

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- December 13, Sunday.—Third Sunday in Advent.
 „ 14, Monday.—St. Leonard of Port Maurice, Confessor.
 „ 15, Tuesday.—Octave of the Immaculate Conception.
 „ 16, Wednesday.—St. Eusebius, Bishop and Martyr.
 „ 17, Thursday.—St. Didacus, Confessor.
 „ 18, Friday.—St. Columbanus, Abbot.
 „ 19, Saturday.—Blessed Urban V., Pope and Confessor.

Third Sunday in Advent.

St. John's object in writing his Gospel, portion of which is read at the Mass to-day, was not to give a complete biography of Christ, or an exhaustive account of His doctrines, but to prove that Christ was the Only-begotten Son of God. Thus he dwells on the miracles of Christ as showing the possession of Divine Power; he gives at length the discourses which so clearly show His Divine Wisdom; and he has preserved for us the acknowledgments of Christ's Divinity made by the representatives of various classes of men. To-day we hear the testimony of St. John the Baptist, whose office was to prepare the way for our Lord.

St. Leonard of Port Maurice, Confessor.

This saint was born near Genoa in 1676. Having entered the Order of Friars Minor, he soon showed a special aptitude for missionary work. During 46 years he visited nearly every part of Italy, everywhere, by the force of his eloquence and the example of his virtues, animating the good to increased fervor, and touching the hearts of the most hardened sinners. He practised assiduously and earnestly recommended to others the devotion of 'The Way of the Cross.' St. Leonard died in Rome in 1751.

QUEEN OF THE ROSARY.

Queen of the Holy Rosary!

Thee as our Queen we greet,
 And lay our lowly, loving prayers
 Like roses at thy feet.
 Would that these blossoms of our souls
 Were far more fair and sweet.

Queen of the Joyful Mysteries!

Glad news God's envoy bore,
 The Baptist's mother thou didst tend;
 Angels thy Babe adore,
 Whom with two doves thou ransomest—
 Lost, He is found once more.

Queen of the Dolorous Mysteries!

Christ 'mid the olives bled,
 Scourged at the pillar, crowned with thorns,
 Beneath His Cross He sped
 Up the steep hill; and there once more
 Thine arms embraced Him—dead!

Queen of the Glorious Mysteries!

Christ from the tomb has flown,
 Has mounted to the highest heaven
 And sent His Spirit down;
 And soon He raises thee on high
 To wear a heavenly crown.

Queen of the Holy Rosary!

We, too, have joys and woes,
 May they, like thine, to triumph lead,
 May labor earn repose,
 And may life's sorrows and life's joys
 In heavenly glory close.

—REV. MATTHEW RUSSELL, S.J.

The Storyteller

MOONDYNE

(By JOHN BOYLE O'REILLY.)

BOOK FIFTH.—THE VALLEY OF THE VASSE.

V.

MR. WYVILLE FACES A STORM.

In the peaceful water of Fremantle harbor, Mr. Wyville's yacht had lain at anchor for several months. On her return from Adelaide with Mr. Sheridan, she had taken on board a cargo, contained in large cases of swathings, which had arrived from Europe some time before. She also took on board many persons of both sexes, mostly mechanics and laborers, with their families; and among the crowd, but with airs of trust and supervision, as caretakers or stewards, were Mr. Haggett and Officer Lodge. Their friend Ngarra-jil had come on board to bid them good-bye, and as he strode about the deck, naked, except his fur boka hanging from the shoulder, and carrying two long spears in his hand, he seemed a strange acquaintance for two persons so prosaic as Mr. Haggett and Ben Lodge.

This thought, indeed, occurred to both of them with renewed strength that day; and it was emphasised by the remark of one of the mechanics,—

'That black fellow seems to know you putty well'; addressed to Ben Lodge.

'Yes,' said Ben, with hesitation, and a glance of doubt at Ngarra-jil; 'we knew him in England. He were dressed fine there.'

'Well,' said the good-natured mechanic, 'he's the same man still as he war theer. 'Tisn't clothes as we ought to vally in our friends.'

This remark brightened Officer Lodge's face, and his hesitating manner toward his wild friend vanished. When the anchor was weighed, and the last visitor had jumped on the barges to go ashore, there were no warmer farewells spoken than those of Mr. Haggett and Ben Lodge to Ngarra-jil.

That evening, at Mr. Little's pleasant dinner-table, Mrs. Little spoke to Mr. Wyville about the destination of the passengers.

'They are going to settle in the Vasse district,' he said; 'they have purchased homesteads there.'

'You have built extensively on your own land there, I believe,' said Mr. Little.

A shadow, scarcely perceptible, flitted over Mr. Wyville's face: but his voice had its accustomed tone as he answered.

'Yes; I have worked out an old fancy as to the site and plan of a dwelling-house. But the building was not for myself. Mr. Sheridan has bought the place from me.'

'Bless me!' said Mrs. Little, in a disappointed tone; 'after sending scores of workmen and gardeners from Europe, and spending four years and heaps of money to make a lovely place, to go and sell it all, just when it was finished! I'm sure Mr. Sheridan might go and make some other place beautiful. It really is too provoking.'

'Mrs. Little,' said Hamerton, adroitly taking the good lady's attention from a subject which she was in danger of pursuing, 'will you not direct me to some rare spot that is capable of beauty and hungry for improvement? I, too, am hunting for a home.'

The lure was quite successful. Mrs. Little ran over in her mind all the pretty places she knew in the Colony, and instructed Mr. Hamerton with much particularity and patience.

The further conversation of the evening touched no matter of importance to the persons present.

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"GODBERS"

After some weeks the steamer returned to Fremantle, and lay at anchor for several months, except some pleasure-trips round the adjacent coast, arranged by Mrs. Little and taking in many of the ladies of the Colony.

Mr. Wyville was engaged every day in directing the operations of the new and humane law he had brought to the Colony. At first, it seemed as if it must end in failure. Its worst enemies were those it proposed to serve. The convicts, as soon as they found the old rigor relaxed, and a word take the place of a blow; when they saw offences that used to earn five years in chains, punished by five minutes of reproach from a superintendent, or at worst, by a red stripe on the sleeve,—when first they saw this, they took advantage of it, and shamefully abused their new privileges.

Among the officials of the convict service were many who watched this result with satisfied eyes,—croakers, who always predict defeat, and a few envious and disappointed ones, who had lost some selfish chance by the change.

At last, it came to such a condition,—the reports from the outlying districts were so alarming, and the croakers and mischief-makers became so bold in their criticism,—that even the warmest friends of the new system held their breath in fear of something disastrous.

But through the gloom, there was one steadfast and reliant heart and hand. He who had planned the system had faith in it. He knew what its foundations were. When even the brave quailed, he still smiled; and though his face grew thin with anxious application, there was never a quiver of weakness or hesitation in it.

His near friends watched him with tender, sometimes with terrified interest. But, as the storm thickened, they spoke to him less and less of the danger, until at last they ceased to speak at all. They only looked on him with respect and love, and did his few behests without a word.

Mr. Wyville knew that he was trying no experiment, though he was doing what had never been done before. It was not experimental, because it was demonstrable. He had not based his system on theory or whim, but on the radical principles of humanity; and he was sure of the result. All he wanted was time, to let the seething settle. Those who doubted, were doubting something as inexorably true as a mathematical axiom. His ship was in the midst of a cyclone; but the hand on the tiller was as true as the very compass itself, for it obeyed as rigidly a natural law.

One flash of passion only did the tempest strike from him. On the great parade ground of the prison at Fremantle, one day, a thousand convicts stood in line, charged with grossly breaking the new law. On their flank was unlimbered a battery of artillery; and in their rear was a line of soldiers with fixed bayonets and loaded rifles. Scattered in front were the convict officers, and in the centre of the line, within hearing of the convicts, the malcontents were gathered, and were openly denouncing the law as a failure, and declaring that the Colony was in danger. Among them, loud in his dissent, stood an officer with a broad gold band on his cap,—the deputy superintendent of the prison.

Mr. Wyville had ridden hard from Perth, whence he had been summoned by a courier with a highly-colored report. His face was deeply-lined and careworn, for he had scarcely slept an hour a day for weeks. But he knew that the turning point had come. Six months of the new system had passed. During that time there had only been a moral restraint on the convicts,—henceforth, there would be a personal and selfish one.

From this day the convicts would begin to receive reward for good conduct, as well as reproach for bad.

A hundred yards behind Mr. Wyville, rode silently the two men who loved him best—Hamerton and Sheridan. They had seen him start, had questioned the courier, and discovered the cause. Thrusting their revolvers into their holsters, they had followed him in silence.

Mr. Wyville checked his steaming horse as he drew near the prison. He rode up to the gate and entered the yard calmly, but with such a bearing, even imparted to the horse, as made every man feel that he was full of power.

As he approached, there was a deep silence for half a minute. Then his ear caught the sound of a murmur in the central group of officers. He reined his horse stiffly, and regarded them with flaming eyes.

There was no sound for a moment; then there was a whisper; and then the deputy with the gold band walked to the front, and, without salute or preface, spoke:

'The warders cannot control the men by your new rules. The Colony is in a state of mutiny.'

There ran a sound, like a terrible growl, along the line of a thousand convicts.

Mr. Wyville dismounted. His horse stood unattended. Sheridan and Hamerton closed up, their hands quietly on their holster-pipes.

It was a moment of awful responsibility; the lives of thousands were in the balance. One weak or false step, and the yell of blind revolt would split the air, to be followed by the crash of artillery, and the shrieks of a wild tumult.

Two revolts stood in Mr. Wyville's presence—the warders' and the convicts'. Toward which side lay the dangerous step?

There was no indecision—not a moment of delay in his action. With a few rapid strides he was close to the mutinous deputy, had plucked the conspicuous cap from his head, rent off its broad gold band, flung it on the earth, and put his foot on it. The next instant his hand had torn the insignia of rank from his collar, unbuckled his belt, and thrown his sword on the ground. Then, with a voice that rang like a trumpet through the prison yard, he called to the military officer for a file of men, with irons.

The leader of the warders had never moved—but he had grown pale. He had expected a parley, at least, perhaps, a surrender of the Comptroller's plan. But he was dealing with one who was more than a man, who was at that moment an embodied principle.

In a few moments the degraded and dumfounded deputy was in irons, with a soldier at each shoulder.

'Take him to the cells!' said Mr. Wyville. His stern order reached every ear in the yard. Then he addressed the military commander.

'Limber up those guns, and march your riflemen to their quarters!'

In two minutes there was not a soldier nor a gun in sight.

'The warders will bring their prisoners into square, to listen to the first half-yearly report of the Penal Law.'

Rapidly and silently, with faces of uncertainty, the movement was performed, and the thousand convicts stood in solid mass before the austere Comptroller-General, who had mounted his horse, and looked down on them, holding in his hand the report. There was a profound silence.

Mr. Wyville read from the paper, in a rapid but clear voice, the names of twelve men, and ordered them to step to the front, if present. Seven men walked from the convict square, and stood before him; the other five were on the road-parties throughout the Colony. Mr. Wyville addressed the seven.

'Men, by your good conduct as recorded under the old law, and by your attention to the rules of the present penal code, you have become entitled to a remission of the unexpired term of your sentences. Today's misconduct shall not stop your reward. You are free. Guard, allow those men to pass through the gate!'

