not a thing to be lightly dispensed with, but we must distinguish between solid gold and mere tinsel.”

“The truth is,” suggested the padre, “that we don’t make sufficient allowance for different types of mind. Some men can worship best on the bare hillside, others need all the accessories of rich vestments, altar lights, and solemn ritual. I don’t think it is so much a question of doctrine, though, of course, that has much to do with it. It seems to me to be mainly a question of mental disposition and taste. The High Churchman has an historical mind, the Broad Churchman has an enquiring, reasoning mind, the Low Churchman has an emotional mind. The difficulty lies in the fact that we all want others to think exactly as we do. Every man should recognise that he is cast in a certain mould, and he should do the best work he can in his own particular line. It is the same at cricket. A man like Jessop is a hitter, and succeeds at that. Barlow was a stone-waller, and succeeded at that. It would have been fatal to success if either had attempted to change his style. Our only hope of reunion is to look on the church as we look on a cricket eleven. One man is chosen for his bowling, another for his fielding, another for his batting, and another for his all-round play. To have them all bowlers or batsmen would not be conducive to winning matches, and if a man excels in any department, let him stick to that department.”

“It takes all sorts to make a world,” replied the cynic, “and the curse of life is that everybody wants everybody else to think exactly as he does, or as three-fifths of other people do. Why should I surrender my views on any question at the bidding of a vulgar, and sometimes very vulgar, fraction of my fellow-men. I remember a noble marquis at home who put the matter rather neatly. He owed a large account to a celebrated West End tailor, and the tailor offered to compromise for a week-end invitation to the noble lord’s country seat. When

he got there he met the usual mixture of people, and somewhat resented the fact that they were not all princes of the blood. ‘It’s all right,’ he said to his host, ‘as far as the entertainment goes, but the society’s a little mixed, my lord.’ To which my lord promptly retorted, ‘Well, hang it all, Jones, we can’t all be tailors.’ I think some of us are apt to forget that fact.”

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1st—9.15 a.m.	1 p.m.	11 a.m.	No str.	No str.
3rd—9.15 a.m.	1 p.m.	11 a.m.	1 p.m.	1 p.m.
5th—9.15 a.m.	1 p.m.	No str.	1 p.m.	No str.
8th—Prvs. day.	9 a.m.	7 a.m.	No str.	No str.
10th—Prvs. day.	9.30 a.m.	8 a.m.	10 a.m.	10 a.m.
12th—9.15 a.m.	11 a.m.	No str.	11 a.m.	No str.
15th—9.15 a.m.	1 p.m.	11 a.m.	No str.	No str.
17th—9.15 a.m.	1 p.m.	No str.	1 p.m.	No str.
19th—9.15 a.m.	1 p.m.	11 a.m.	1 p.m.	1 p.m.
22nd—Prvs. day.	9 a.m.	8 a.m.	No str.	No str.
24th—Prvs. day.	9.30 a.m.	7 a.m.	9 a.m.	9 a.m.
25th—No cargo.	7 a.m.	No str.	No str.	No str.
27th—9.15 a.m.	1 p.m.	11 a.m.	No str.	No str.
30th—No cargo.	3 p.m.	No str.	No str.	No str.
31st—11.45 a.m.	7 p.m.	11 a.m.	No str.	No str.
1st—No cargo.	10 p.m.	No str.	No str.	No str.

JANUARY, 1909.

1st—No cargo.	5 p.m.	No str.	No str.
3rd—No cargo.	2 p.m.	No str.	No str.

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