The seven men, wide-eyed, unable to realise the news, almost tottered toward the barrier. The eyes of their fellows in the square followed them in a daze till they disappeared through the outer gate.

There was a sound from the square, like a deep breath, followed by a slight shuffling of feet. Then again there was absolute stillness, every eye intently fixed on the face of the Comptroller-General.

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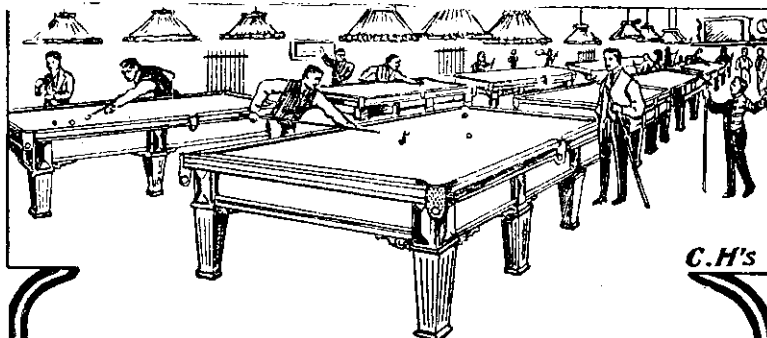
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Again he read a list of names, and a number of men came quickly to the front and stood in line. The new law had awarded to these a certain considerable remission, which sounded to their ears like the very promise of freedom.

Still the lists were read, and still the remissions were conferred. When the report was ended, seven men had been released, and sixty-seven out of the thousand present, all of whom had that morning threatened mutiny, had received rewards striking away years of their punishment.

'Men! we have heard the last sound of mutiny in the Colony.'

Mr. Wyville's voice thrilled the convicts like deep-sounded music: they looked at him with awe-struck faces. Every heart was filled with the conviction that he was their friend; that it was well to listen to him and obey him.

'From this day, every man is earning his freedom, and an interest in this Colony. Your rights are written down, and you shall know them. You must regard the rights of others as yours shall be regarded. This law trusts to your manhood, and offers you a reward for your labor; let every man be heedful that it is not disgraced nor weakened by unmanly conduct. See to it, each for himself, and each helping his fellow, that you return as speedily as you may to the freedom and independence which this Colony offers you.'

Turning to the warders, he gave a brief order to march the men to their work; and, turning his horse, rode slowly from the prison.

From that hour, as sometimes a tempest dies after one tremendous blast, the uproar against the new law was silent. As swiftly as couriers could carry the news, the scene in the prison-yard was described to every road-party in the Colony.

Among the warders opposition disappeared the moment the gold band of the deputy's cap was seen under the Comptroller's-foot. Among the convicts disorder hid its wild head as soon as they realised that the blind system of work without reward had been replaced by one that made every day count for a hope not only of liberty, but independence.

In a word, from that day the Colony ceased to be stagnant, and began to progress.

(To be continued.)

HER MENTAL PRAYER

During the night the whole of the market-place had been covered inches deep with snow. But before day-break the white expanse was broken by stalls and booths; and in a couple of hours the beaten-down snow, especially where the schoolboys had been pounding it into slides, was almost as slippery as a surface of ice would have been.

Men and women pushing handcarts had to pick their steps warily, so as not to lose their footing altogether. And when Mere Rivalot came along, her barrow laden, in spite of the inclemency of the season, with carrots and turnips, onions, cabbages, and even cauliflowers, between keeping on her feet and proclaiming aloud the variety and excellence of her goods, she had little attention to spare for her surroundings.

For some time she pushed forward, her head bowed in line with her shoulders that were strapped down by the weight of her barrow. But all at once her eyes fell on the hem of an uplifted soutane, a pair of black woollen stockings, and buckled shoes that seemed familiar. Stopping her cart, she put up her hand, to shade from her eyes the rays of the sun, which was glowing redly on the horizon; and a look of satisfaction came over her face as a result of her investigation.

'I was right!' she murmured to herself. I thought I knew those shoes. It is Pere Tardierieu. Well, this is a surprise!

And turning her cart with deftness and celerity, she found herself face to face with an astonished priest, who suddenly saw his way blocked by a heap of potatoes and carrots.

'Good morning, Father!' said the owner of the cart in quick, decisive tones. 'Have you forgotten who I am?'

The priest paused and looked inquiringly at her before answering:

'Mere Rivalot, unless I am mistaken.'

'That's it, Father—Mere Rivalot and no one else. As soon as I saw your shoes coming along through the snow I said to myself: "Here comes Pere Tardierieu." Then I remembered that you you had gone away from St. Ignatius' here for good, and I looked at your face to make sure. You haven't changed a bit.'

'Nor have you, Mere Rivalot.'

'Oh, I! Old women don't change much. A few wrinkles, more or less, on an old face make very little difference.'

'Well, that's all right, so far as it goes. But now how about yourself? How are you getting on? You know what I mean.'

'You mean how long is it since I went to my duties, Father?' and the old woman shook her head knowingly. 'Well, not too long,—I promised you that, you know. And if you are staying over Christmas—'

'Yes; yes, but my confessional is on the right of the church now.'

'That's a comfort. M. le Cure is a very good man, but—well, Father, I want you to explain some things to me.'

'For example?' questioned the priest.

'For one thing,' began the old woman, 'he says we must—we must practise mental prayer.'

'Well, so we ought,' replied Pere Tardierieu, a smile lurking in the depths of his eyes; 'and I am sure we do, only we call it by another name.'

'So you do, I dare say,' replied Mere Rivalot. 'But how can you expect an old woman who can't do more than read and write to manage that kind of fancy thing?'

'Fancy thing! Whoever spoke of mental prayer as a fancy thing!' exclaimed the priest, smiling broadly now. 'Come, Mere Rivalot! It's hardly a day for loitering about; but if you will walk along this way with me, we'll have a little talk. Christmas is coming—is it not?—in a week or ten days.'

'Ten days, Father,' replied the old woman, pushing her handcart along in front of her.

'And you know what this feast is that we shall celebrate in ten days?'

'To be sure I do. And why not? Didn't I myself give the curate the flour for making snow on the crib last year?'

'Well then, you can imagine the Infant Jesus coming into a cold, snowy world like this. Remember, His parents were very poor, and they did not have many clothes for Him, and no bed at all but the manger where the ox and ass had been eating. The Blessed Virgin laid Him in the straw, and St. Joseph, you may be sure, put his cloak around the two of them to protect them as best he could; whilst the beasts drew near to do their part by breathing warm breath in the cold, dark cave. For it was only a cave, you know, just a hole in the rocks by the roadside. And can you picture Mere Rivalot going into that cave hardly daring to ask if she could do anything for the tender little newborn Baby, lying on His rough straw bed. There now! What do you think of that for mental prayer?'

'Father, you are making fun of me! That mental prayer! Well, I never!'

'Yes, that is mental prayer, if, when you have brought all these things before your mind, you make an act of the love of God, who has loved us so much that He was willing to come down into the cold and poverty and discomfort of the cave for our sakes. Do you understand what I mean?'

'To be sure I understand that.'

'And, then, you know, if we want to keep clear of all the evil we meet with every day in the world, we must think of this kind of thing every morning for a few minutes, just to remind ourselves of the love of God; and to help us to be strong against His enemies.'

'Yes, yes! That's only common-sense.'

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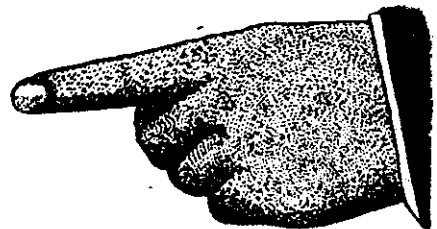
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They had come to the corner of the market-place, where Mere Rivalot had to turn her cart; and, with a word of farewell, the priest went on his way, leaving the old woman to continue the sale of her vegetables, though her mind was not as usual concentrated on her work.

The ten days that went by before Christmas brought a great change in the weather; and a fortnight after their first meeting the priest and the old apple-woman met again, but this time in the depths of an almost impenetrable fog. Even with care, it was not easy to prevent the hand-barrow being a danger to the passers-by; and this time the priest became aware of the old woman's presents as he felt the ends of the carrots and onions sweep his sleeve.

'Mere Rivalot, I suppose?'

'Why, it's Pere Tardericu!'

Their exclamations came together, and both paused where they could see each other's outlines in the fog. Again there were greetings, and then he began to question her on the result of their last talk.

'And the mental prayer?' he asked. 'How is it getting on?'

'Couldn't be better, Father,' was the reassuring answer.

And then she went on to tell how she had first tried it in the little chapel where she usually went to 6 o'clock Mass, and how from the first it had been a success. She thought about Christmas—the first Christmas of long ago—as if something intimately her own; something that brought to her personally a feeling of joy, yet mingled with regret; and in so thinking she felt that the daily worries of her life were being shared by some one infinitely tender, yet infinitely great and powerful.

'The straw was hard and rough,' she said, as though telling of what had happened under her own eyes: 'but I pulled it out and made it soft and smooth for Him, poor little Darling! Then there were draughts in the cave,—ugh, but it was cold! So, with what was over of the straw I stuffed up as many holes as I could. That made it more comfortable for them all. But you would only laugh if I told you all the things this old head of mine thought of to do for Him.'

'Laugh?' repeated the priest, 'why should I laugh at what you have done to help our Lord in His sufferings?'

The old woman gave her cart a push that set it in motion again.

'The snow is gone,' she remarked; 'but it is too cold for standing about all the same.'

They moved away together. But before leaving her, the priest put yet another question.

'Shall I give you another subject for your mental prayer?' he asked.

'Another! Gracious no, Father! I haven't nearly done with that one yet, and I like it too much to think of another. It will last me for at least a fortnight yet. Why, only this morning I was saying to myself: "My poor Mere Rivalot, I am afraid you are a discontented, tiresome old woman. Your life is a bit hard, to be sure; but, after all, when you come in at night you have a good roof over you, a comfortable bed, and something to light a fire with. You have enough to eat and a warm home for your hard old body, whilst He—a soft, tender, tiny Baby, what had He? He comes of His own will into the world, and to what sort of home does He come? A hole by the road-side. What sort of bed? A bundle of straw. Why Father, you don't know how all that helps. And all day long, whilst I am pulling this old barrow about the streets, I think of Him dragging His Cross. And if the strap hurts my shoulders—and it does sometimes when the cart is full,—I think of His shoulder under twenty times the weight I carry. No, no, I don't want another subject just yet,—thank you, Father!'

And the priest, going his way, felt something wet upon his eyelashes. It might have been the fog collecting there, but I think those drops were salt and warm.—Exchange.

'STAND FAST IN THE FAITH'

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

QUESTIONS AND ANSWERS

Questions: (1) Explain the doctrine of the Immaculate Conception. (2) How should I answer the old objection that the attributing of such a favor to Mary lessens the dignity of our Lord? (3) What reasons could I advance for the dogma?

Answers: (1) The doctrine was always part of the Church's belief, but it was not defined, that is, put into set terms, until the year 1854. On the 8th of December, 1854, Pope Pius IX., after consulting the Bishops of the world on their own belief and that of their subjects, defined that the Blessed Virgin Mary 'in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Saviour of the human race, was preserved exempt from all stain of original sin' (Constitution, 'Ineffabilis Deus'). To explain. Adam, as the head of the human race, sinned for all children, and we speak of the stain of this sin on the soul as original sin. All men stand in need of redemption, and redemption comes through the merits of our Saviour, these merits being applied and taking effect after birth. Such is the general law. But Mary's case was different, as indeed we might expect. The application of the Redeemer's merits to her soul was anticipated: she was preserved exempt from all stain of original sin at the first moment when her soul was created and infused into her body, and sanctifying grace (which keeps out sin) was given to her before sin could have taken any effect in her soul. To put it in another way: whereas in the case of others the stain of original sin is removed by baptism, in hers it was absolutely excluded.

But this privilege means a good deal more than the mere absence of sin. 'Simultaneously with the exclusion of sin, the state of original sanctity, innocence, and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities, essentially pertaining to original sin, were excluded.' She was, as the angel proclaimed, full of grace. She was not, however, exempt from the temporal penalties of sin—sorrow, bodily infirmities, and death. In this respect she is like One far greater than herself.

Answer (2): This singular grace came to Mary simply and solely through the merits of the Saviour of the human race. Being a child of Adam she should, under ordinary circumstances, have been subject to sin, but as the Redeemer of men was to receive His body through her, God determined to make an exception in her case and to keep her soul free from the taint of original sin. He carried out His purpose through the merits of Christ, and her redemption has been justly called 'the very masterpiece of Christ's redeeming wisdom.' The central doctrine of our Christian religion is that of the Incarnation, but round this source of divine light the dogma of the Immaculate Conception moves like a brilliant planet, deriving, indeed, all its radiance from it, and yet adorning it in return. So far, therefore, from this doctrine being derogatory to the honor of Christ, the One Mediator, it is, on the contrary, a grand tribute of respect to His Person, and recognition of His power.

Answer (3): The simple explanation of this teaching of the Church at once commends the doctrine to our minds and hearts. It seems so reasonable that we say: How could it be otherwise! Still, it may be useful to set down the more obvious grounds of its reasonableness. 'That God could thus exempt a soul from contracting the stain of Adam's sin, no one can deny; that He should have wished to do so in the case of the most highly favored among His creatures, was most perfectly suitable to His infinite goodness and wisdom. What Christian father would not, if He could, bestow

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such a favor on his favourite child? What dutiful son would refuse to exempt his mother from the disgrace of becoming a bondswoman to his bitterest enemy? What honorable man would not share his own stainless honor with his beloved spouse? And is not Mary the favorite daughter of God, the Father; the Blessed Mother of God, the Son; and the beloved spouse of the Holy Ghost? Was it to be expected that Christ, Who came to destroy sin, should leave the stain of it to defile for a time His own Mother's soul? As He was a totally sinless Man, so, as was most proper, He made His Blessed Mother a totally sinless woman.' (Father Coppens.)

THE DIRIGIBLE BALLOON

ITS USE IN WAR.

Military aircraft have certainly not revolutionised warfare, nor have they done the tremendous amount of damage to life and property which some impressionable civilians fear (says the *Outlook*). Nevertheless, they have played a more successful and useful (if that word may be employed in connection with instruments of destruction) part in the European war than the newspaper correspondents have credited them with. While the French have devoted themselves largely to the heavier-than-air flying-machines, the Germans have pinned their faith to the gas-filled balloon. In this respect the Germans, with their characteristic efficiency, are following the experimental history of a century.

When the Frenchman, Montgolfier, with his balloon filled with hot air rose for the first time in 1785, it was assumed that this great problem was solved and the possibility of navigation of the air was secured. Even then aeronauts tried to make such spherical balloons dirigible by providing them with sails and rudders. The trials were failures and cost many lives. The fundamental laws were not sufficiently known, and the experiments were given up. A century later the problem was attacked again. Krebs, a Frenchman; Schwarz, an Austrian, and others tried to move their balloons by mechanical power, but their engines were by far too heavy for their power. The weight of their engines probably was at least 50 pounds per horsepower, far too much for the capacity of their balloons even in quiet air. The first to succeed was Santos Dumont, the Brazilian, at the end of the nineteenth century. Like some of his predecessors, he used cylindrical, cigar-shaped balloons, from which the hulls or carriers were suspended. Success came with the use of gasoline motors, as used in automobiles, because of the much lower comparative weight of the engines and fuel. Dumont's balloons were all of the flexible kind, without any metallic stiffening, and the hull or carrier hung from a netting covering the balloon.

The Three Types of Dirigibles: The Parseval.

The progress above described did not suffice to make the balloon a practical means of travelling and transportation. It took years before this was accomplished. Three types of systems were developed: flexible, half-rigid, and rigid balloons were built. Many different constructions appeared, especially from workshops of inventors and navigators. In Germany these three types were introduced by three men, all military officers—Major Parseval, Major Gross, and General Count Zeppelin. Parseval's flexible balloon, in order to keep its shape even after great loss of gas, contains two air-bags near its ends which are filled by a ventilator, and are thus kept more or less inflated according to necessity. This arrangement is most ingenious, as simple as it is effective. It enables the navigator to steer the balloon vertically by filling or emptying the ballonets, as these air-bags are called, at one end or the other, thereby lifting or lowering one end or the other of the balloon. Another great advantage is the facility with which balloons of this kind are launched or landed—an essential for safety where there are no sheds or hangars. In cases of unexpected landing the flexible balloons present

less danger than other types, and, in fact, no losses of Parseval airships from this cause have ever occurred. A Parseval balloon can be landed and dismantled in about an hour. It can be transported in three heavy freight carts. The suspending lines for the hull are run over pulleys and ingeniously arranged so that it will remain level even when the balloon itself is tilted up or down at a decided angle.

The stability of the Parseval type has been conclusively demonstrated. Airships of this type are manufactured by a German stock company, the Luftfahrzeug-Gesellschaft in Berlin, which up to last year had built more than twenty dirigibles of different sizes, not only for the German Government, but for Austria, Italy, Russia, England, Japan, and Turkey. The first ones built had a capacity of 1500 to 2000 cubic meters (about 55,000 to 73,000 cubic feet), and their speed was 40 to 50 kilometers (25 to 32 miles) per hour. They are now built with 8800 to 10,000 cubic meters (about 300,000 to 360,000 cubic feet) capacity, and capable of a speed of 70 to 80 kilometers (about 40 to 50 miles) per hour.

The Half-Rigid Type.

A second class of dirigible air-ships are those built by the German Government after the plans of Major Gross. These are of the half-rigid type. Major Gross's air-ships have a metallic keel, above which the balloon is fastened and from which is hung the carrier. The keel, by giving a certain stiffness to the air-ship, guarantees its dirigibility. In a French experiment with an air-ship of a similar type the rigid part was bent and broken by the pressure of the wind, the balloon torn open, and a terrible accident was the result. The Gross dirigibles have special devices to provide against just such accidents. The vertical steering is chiefly done by movable weights running on rails along the keel. The stability of these balloons lengthwise as well as laterally is perfect.

The defects of both the Parseval and Gross systems are that dirigibles of these types are limited in carrying capacity, in radius of action, and in speed. High speed is a source of safety in bad weather and against head winds and gales. Their usefulness in warfare is therefore questionable. Their destructibility by shrapnel is also a great military defect.

The Zeppelin.

Count Zeppelin began his experiments on quite different principles. He proposed to create an air-ship to be sailed and controlled in the air as the giant ships are navigated on the ocean. He desired to transport a number of passengers and considerable freight without danger even in heavy weather. Greater carrying capacity, speed, and radius of action were his goal. So he gave his balloon a rigid skeleton made of rings and angles of aluminum, and covered it with impregnated cloth. Inside he put the real lifting power—a row of gas-filled ballonets.

In his first experimental balloon, in 1902, he had nine ballonets. His first engines were two Maybach motors of 75 to 100 horse-power each. He could carry over two tons, and had a speed of 60 kilometers (about 40 miles) an hour. The dirigibility of his ship was perfect from the beginning.

In spite of a number of serious accidents, and after sacrificing his fortune, Zeppelin at last conquered public opinion, obtained the support financially of the German people and Government, and went on improving and enlarging his balloons, and making them suitable for service in peace and war.

A modern war Zeppelin may be described as follows: Capacity, 30,000 to 35,000 cubic meters (1,100,000 to 1,300,000 cubic feet); speed, 100 kilometers per hour (62 miles); radius of action, 36 to 40 hours in the air at full speed; height of rising, 3000 to 3500 meters (10,000 to 12,000 feet); propelling power, four motors of 125 to 150 horse-power each, connected by belts with the propellers. The two hulls carry two propellers each. A third hull is provided for commander and pilot. An open air-shaft in the centre of the balloon affords free vision to the sky. The vertical steering is done mainly

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by dynamical apparatus, but also by throwing out ballast. Ample provision is made against loss of gas. The gas, when heated by radiation of the sun, is cooled by strong ventilation. The surface of the balloon case is painted with aluminum paint, which keeps it from over-heating. The number of gas-filled ballonets inside is from 15 to 17, of which 5 to 7 may be hit by bullets and emptied of their gas without destroying the buoyancy of the whole.

The Zeppelin in War.

For military service a Zeppelin may be armed with one or two machine guns, with one or two light rapid-fire guns, and with machinery for dropping bombs. It can carry about a ton and a half of ammunition and explosives. It is fitted out with a wireless telegraph apparatus with a radius of about two hundred miles.

The Zeppelin air cruiser is well suited for its purpose. While its speed is somewhat less than that of aeroplanes, it can rise very much more quickly. Its main advantage lies in its great radius of action, which enables it to make long scouting flights. Even in cases when it has been brought down by the enemy, the results of its expedition are not lost because of its wireless communication.

In the hulls a number of officers are conveniently and safely carried to make observations, take photographs, and plot maps.

German military authorities express satisfaction with the efficiency of the Zeppelins in the present European war. Some of them are built so that they can be propelled on the surface of the water. The Zeppelin Hensa has successfully descended from the air to the surface of the water and risen again; and great sheds or hangars are maintained at Cuxhaven and Heligoland as a basis for both sea-going and land-scouting Zeppelins. At the beginning of the war Germany possessed ten or twelve war Zeppelins ready for active service in her army and navy. There are two great yards for building air-ships, at Friedrichshaven and Potsdam, in each of which five dirigibles can be under construction at the same time. It takes from two to three months under present circumstances to build a Zeppelin, and before long Germany will have fifty such air-vessels at her command. While Germany has given her attention chiefly to the development and building of dirigibles of the Zeppelin type, she has not wholly neglected the construction and use of aeroplanes, and many monoplanes and biplanes are employed for scouting duties by the different German armies, each of which has its own 'Flieger Corps.' But the building of flying-machines or aeroplanes, as contrasted with the dirigibles, is believed by the Germans to be still in its infancy.

AUCKLAND NEWMAN SOCIETY

(By telegraph, from our own correspondent.)

The final meeting for the year of the Auckland Newman Society was held at Devonport on Sunday afternoon, November 29. There were about seventy members present, including Rev. Fathers Doyle and Furlong. Rev. Brother George, M.A., occupied the chair. The principal business of the meeting was the reading of the prize essay on Newman's *Apologia*. Father Doyle announced that three essays had been handed in, all of which were in conformity with the conditions laid down; the essays were all models of care, skill, and discrimination, and showed that the writers had a keen knowledge of the *Apologia*. Father Doyle awarded the first prize of five guineas to the paper contributed by Miss M. C. Callan, of Auckland, and in doing so he said he was sure that the society would be with him when he said that Miss Callan's work had all the qualities of a classical and virile examination of the *Apologia*, and the thoughts its reading engendered. The second prize of two guineas was awarded to Miss Jacobsen's exquisite portrayal of the motives and contents of Newman's great apology. The third essay was contributed by Miss Angela Hastings, of Dunedin, and was highly commended by the

adjudicator as one of excellent quality. Miss Callan was the recipient of the heartiest congratulations on her success from all the members present. The essays are now the property of the society, and will form matter for reading and discussion at next year's meetings.

Mr. Wright, on behalf of the society, presented Father Doyle with a gold pen, and Brother George with a silver shaving set, as tokens of the members' appreciation of the chaplain's and president's work during the year.

Both Father Doyle and Brother George, in returning thanks, said they were glad that the society was at last firmly established, and their best endeavors would always be as far as possible at its commands.

This brought the formal business of the meeting to a close, and the members became the guests of Mr. and Mrs. Wright for the rest of the evening. After partaking of a very dainty supper, the guests indulged in music and interesting parlor games for a couple of hours, when a most enjoyable and successful function was brought to a close.

The next meeting, which will take the form of 'question day,' will be held at St. Mary's Convent, Ponsoby, on Sunday, March 28. Questions concerning theology, history, or literature should be sent in to the secretary, Mr. C. A. Snedden, 4 Cameron street, Ponsoby, not later than March 14.

The first man to sing the immortal hymn, 'Lead, Kindly Light,' was a boatman; the place, an orange boat becalmed on the Mediterranean, off the island of Caprera; the time, eighty years ago—June 16, 1833.

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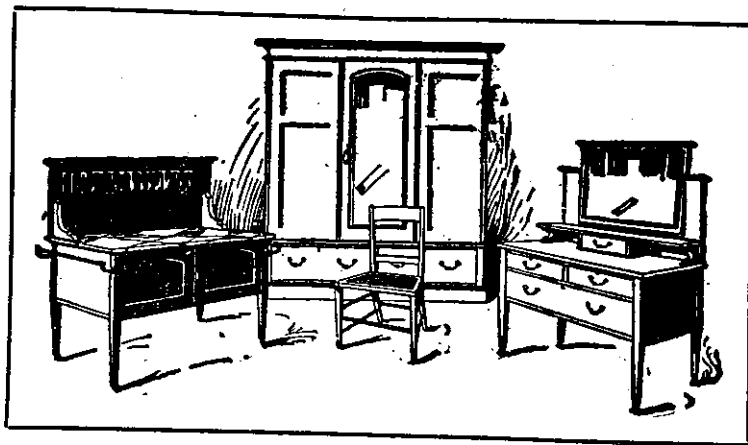
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CROSS-EXAMINATION OF BISHOP CLEARY.

(Continued.)

Perhaps Bishop Cleary would say why the Roman Catholic Bishops in Australia have not forbidden the Roman Catholic teachers in the State schools to give these lessons. The fact is, that they do. Is the Bishop aware that Roman Catholics do not abstain from entering the service, but enter it as freely as anybody else does?

I do not know whether Catholics enter the Public Service as freely as anyone else. I do not know that the Bishops have refrained from condemning sectarian instruction in the State schools by Catholics. I do know that there is with us a tribunal called the tribunal of penance, before which the individual teacher, if he is a practical Catholic, presents himself periodically for personal direction; and I do know, furthermore, that if personal direction is asked or needed in this matter the priest in charge must give it, and his personal direction can only take one turn. 'You cannot conduct these so-called "Unsectarian" religious lessons.' But, Mr. Chairman, it is one thing to give a direction to a man with a family of six or seven children, that he must either leave the Public Service or continue giving these lessons. It puts him upon the horns of a dilemma. He practically says to the teacher, 'Get out of the service. Go without your bread and butter.' And the man with six or seven children will begin to think whether it is for him a lesser evil to disobey the law of the Church or to face the starvation of himself and his little ones. So you see the position in which the wretched law there puts the man. It penalises him worse than it would penalise the magnum or the coiner. I need not ask the committee if that is a fair position to put any teacher in—a position where he must either starve or go against his conscience. I will say more. If a law were passed in New Zealand tomorrow offering place and pay and position to Jews who would work on Saturday and eat pork, there would be many Jews who would take the position and eat the pork. And that is no reflection upon the body of the Jewish people; it merely is a statement of the frailty and weakness of human nature. The law in New South Wales, in putting a similar alternative before Catholic teachers, counts, not upon the fidelity to conscience of the great body of Catholics, but it counts upon the frailty of a certain number of them, and it invites them into the service on these conditions—'We buy your conscience in open market. You must do what we want you to, whether you obey your conscience or not.' That is the position in which Catholic teachers are placed in New South Wales, and it is the position in which the League wishes to place every teacher in this Dominion, although it is known to the League that—I suppose—90 per cent. of the certificated teachers of this Dominion do not want these lessons.

The Bishop has drawn a picture of the unfortunate teacher with six or seven children falling before his spiritual director and being given a certain choice. But is the Bishop aware that teachers do not enter the service with six or seven children? The usual rule is to enter in youth.

I am more and more puzzled with the attitude of Canon Garland upon this matter. What is he driving at? Is he defending this sort of law which will compel people either to keep out of the Public Service or to violate their conscience? Is he defending a law which practically scores up 'No Popery' over every school in the country, or 'Papists not wanted here'? Is he defending that? If he is let him speak out and say so. Or is he defending what St. Paul declares to be a

grievous sin—that is, for a man to do what he knows to be morally wrong? Is he defending that? He asks—'Why do Catholic teachers enter the Public Service? Why did Captain Scott and his companions go to the South Pole?' Why do men go into all sorts of hazardous undertakings—exploring, facing peril of wild beasts, and so on? Why are the volunteer soldiers of England ready to go far away and expose their lives for 4d a day? The fact is just as I have stated, and if you hold out a bribe to men to be unfaithful to principle and conscience you will find plenty of men and women who will accept the bribe and compound with their conscience as best they can. The greater number, so far as I understand, of these Catholic teachers who go into the State schools of New South Wales are young girls; and it is in the heart of all such young girls that after a year or two they will be living in a cottage with roses round the windows. It is love's young dream. Very few of these probably expect that the time will come when they will have to decide between conscience and cash. They hope that being merely assistant teachers and so on they will be able to escape this hated duty of teaching an 'emasculated caricature' of the Bible which the League wants. They hope also that if the time comes when they must teach they will be able to compound with their consciences, either by giving a silent lesson or by giving a perfunctory lesson, or some other lesson, but always compounding with conscience. Or they hope to escape, as the man who goes into battle hopes to escape; or if they come to the direct peril they hope to get around it and not face it squarely.

Will the Bishop tell me if he has ever heard of a Roman Catholic Archbishop saying that he saw no objection to the Roman Catholic teachers giving these lessons—without implying that Archbishop's approval?

Will the Rev. Canon be good enough to quote the exact words of that Roman Catholic Archbishop and give me the reference to them?

I cannot quote his exact words, but I believe that Archbishop Duhig, of Brisbane, when the system was introduced there, while protesting against it gave something in the nature of a formal permission to Roman Catholic teachers to give these lessons, to show that he accepted the situation, but not because he thereby approved of it?

I will only say that any Catholic Bishop dispensing a Catholic teacher to teach so-called 'unsectarian' religious lessons would, consciously or unconsciously, display a double mind. He is too good a man to do that. And, being a good man, then he, presumably, did not do just that, which I believe he would be incapable of doing. I had some time ago a communication from Archbishop Duhig, and I know that he was one of the few men who put up a determined fight against this scheme, which was carried in Queensland, not by a 75 per cent. majority of votes, but by about 26 per cent. of the voters; I know that he is still a determined opponent of it; and I know that the question of Catholic truths and Catholic rights and Catholic principles and Catholic laws bearing upon so-called 'unsectarian' religion, remains even if a whole episcopate were to fail herein. I know that it is not in the power of any Bishop to set aside these laws of his Church; it is not in the power of any Bishop to give a dispensation to any man to teach this wretched 'unsectarian' religion. It is not in the power of any Bishop in the Church to give such permission, and any such permission given is void and of no effect. There is a higher power in the Church: a higher power than a whole bench of Bishops. The higher power resides elsewhere, and our principles hereon are the same all the world over. We believe that God does not go backward in revealing Himself but rather goes forward, and that the true faith is not to be discovered by hacking and cutting and flinging out of the Bible points upon which this or that or the other denomination are not agreed. We accept the whole Bible, and not this sectarian 'unsectarian' com-

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promise on it. I, personally, do not believe that Archbishop Duhig gave this permission, and before night falls I shall probably have a communication from him.

The Bishop spoke of the Roman Catholic clergy in New South Wales paying something like 900 visits last year, or in some recent year, and taking children out to neighboring houses. May I ask him if he considers that our League is doing an unjust act towards his Church in obtaining a privilege which would allow 900 visits to be paid by his clergy, to take the children out of school to give them their own religious instruction?

When I spoke of the injustice of the League's scheme I left entirely out of consideration this question of right of entry. At the same time, I pointed out in my principal evidence that this right of entry does not give, as alleged by the League, 'equal opportunities to all.' It gives a marked advantage to the creeds that have most money and most men.

I was only asking if we were doing an injustice to the Roman Catholic Church in New Zealand by seeking to obtain for it, in common with others, a privilege by which it could go 900 times to the State schools and take its own children out for religious instruction?

In dealing with the question of injustice I did not touch at all upon that, except as showing that it does not give equal opportunities. I did not at any time, and I do not now, say that that is an injustice. Much less did I say what was attributed to me by Canon Garland in a League leaflet—that I regarded this right of entry in New South Wales as a revival of the penal code. That was Canon Garland's statement, not mine.

The Bishop spoke a good deal about a conference. I should have supposed that those anxious for a conference would call it. I should like to ask the Bishop why, if the Roman Catholic Bishops are so anxious for a conference on the subject, they have never called one, with their friends of the National Schools League, for instance, or with the churches that are concerned?

I think it is a very fair proposition to assume that the people who are starting a campaign with a view to introducing the Bible into schools, would, if they wished to be fair all round, themselves be the parties to move in this matter, especially as they themselves are of the larger denominations. As they themselves profess a very great interest in this matter, they would be naturally the persons to move in it. May I tell you, and Canon Garland through you, that I have moved in this matter? I have many times publicly suggested in newspaper correspondence, even with men of some prominence in the League, that it would be desirable to hold a conference. I did so, before Canon Garland came here, in the secular press, in my own paper, the *Tablet*, when I was editing it, and at various times since. Only a few days ago I suggested to a reverend League gentleman who is in this room just now that I hoped within a short time to be sitting round a table with him to thresh this question out in a friendly way. We have done all we can in this matter to promote a conference. If the Canon wants a conference he can have it to-morrow morning at 11 o'clock.

I regret that the Bishop should have said of me that a statement I made was contrary to fact. If he had said that I evidently was mistaken I should not have bothered very much about it. I ask him if he is aware of this book, which he did not quote in his evidence in chief nor in his subsequent evidence—*The Referendum in Switzerland*, by Simon Deploige, published in 1898 by Longman's? In it the writer says: 'Of all the popular votes which have taken place since the introduction of the federal referendum, that of the 26th of November, 1882, is unquestionably the most notable, both from the importance of the question voted on and from the large number of electors who went to the polls. The people were called upon to approve a federal decree passed by the Chambers in pursuance of the terms of Article 27 of the Constitution. By that article, "the Cantons shall make provision for elementary education, which must be adequate, and placed exclusively under the direction of the civil authority. Such instruction shall be obligatory, and in the public schools free of charge. The public schools must be so organised that they may be frequented by those belonging to all denominations without prejudice to their

freedom of belief or conscience. The Confederation shall take such measures as may seem necessary against Cantons who do not fulfil their obligations in the matter.' Then at page 224—"The lines upon which this law would be framed were clearly indicated by a federal Councillor when called upon for an explanation from the platform. Elementary education would be made either non-sectarian or secular. The staff would be laymen, the subjects secular, the methods secular, the school houses secular. Education would be secular down to the most minute details even in the purely Catholic communes. The publication of the federal resolution was the signal for a general outcry in protest, 'God in the Schools' was the motto adopted by Catholics and orthodox Protestants throughout the whole of Switzerland. A vast petition was organised within a short time to which 180,995 signatures were appended. No demand for a referendum had ever been so strongly supported before. It is easy to imagine the energy with which the campaign was conducted up to the day of voting. The authors and partisans of the resolution used every means in their power to ensure success. They raised a bogus cry against Catholicism, denounced the danger of clericalism, and, as a supreme argument, represented the Jesuits as waiting to enter the country. It was all in vain. The common-sense of the country asserted itself, and could not be exploited as in 1874. All these intrigues were estimated at their real worth, and on the 26th of November the federal resolution was rejected by 318,139 votes to 172,010. Catholics, Federalists, orthodox Protestants, and religious people generally united to vote "No." The minority was composed of German Radicals, Freethinkers, and Socialists. The referendum on this occasion did good service for Switzerland. It checked the advance of anti-religious Radicalism at the very first step, and saved the country from the educational struggle and its deplorable consequences.' Now I ask the Bishop if he still repeats his statement in view of what I have read—his statement that my statement as published was contrary to fact. Here is the book for him. Let him look at it himself. Did he never know of it?

I have heard those extracts read. I have not read the book. I have heard the statement of the Canon. He confirms my statement in every particular. His statement was that there was a referendum on a religious issue, on a question of conscience. There never was such a referendum. The question put to the electors never had in itself one reference to religious instruction in the schools. It had only the one reference. The question was—Should the Central Government control the inspection and administration of schools, or should the Cantonal Governments control them? It was fought out on that.

His Lordship does me an injustice when he says that my statement was incorrect. He tries to water down the statement made regarding the action of the Roman Catholics in Switzerland. They adopted the cry of 'God in the schools.' They did not regard the subject of religious instruction as a side-issue. If someone here wished our question put—'Are you in favor of an alteration in the secular education system?' we should not regard that as the right point at all. In the same way the men who carried this resolution carried it framed in their own language; but the people were too intelligent to be misled. They quite understood, as the historian shows here, that the real question was—'Is religion to be continued in the schools or is it to be dropped?'

I have already answered the question. The authorities quoted by me show conclusively that this was purely a question of State rights versus Federal rights. It was fought out as such. The religious question was not in issue; it was introduced as a party cry, for party purposes, just as the Bible-in-schools party have, for party purposes, introduced the cry of 'the open Bible' and 'equal rights for all.' There was no plebiscite in Switzerland to promote legislation on any subject, religious or non-religious, in 1882, and no referendum (but only a plebiscite) in New Zealand in 1914.

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THE RELIGION OF ROBERT BROWNING.

TO THE EDITOR.

Sir,—Please allow me to thank Miss Mary C. Callan for her courageous attempt in your current issue to hold the position she took up in her paper on 'The Religion of Robert Browning,' and for the generosity she displays in striving to exonerate the members of the Auckland Newman Club from any necessary share in her views on the subject under discussion. I am not anxious at present to contest a triangular duel, so I am content to leave the club as a whole with the references made to it in my previous letter. Miss Callan, however, forces me to thank her, and to do a little more. Although it may appear somewhat cynical, I think I should thank her particularly for the inadvertent admissions in her letter.

Browning, she admits, 'had to combat in himself a tendency to anti-Catholic bigotry.' The same writer told us that Browning possessed a 'keen sympathy with Catholic ideals and devotions' (*Tablet*, November 12). The quotation given from Gavan Duffy is, surely, a remarkable instance of naivety. 'Duffy found the Catholic Church habitually disparaged in Browning's poems.' In reply to Duffy's complaint, Browning did not deny the fact. The explanation is quite another matter. In her letter, Miss Callan admits the poet was 'burdened with the inevitable inheritance of bigotry of a nineteenth century Protestant,' and, later on, employs Duffy to show that such manifestations of bigotry were due solely to his Italian surroundings. Poor Italy! Is it admitted, then, that Catholic life in Italy was debased? Besides, did Browning know nothing about Catholic life in England? Inconsistency is human!

Miss Callan is not aware that Cardinal Wiseman expressed any adverse opinion of the poet. This is strange, as her quotation was from the *Rambler*, January, 1856. In that same number of the *Rambler* the Cardinal, reviewing *Men and Women*, wrote: 'much of their matter is extremely offensive to Catholics.'

I am sorry that Miss Callan felt compelled to enter a protest against my quotation from 'Christmas Eve.' However, it is something to have her admission that the indifferentism to which I thereby referred was a 'mild indifferentism.' It may be remembered that I stated in my previous letter that Browning believed in the Divinity of Christ. Miss Callan, therefore, might have spared herself the trouble of proving what I had admitted, as well as the trouble of protesting. As she seems determined not to modify her views no matter how eminent the authorities cited against her view, I have felt compelled to use the intrinsic method and pit her against herself. Our Catholic students have a right to a balanced criticism on such subjects. In the present instance it looked 'all on one side like the town of Fermoy.' Certain specified works, she asserts, 'have led superficial readers to believe that Browning was prejudiced against the Catholic Church' (*Tablet*, November 12). To be consistent, Father John Rickaby, S.J., and other eminent Catholics must be included in that category. *Jam satis est.*—I am, etc.,

TERTIUM QUID.

Christchurch, December 5.

Tuakau

(From our own correspondent.)

The weather has been very cold here for this time of the year. There was a splendid downfall of rain on Sunday, November 29, which was greatly needed by the farming community in the Raglan district.

Mass was celebrated by Rev. Father O'Hara on last Sunday at 9.30 o'clock, so as to give all the con-

gregation an opportunity of going to Holy Communion. He was very pleased at the response, nearly all approaching the Holy Table.

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Following are the results of the Trinity College of Music practical examinations, recently conducted in Dunedin by Mr. Henry Saint George:—Associate—Daisy Hall (singing). Senior Honors—Margaret M. Walsh, 88; Ima Dawson, 80. Senior Pass—Kathleen McDevitt, 72. Intermediate—Alice Beck, 73; Margaret Cooney, 61. Junior Honors—Marie McMahon, 88; Monica Fenton, 83 (singing). Junior Pass—Monica Rodgers, 76; Bridget Meade, 74; Nellie Adamson, 72; Kathleen O'Regan, 71; Agnes Daly, 63. Preparatory Honors—Mary Deegan, 86; Hopo Atkinson, 85; Isabella Gare, 84. Pass—Mollie Butler, 70; Lizzie Doherty, 71 (singing). First Steps—Frank Bradley, 63.

Associated Board R.A.M. and R.C.M.:—Lower Division—May Curtin, 113; Ruby Gray, 107. Elementary Division—Mary Bradley, 114; Agnes Pellet, 112; Ellen Butel, 102; Gladys Rose, 106 (Convent, Gore). Primary Division—Monica Rodgers, 104 (violin); Minnie Harty, 116 (violin); Lettie Meade, 104 (violin); Vera Inder, 113 (Convent, Gore); Myrtle Stephenson, 116 (Convent, Gore).

The singing class presented for part singing received a very favorable report from the examiner, Mr. F. de G. English, M.A.

Navy League Essay Examinations:—Civil Service Class—Minnie Fither. Pre-Civil Service—Kathleen McDevitt. Senior Grade A.—Ivy Ward. Examiner's comment: All very good essays.

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Current Topics

German Socialists and the War

Many shrewd observers have predicted as a probable result of the war a social revolution in Germany, with disastrous consequences to the House of Hohenzollern. This view finds strong countenance in an utterance of the great Socialist leader, Herr Bebel, who died a short time before the present war cloud appeared on the horizon. 'When Germany goes to war,' said the late Socialist generalissimo, 'there will be whole armies of our adherents in the fighting ranks. As long as all goes well and victory crowns our banners they can do little but let themselves be swept along on the triumphant flood. But once let the impression take root that Hohenzollern prestige has lost its magic—once let the War Lord's pride be greatly humbled by a genuine disaster to his arms—then prepare for a miracle!'

The Elections

The *N.Z. Tablet* goes to press at midday on Wednesday, so that the elections will all be over and the results known throughout the Dominion before this issue reaches the majority of our readers. We refrain, therefore, from any further comment on the issues, and from the publication of matter bearing on the elections which would be too late and useless by the time it could appear. It is to be regretted that there will be a number of triangular and even one or two four-candidate contests, and that owing to the Government's action in repealing the Second Ballot and at the same time omitting to provide a substitute in the shape of some form of proportional representation there is danger in these cases that the real voice of the people may not find expression. Out of the 76 European electorates there is a straight-out contest between Ministerial and non-Ministerial candidates in 56 constituencies, included in the non-Ministerial candidates being several Labor and Social Democratic candidates who will vote against Mr. Massey on a no-confidence motion, though not otherwise identifying themselves with the Liberal Party. In the remaining 20 electorates there are more than two candidates. In one, Palmerston (North), there are four—two Government, one Opposition, and one Social Democrat. In the other 19 'split' elections, the Government have only one candidate in 14 of the electorates, and the non-Ministerialists have only one candidate in four of these constituencies; the third candidate in the remaining constituency being classified as Independent. On paper, therefore, the Government stand to lose 4 and the Opposition 14 seats as the result of 'split' contests, though, of course, the actual results may not pan out according to the paper indications.

Tommy Atkins: A French View

The following verses are an attempt, by a writer in the *London Chronicle*, to describe the Tommies as seen by a Frenchman. They are at least bright and clever, and may be taken as approximating very closely to a true picture of the Frenchman's feeling:

'Dieu! but ze Tommies can fight!
Zey know not ze meanings of fright.
Une bombe she bang go!—
Zey chant loud "Wot oh!"
And proverbs mos' strange zey recite.

'Zey shrink not from terreeble skenes,
Zey laugh at ze deedly machines!
Bravo! Zey make sharge
At Germans more large,
And geeve to zem beaucoup des beans!

'And wen zere goes somet'ing all wrong,
Wen ver' special 'ell comes along,
Zey lift oop zeur voice
And make ze glad noise
Of "Are we donarted? . . . Non!"

'So "Vivent les bons Tommies!" I say—
Les Tommies très braves et très gais!
Come, toast zem some beers
And geeve zem trois sheers—
Ze Tommies!—'eep, 'eep, 'eep, 'ooray!

A German View

We do not believe that the following production represents anything like the view of Tommy Atkins entertained by the German fighting man who has actually met him in Belgium and France; but it is considered good enough for circulation amongst the citizens of 'neutral' America, whose pious President has impressed upon his people that they 'must be impartial in thought as well as in action,' 'must put a curb upon their sentiments,' and must display 'the fine poise of undisturbed judgment.' It is taken from *Fatherland*, the German American publication from which we quoted last week, and is the work of a German pastor, the Rev. G. A. Schmidt. Here is the poetic flight of this com-patriot of Goethe:

'Dot leedle Tommy Atkins,
Him go to var vun day,
Him sail away from Dover town
Und landed by Calais.
Ach Himmel!

'Und Tommy hav a red coat,
Und Tommy hav a gun.
So Tommy nefer stop to think
Dat brrhaps him hav to run,
Like sixty!

'Him tink him go to picnic,
Shust like vun fine parade,
Dee French and Belgians fight like—fits,
But Tommy, him afraid.
Poor Tommy!

'Him sheare dem bloomin' Germans,
Vot walk right into France,
Und den dey walk right back again,
Und nefer hav no chance.
Aber nit!

'Him hav one grand excursion
From London to dee Seine
Und mid some sporty mad'moiselles,
Him drink dat dry schampagne.
By golly!

'But "blawst" dem German soljers,
Dey spoil him all dat fun,
Und Tommy like to hustle home,
Before dat fight begun.
Don't you know!

We apologise to our readers for printing such sorry stuff, but it represents a point of view, and as such it must be allowed to pass.

An Irish View

Sir William Butler was a great Irishman, a great observer, and a master of the pen. He was himself a soldier and a leader of soldiers; and he knew something at first hand of the glories of the unknown and too often unthought-of Tommy. In a fine passage in one of his earlier works—*The Great Lone Land*—he gives us a vivid pen picture of the men of the rank and file and of the sort of thing which they have to go through. He is not speaking of an ideal or superior Tommy—of Tommy at his highest and on his best behaviour, so to speak,—but of the ordinary, common, workaday type of British soldier. 'Who,' he asks, 'are the rank and file? They are the poor wild birds whose country has cast them off, and who repay her by offering their lives for her glory; the men who take the shilling, who drink, who drill, who march to music; who fill the graveyards of Asia; the men who stand sentry at the gates of world-famous fortresses, who are old when their elder brothers are still young, who are bronzed and burned by

ferce suns, who sail over seas packed in great masses, who watch at night over lonely magazines, who shout, "Who comes there?" through the darkness, who dig in trenches, who are blown to pieces in mines, who are torn by shot and shell, who have carried the flag of England into every land, who have made her name famous through the nations, who are the nation's pride in her hour of peril and her plaything in her hour of prosperity. These are the rank and file.' That is a fine piece of word painting, and as true as it is finely put. Applying his general description to the particular men whom he was then leading, Sir William Butler continued: 'Weeded now of their weak and sickly men, they formed a picked body, numbering 350 soldiers, of whom any nation on earth might well be proud. They were fit to do anything and to go anywhere; and if a fear lurked in the minds of any of them, it was that the enemy would not show fight. Well led and officered by men who shared with them everything, from the portage-strap to a roll of tobacco, there was complete confidence from the highest to the lowest. To be wet seemed to be the normal condition of man, and to carry a pork barrel weighing 200 pounds over a rocky portage was but constitutional and exhilarating exercise—such were the men with whom, on the evening of the 8th of August, I once more reached the neighborhood of the Rat Portage.' That is the estimate of the man who knows; and in the light of such testimony such doggerel as that of the Rev. G. A. Schmidt may be mentioned only to be despised.

Where Will Germany Break Down?

From the first it has been fairly apparent that the present struggle would be—as it has been called—a 'war of attrition,' a war, that is, in which there would probably be no great decisive military result, but in which one or other side would be gradually worn down and would eventually have to give in from sheer exhaustion. It is obvious that the exhausting pressure may not make itself felt in all directions but may take effect as the result of the exhaustion of some particular necessity—such as food, ammunition, transport material, etc.—and British experts have been speculating as to the special line along which the exhaustion of Germany is likely to proceed. Professor J. S. Nicholson, the eminent Scottish economist, thinks that the questions of food and finance will be the determining factors—the financial stress being accentuated by the rise in the price of commodities and decreased purchasing power of the German paper money. 'By following out the consequences of the natural shortage of food supplies, etc., and the artificial excess of paper money, we see that with the advancement of winter the economic pressure will be felt more and more severely by the Germans,' he writes in the *Scotsman* . 'The general conclusion is that the shortage of "necessaries" must be accompanied in Germany by increasing discomfort or strain, even if, as in a besieged fortress, all the supplies were distributed in rations adjusted by military authority on an equitable basis. It is, however, quite clear that no Government could at once undertake to dole out rations to a population of over sixty-five millions. The unemployed and their dependants must, of course, in some way be provided for, but even in their case the relief may be given in the form of money, and not in actual food, etc. This reliance on money as the great agent in distribution brings in very great difficulties that are not apparent in times of peace. It is not so much the absolute shortage that has to be taken account of as the distribution of the lessened supplies according to the money power of the consumers. This distinction is of vital importance. To say that Germany has a sufficiency per head of population is one thing; it is quite another thing if the distribution is effected by means of purchase and sale. The measures adopted by Germany on the outbreak of war are certain to raise prices. The masses of inconvertible notes issued only need time to produce that well-known effect. . . . As the war progresses the higher command of the money power will begin to be alarmed, and the lower commands of the money power will begin to feel the pres-

sure of diminished resources.' The meaning of all of this is that while Germany may have ample supplies per head of the population the food will, in point of fact, only be given to those who can pay for it. The proletariat, who will be the first to feel the pinch, will certainly complain, and may even revolt. Professor Nicholson arrives at the comforting conclusion: 'Taking one consideration with another, the end of the war ought to be in sight with the advent of spring, and, at any rate, the prolongation over a second winter is extremely improbable.'

*

Dr. Gilbert Slater, who writes interestingly on the whole subject in the *Daily Chronicle*, thinks that, on the whole, the exhaustion of the enemy's food supplies is not likely to be an important factor. With regard to clothing, there will probably be some difficulty; but here again, he holds, the supplies are likely to be sufficient. In respect to ammunition, there are possibilities. 'The other great staple of war is ammunition, and the iron and coal which supply Krupp's mighty arsenal with raw material. Essen is, indeed, the heart of the whole German military machine, and, rather than Berlin, the final objective of the Allied armies. Iron and coal Germany has in abundance, but there may be, for aught I know, in my ignorance of the technique of the making of explosives, some essential which has to be imported. It is an interesting historical fact, commonly ignored, that the British control of the main supply of saltpetre was a great factor, very likely the greatest factor, in the downfall of Napoleon. But whether the German military organisation has any similar weak spot it is for our experts to find out.' Speaking of the enemy's means of transport, he points out several directions in which it is in danger of breaking down. 'What is the part which will first give way? From the commencement of the war I have privately guessed that in Germany's case it will be horses. The wastage of horses must be tremendous, the home supply inadequate, the difficulty of importing any considerable numbers formidable. Further, the Russian occupation of Galicia is most important in its effect on the supply of petrol, though perhaps substitutes may be found in alcohol and spirit distilled out of coal. Again, if bicycles and motor cars are used as substitutes for cavalry horses there is a possible difficulty in a shortage of rubber, which chemical science may or may not overcome.' But his final conclusion is that to which close observers are more and more surely tending: 'It is a terrible thought, but it may well turn out to be true, that the form exhaustion will take will be exhaustion of the supply of men.' Mr. Arnold Bennett voices the same view in the *Daily News*, and points out that the Kaiser, despite his kinship with the Deity, cannot create men. Exhaustion along such a line is, indeed, as Dr. Slater says, a terrible thought, but it carries with it this mitigation that such exhaustion would at least and at last bring about finality.

Fourteen thousand pounds will be spent on restoring and renovating the Church of the Poor Clares at Viterbo, Italy. This church contains the sacred body of St. Rose of Viterbo, who died in 1252. Her body is still flexible and uncorrupt.

According to the *Catholic Record*, of London, Ontario, the Rev. George Benson Hewetson, for twenty-three years a member of the Anglican ministry, was received into the Catholic Church at the Bishop's residence, Regina, Saskatchewan, recently. The new convert is a kinsman of the late Archbishop Benson, of Canterbury, England, and of Monsignor Robert Hugh Benson, the noted convert, who died a few weeks ago.

A few slices off GOLDEN EAGLE PLUG! Rub them!—notice the rich promising aroma! Light up!—How the blue smoke twists and twirls—sniff its sweetness—enjoy its goodness. No other for me! How about YOU? Also in tins.

THE EXODUS FROM ANTWERP

A TRAGIC STORY.

HALF A MILLION PEOPLE IN FLIGHT.

'It is announced that the Kaiser has telegraphed to his aunt, the Dowager Grand Duchess of Baden, as follows,' says the Rotterdam correspondent of the *Daily News*. "Antwerp was occupied without fighting. God be thanked in deepest humility for this glorious result. To Him be all honor."

Each of us has his own conception of God, but few people on this side of the Channel will imagine that there is much rejoicing in Heaven over that tale of human woe which is the sequel of 'this glorious result' which leads the Kaiser to remember that he has an aunt.

One pleased aunt (says *Public Opinion*) is a poor substitute for an agonised people driven from home and country and the very means of life.

To Be Paid in Full.

'No more mournful spectacle has been witnessed during the war,' says the *Times* in a leader. 'The world, when it learns of that miserable flight of swarms of innocent people, will not fail to remember that they are flung forth homeless and destitute in pursuance of the senseless ambition to place "Germany over all." All the woe which Belgium is enduring is the result of the spirit of Prussian militarism, which has sought to dominate the world regardless of the misery it is inflicting. The account against the Prussian officer caste is a growing one, but it will have to be paid in full.'

Half a Million People in Flight.

'There were probably 400,000 or 500,000 people still in Antwerp on Wednesday afternoon, and all but a few hundreds had gone by Thursday noon,' says a *Times* correspondent. 'By seven o'clock on Thursday morning a crowd, which probably contained 100,000 people, blocked the Quai St. Michel and the entrance to the Gare Waas, whence, alongside the pontoon bridge (reserved for the military), the ferry-boats conveyed passengers across the Scheldt to the trains for Ghent and Ostend. The bombardment, it must be remembered, had been going on since the preceding midnight, and the crowd jostling there in turn while the shells broke over the city was an extraordinary spectacle in the early morning light.

Every Kind of Vehicle.

'If 100,000 people fled that morning from the city by the ferry and trains and highways to St. Nicolas, Lokeren, Ghent, Bruges, and Ostend, not less than 250,000—probably many more—pushed out by the roads by Wilmansdonck and Eeckeren to the Dutch frontier. It was there that the real tragedy of the evacuation was seen in all its nakedness.

'Scores of pens are doubtless trying to describe that quite indescribable scene. Moving at a foot's pace went every conceivable kind of vehicle; great timber waggons, heaped with household goods topped with mattresses and bedding, drawn by one or two slow-moving stout Flemish horses, many of the waggons having, piled upon the bedding, as many as 30 people of all ages; carts of lesser degree of every kind from the delivery vans of fashionable shops to farm vehicles and waggons from the docks; private carriages and hired cabs; occasional motor cars, doomed to the same pace as the farm team; dog-carts drawn by anything from one to four of these plucky Belgian dogs, the prevailing type of which looks almost like pure dingo; hand-trucks, push-carts, wheelbarrows, perambulators, and bicycles; everything loaded as it had never been loaded before and all alike creeping along in one solid unending mass, converting the long white roads into dark ribands, 20 miles long, of animals and humanity. A happy thing it is that this is a flat country. Happier still that the weather has been perfect.

Those on Foot.

'Between and around and filling all the gaps among these vehicles went the foot passengers, each also loaded with bundles and burdens of every kind, clothes and household goods, string bags filled with great round loaves of bread and other provisions for the road, children's toys, and whatever possessions were most prized. Men and women, young and old, hale and infirm, lame men limping, blind led by little children, countless women with babies in their arms, many children carrying others not much smaller than themselves; frail and delicate girls staggering under burdens that a strong man might shrink from carrying a mile; well-dressed women with dressing-bags in one hand and a pet dog led with the other; aged men bending double over their crutched sticks.

Cattle, Goats, Dogs, Birds.

'Mixed up with the vehicles and the people were cattle, black and white Flemish cows, singly or in bunches of three or four tied abreast with ropes, lounging with swinging heads amid the throng. Now and again one saw goats. Innumerable dogs ran in and out of the crowd, trying in bewilderment to keep in touch with their masters. On carts were crates of poultry and chickens, and baskets containing cats. Men, women, and children carried cages with parrots, canaries, and other birds; and, peeping out of bundles and string bags—generally carried by the elder members of the families—were Teddy bears, golliwogs, and children's rocking-horses. It was impossible not to be touched by the tenderness which made these wretched folk, already overburdened, struggle to take with them their pets and their children's playthings.'

Similar stories are told by other correspondents. They vary in detail of pain, but all agree in the monstrous nature of the woe of these poor exiles.

A Barren Victory.

'Antwerp has fallen, but it has fallen with honor,' says the *Daily News*. 'All that the enemy have achieved after a fortnight's costly striving is the possession of an empty city, from which every hale soldier and every sound gun have been removed. The forts have been blown up, the ships have been ruined, the harbor has been blocked, the supplies have been destroyed. A barren victory like this was not the thing which the Germans painted to themselves, when on September 26 they began their attack on Antwerp. They owe their disappointment to the intrepid resistance of the Belgian Army, supported in the last week by the skill and courage of British sailors and marines. Every British heart will glow with pride at the knowledge that in this, the latest and most obstinate fight for the preservation of the national life of the Belgian people, British troops stood side by side with the brave soldiers of Belgium.'

Pride of Humanity.

'Belgium has sacrificed herself to the liberty of the world,' says the *Figaro*. 'The world will remain her debtor until all the crimes committed against her are punished, and the loss she has sustained has been repaid a hundredfold. Never was there a more sacred duty.

'The Belgian nation has thrown herself magnificently into the foremost ranks of civilisation—the living image of right imperishable, right which will resist all assaults, and which will triumph over them.'

Sacrificed to Perfidy and Ambition.

The *New York Tribune* finely says that: 'History can afford no more glaring instance of the welfare of an innocent and neutral nation being sacrificed to the perfidy and ambitious military policy of a more powerful neighbor. The more complete is Germany's triumph over Belgium, the deeper will be the stain on Germany's honor. Every Belgian soldier killed and wounded; every woman, child, and civilian sacrificed; every bit of Belgian property destroyed; every refugee driven out of the country adds to the immensity of the score which Germany will have to settle.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

December 5.

The children of the Sacred Heart Convent at Island Bay are holding a garden fete in aid of the Belgian Fund on Tuesday next.

Gunner A. J. Ridler, of the Reinforcement Expeditionary Force now encamped at Trentham, and late secretary of the Federated Catholic Clubs, has been promoted to acting-bombardier.

The response to a request by the Catholic Federation for parcels of books, periodicals, etc., for the Catholic troops in Samoa, has enabled the secretary to send a large quantity over by the last mail steamer. As many of the donors are unknown, they could not be personally thanked, but the executive through these columns wishes to express its deep appreciation and sincere thanks to all those who so liberally responded.

I am very pleased to again record the success of the pupils of the Marist Brothers' School, Hawkestone street, Thorndon. In the examination held recently by the Government inspector 22 boys gained the proficiency certificates for the Sixth Standard and two the competency. This is a splendid record, and is another instance of the ability of Catholic teachers to not only compete with State schools, where every opportunity is given to the State teacher at the expense of the State to aid him in his work, but at the same time to ground their pupils in our holy faith, making them God-fearing citizens and a credit to their parents, Church, and country.

A pretty wedding took place at San Antonia Church, Muritai, when Miss Iris Rose McKeegan, daughter of Mr. and Mrs. J. McKeegan, of Rona Bay, was married to Mr. Patrick John McGovern, son of the late Mr. P. J. McGovern, J.P., of Pukekohe, and Mrs. M. A. McGovern, and a prominent member of the Wellington Catholic Club. The Rev. Father Bartley, S.M., performed the ceremony. The bride was given away by her father. She was attended by her sister, Miss Molly McKeegan, as bridesmaid. Mr. S. J. Moran was the best man. After the ceremony Mr. and Mrs. McKeegan held a reception at their home in Rona Bay, where the bride and bridegroom received the congratulations of their friends, and the usual toasts were honored. Later Mr. and Mrs. McGovern left by motor-car on their honeymoon.

There arrived by the Marama from San Francisco on Thursday, the Right Rev. Dr. P. V. Dwyer, Bishop of Maitland, and Dr. J. Carroll, Bishop of Lismore. Both are returning to Australia after having paid a visit to Rome, France, England, and America. Whilst in France the two prelates attended the Eucharistic Congress at Lourdes. They mentioned that the celebrations at the congress included a procession of the Holy Eucharist, which was banned by the British Government in 1910 at the congress held at Westminster. This year the congress was participated in by no fewer than 80,000 persons. Their Lordships were on the Continent when war was declared by Austria on Servia. The French army was immediately mobilised, and the two prelates had great difficulty in getting out of the country owing to the transport facilities being required for mobilisation purposes. Both had to stand in a crowded corridor of a train on the journey from Paris to Dieppe, whilst from there to Newhaven Dr. Dwyer had to be content with an anchor in the prow of the ferry steamer as a bed! Dr. Carroll left on Thursday evening for Rotorua, and will spend a few weeks in the north prior to leaving for home, but Bishop Dwyer will leave for Australia by the Marama on Friday. Both have been absent from New South Wales for nearly a year.

The Dominion Bazaar has been running every night, and to-night (the tenth) it will conclude. The attendances have been good, and brisk business has been the

result. The side shows have been attractive and responsible for good receipts, especially 'Houp la' and 'Bunty pulls the strings.' The hall, as previously reported, is delightfully cosy and is decorated prettily. Three matinee afternoons for the benefit of the children were also held, and proved very successful. The management provided a different programme for each evening. Last Saturday evening the Misses Plimmer gave an exhibition of fancy dancing, and Messrs. Smith, Rex, and Clifford a laughable sketch, 'Thou April fool.' A splendid programme was given by the 'Charley's Aunt Club' on Monday evening. On Tuesday evening a first-class entertainment was provided by the boys of the Marist Brothers' School, who sang choruses, looking very neat in their white suits with pale blue belts. Master Fergus Reeves gave a recitation, and Master John McLean sang a solo and also danced a Highland fling. A clever little girl, Miss M. Howe, danced a step dance, and was warmly applauded for her effort. On Wednesday evening the girls of the Convent School gave an exhibition of physical drill under the conductorship of their instructor, Mr. J. A. Duffy, which was greatly appreciated; and Miss Thurza Rogers gave several of her fascinating dances. On Thursday evening the Marist Brothers' School Choir again sang a couple of choruses. Masters Harry and John McLean contributed Highland dances, Master Ben O'Brien sang, and Master Keble Hayward recited. On Friday evening Miss McInerney's party gave an excellent concert.

The Rev. Father Hurley, S.M., Adm., and his devoted committee of ladies and gentlemen, who have had a most strenuous time, are to be congratulated on the success that has attended their efforts.

A London paper of October 15 has the following interesting story to tell of the wanderings of the party of members of the Marist Order in New Zealand who left Wellington about May 4 to attend the conference of the Order in Belgium:—'Very Rev. Dean Regnault, of Wellington, who has arrived in England, did not escape his share of the adventures that mark the progress of all passengers on the Continent in these days. He was in Paris, leisurely making his way to Belgium, on August 2, when war broke out, Dean Holley and Dr. Kennedy having come over to London on August 1. The first-named was detained in Paris owing to the fact that, on account of the mobilisation, trains and vehicles of all descriptions were required for the transport of troops. However, after exciting adventures on all sides the various members of the Marist Order managed to find each other. At the Belgian frontier it was found the railway lines were cut, and some of the party had to walk forty kilometres before they could find a train to convey them anywhere. Dean Holley and Dr. Kennedy, who had managed to go back to the Continent for the meeting, now returned to England, and Dean Regnault set out for his home and relatives at St. Brieux, in Brittany, which he had not seen for thirty years. An incident that might have developed into something ugly occurred while the New Zealander was staying with a priest friend at St. Brieux, at which town he had arrived dressed as the clergy of his denomination are in New Zealand or in this country, but not as on the Continent. When, therefore, he assumed the cassock, and actually occupied the pulpit of his friend's church the following Sunday, consternation spread over the village, the boldest of the distressed congregation hieing him to the Chief of Police, with the news that here surely, in the mild and merry person of the Dean so well known in New Zealand, was a German spy! His address saved him, the authority invoked being prepared to vouch for any acquaintance of Dean Regnault's host.' With the exception of Dr. Redwood, the party are now in America, and may be expected back in Wellington about the beginning of the New Year.

The devotion of the Forty Hours' Adoration commenced in the Basilica of the Sacred Heart, Thorndon, on Sunday, November 22. At the early Mass, in addition to the general Communion of the parishioners, the members of the Hibernian Society, and the Children of

Mary approached the Holy Table in regalia, after which breakfast was served in the Guildford Terrace School-room. Bro. J. A. Humphrey, president of the Sacred Heart branch, presided, and the Rev. Father Tymons and the visitors from the other city branches were present. The toast of the H.A.C.B. Society was proposed by Bro. Sellars and responded to by Bros. Humphrey and Jer. O'Brien, B.P., of St. Patrick's. The 'Catholic Federation' was proposed by Bro. Leo. Leydon and responded to by Bro. M. Walsh, a member of the Dominion Executive. The Rev. Father Tymons, in the unavoidable absence of the chaplain (Rev. Father Smyth, S.M.), congratulated the society on the attendance, and also the Children of Mary on their excellent muster. The branch also took part in the procession of the Blessed Sacrament at the 10.30 o'clock Mass. In the evening, before a packed congregation, the Very Rev. Father O'Connell, S.M., preached an eloquent sermon. On Monday evening the Rev. Father A. Venning, S.M., of St. Mary's, preached a devotional and instructive sermon to another crowded congregation. The ceremony concluded on Tuesday, and was remarkable for the attendances at all the services and the large number of Communicants each morning while it lasted. The altar was very prettily decorated by the ladies of the Altar Society, and the choir rendered appropriate and devotional music.

The Very Rev. Dean Smyth, S.M., Provincial, has taken up his residence at St. Mary's, Boulcott street.

The St. Aloysius' branch of the Hibernian Society met last Monday, under the presidency of the Ven. Archdeacon Devoy, B.P. The weekly socials have now been concluded for the present season, and the returns disclosed a very successful result, materially strengthening the funds of the branch, whilst the membership is increasing very satisfactorily.

The Boxing Day Committee again met last Thursday evening, Mr. T. J. Davis presiding. Efforts are being made to secure physical drill displays and maypole dance, and also teams for the inter-parish tug-of-war. Seatoun Park, the locale of the picnic, has the reputation of being a very sheltered and ideal place for a picnic, and can be approached by both steamer and tram.

His Grace Archbishop O'Shea has returned from Greenmeadows, where he ordained several candidates for the priesthood and minor Orders. The Rev. Father Seymour, one of the newly-ordained priests, and a son of Mr. C. A. Seymour, postmaster, Lower Hutt, celebrated Mass at St. Anne's yesterday morning.

The Very Rev. Dean Regnault, of Wellington, ex-Provincial of the Marist Order for New Zealand, visited the Ancient Order of Hibernians in Ireland towards

the end of October, to convey to the national secretary, on behalf of the Hibernians of New Zealand, and especially of the Wellington branch (of which Dean Regnault is chaplain), the congratulations of their fellow-Hibernians, the Irish party, and the Nationalists generally of Ireland on the success achieved in having the Home Rule Bill placed on the Statute Book. It was, Dean Regnault said, the crowning success of the efforts of the last forty years. The agitation carried on for the winning of Irish rights had been watched very keenly by all the Hibernians in the Oversea Dominions, and even in Ireland there was not greater rejoicing at the victory than amongst the Irish in New Zealand. Dean Regnault expressed himself anxious that Catholic organisations like the Hibernian Society in the United Kingdom should get in touch with Catholic organisations like the Hibernian Society in the overseas Dominions, with a view to making arrangements for the guidance and care of Irish Catholics who may be compelled to seek a living in Australasia.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

December 7.

On last Sunday week his Lordship the Bishop made an episcopal visitation at Rangiora and preached at Mass in the Church of SS. Mary and Francis de Sales. In the afternoon his Lordship again addressed the congregation and candidates for Confirmation. To the latter, numbering 77, he afterwards administered the Sacrament of Confirmation, being attended in the ceremonies of the day by the Very Rev. Dean Hyland and Rev. Father Leen. On last Sunday his Lordship the Bishop made an episcopal visitation at Ashburton.

Solemn High Mass was celebrated in the Cathedral on last Sunday at 11 o'clock, when the devotion of the Forty Hours' Adoration was commenced. The Very Rev. Chancellor Price, Adm., was celebrant, the Very Rev. Fathers Graham, S.M., M.A., and Murphy being deacon and subdeacon respectively. At Vespers in the evening the sermon was preached by the Rev. Father O'Connor (Lincoln). Many of the congregation attended in adoration of the Blessed Sacrament during the afternoon and evening. The night watches were maintained from 10 p.m. to 5 a.m. by members of the H.A.C.B. Society, Archconfraternity of the Blessed Sacrament (men's division), Society of St. Vincent de Paul, and others. On this (Monday) morning Mass *Pro Pace* was celebrated, and after devotions, beginning at 7 o'clock in the evening, the sermon was preached by the Rev. Father Cooney (Lyttelton). On Tuesday

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morning (Feast of the Immaculate Conception) Solemn High Mass of Deposition was to be celebrated. At 3 o'clock in the afternoon his Lordship the Bishop is to administer the Sacrament of Confirmation, the First Communion of the children being made at Mass that morning.

Pontifical High Mass will be celebrated in the Cathedral on next Sunday, during which the Rev. F. Seward (recently from England) and the Rev. John Riordan (Holy Cross College, Mosgiel) will be ordained to the priesthood by his Lordship the Bishop.

The Christchurch Catholic Club intend entertaining its lady friends at a musical and social evening in the rooms, Wiltshire Buildings, on next Tuesday. An excellent programme has been arranged, and although this will be the last of similar gatherings for the present year, it promises to be not the least so far as pleasure and success are concerned.

Christchurch North

December 7.

The Rev. Father James Goggin, S.M., left for Timaru on Saturday.

Mr. T. Brian Riordan, secretary of St. Mary's Tennis Club and a prominent member of St. Vincent de Paul Society, has started business on his own account as dentist, in Redpath's Buildings, Cashel street. Mr. Riordan has made many friends by his willingness to assist in all parish undertakings, especially in musical circles, and he may be assured of their good wishes for the success of his enterprise.

The St. Mary's branch of the Hibernian Society met on Monday evening last in Ozanam Lodge. President Bro. Johnston occupied the chair. There was a fair attendance. After ordinary routine business was dealt with, the balance sheet for last quarter (unavoidably late) was presented and showed the branch to be in a very satisfactory position. The delegate to the United Friendly Societies' Dispensary reported on the working of the hospital scheme, which was now in operation. Accounts for the evening amounting to £4 4s were passed for payment.

A concert to be given by the pupils of St. Mary's School will be held in the schoolroom, Manchester street, on Friday next, December 11. An attractive programme has been arranged, and tickets are meeting with a ready sale. The proceeds which formerly have always gone to the prize fund, have this year been generously donated to the relief of the Belgian children.

The Rev. Father Herring, S.M. (Marist Missioner), who was a visitor at St. Mary's during the week, attended the meeting of the St. Mary's Conference of St. Vincent de Paul, and in the course of an interesting address on the aims and objects of the society, he urged the members to follow in the steps of their founder, Frederic Ozanam, and in so doing attain the sanctification of their own souls.

A very representative meeting of parishioners (presided over by the Vicar-General, the Very Rev. Dean Hills, S.M.) met yesterday afternoon to consider the proposal of holding a picnic on Boxing Day, December 26. It was unanimously decided to hold the outing at Leeston, and a strong committee was formed to make the arrangements. Various sub-committees were also set up. Mr. Walter Murphy was elected secretary, and Mr. C. E. Courtney treasurer.

Glorious weather prevailed for the garden party held in St. Mary's Presbytery grounds on Saturday afternoon. There was a very large attendance, and all seemed to thoroughly enjoy themselves. Among those present were the Very Rev. Dean Hills, S.M., V.G., Rev. Father Hoare, S.M., and Rev. Father Burger, S.M. Good business was done by the various stallholders. Afternoon tea was served under the capable supervision of Mesdames Dobbs and Gray, and a band of assistants, who had a very busy time during the whole afternoon. The sweets stall, in charge of Misses Johnson (2) and Harrington, did good business, particularly among the young folk. Among the various

amusements provided were races for children, competitions in nail-driving for ladies, and hat-trimming for gentlemen. Athletes seemed to be busy 'putting the weight,' 'tossing the caber,' etc. An orchestra, consisting of Messrs. Dalton, Mercer, Matthews, Brittain, Clarkson, Oakes, and under the leadership of Mr. T. B. Riordan, and accompanied by Mrs. Cronin (pianist), rendered very enjoyable selections. Mrs. Frank O'Brien contributed to the afternoon's enjoyment by her vocal items. The financial result was very satisfactory—the amount being close on £50.

Timaru

(From our own correspondent.)

December 7.

The pupils of the Sacred Heart School are giving a concert on Friday, December 11, in aid of the Belgian relief fund. A very attractive programme has been arranged, and, apart from the cause, this will be well worth the silver coin asked for admission. The nuns and children are devoting a lot of time to make it a success, and the latter are relinquishing their prizes to help the fund.

Sunday being the first Sunday of the month, the usual devotions were held. The ladies of the Sacred Heart Society approached the Holy Table in large numbers at the early Masses. In the evening the usual procession in honor of the Blessed Sacrament took place. The sermon was preached by Rev. Father Venning, S.M., of Wellington.

The devotion of the Forty Hours' Adoration took place last week at the convent. On Tuesday morning a Solemn High Mass was celebrated by Very Rev. Dean Tubman, assisted by Rev. Father Kerley as deacon, Rev. Father Dignan as subdeacon, and Rev. Father Murphy master of ceremonies. The devotion was brought to a close on Thursday morning, when the High Mass was celebrated by Rev. Father McCarthy, with Very Rev. Dean Tubman as deacon and Rev. Father Murphy subdeacon.

DIOCESE OF AUCKLAND

(By telegraph, from our own correspondent.)

December 7.

His Lordship Bishop Carroll, of Lismore, New South Wales, is at Rotorua at present.

The Devonport parish, under Rev. Father Furlong, has contributed to the Belgian relief fund £35 5s.

His Lordship the Bishop, after an absence in the south of many months, in which he has been fighting Bible-in-Schools Leaguers, is expected to return to Auckland this week.

The juvenile branch of the Hibernian Society met in the Hibernian Hall on last Friday evening, when there was a large attendance. Bro. Woodley presided. Rev. Brother Phelan, Superior of the Marist Brothers, attended. Eleven new candidates were elected by ballot. The lads entered heartily into the proceedings, and took much delight in the conduct of the business.

The annual examinations of the Marist Brothers' School, Vermont street, have been magnificently successful. In the Sixth Standard the passes were one hundred per cent. The thanks of the executive of the Catholic Association have been voted to Mr. Frank Doyle, Ponsonby, for his indefatigable efforts on behalf of the school, in which the Brothers and pupils heartily join.

Exposition of the Blessed Sacrament took place from last Mass till Vespers in the Cathedral on Sunday. Members of the confraternities, of the Children of Mary, Guard of Honor, and Holy Family in turn watched before the Blessed Sacrament in relays during the afternoon and evening. In the evening Rev. Father Ormond preached on our Lady. A procession followed, in which the confraternities and children took part. Four of the Marist Brothers bore the canopy, under

which Monsignor Brodie carried the Sacred Host. Rev. Fathers Duffy and Forrestal acted as deacon and sub-deacon respectively. There was a large congregation.

The mission for men of St. Benedict's, conducted by Rev. Father Kelly, C.S.S.R., concluded last evening. It was a pronounced success. Every morning and evening throughout the week large numbers responded to the appeal of the missioner, who in powerful exhortations stirred the congregations. Over two hundred men, exclusive of boys, approached the Holy Table on Sunday morning. In the evening the mission concluded, when the Papal blessing was bestowed by Rev. Father Kelly. This morning he commenced a mission to the confraternities and women of the parish. In St. Benedict's this morning a large attendance rewarded Father Kelly's invitation.

OBITUARY

REV. BROTHER McQUILLAN, GOULBURN.

The death of the Rev. Brother J. B. McQuillan took place at St. Patrick's College on Monday evening, November 23 (says the *Goulburn Daily*). The deceased, who was a native of Dunedin, N.Z., was only twenty-two years of age. After completing his course at the Christian Brothers' School, Dunedin, he entered the Brothers' Training College at Strathfield. From there, after going through his two years' novitiate and training, he came to Goulburn. His superiors hoped that the climate would be beneficial to his constitution, which had been always delicate. For a time what was hoped for seemed realised, and he was able to teach at St. Peter's and Paul's School for over twelve months. Last February his health began to decline, and he was relieved of all duties. Despite the unremitting services of Drs. Birmingham and Ghisan and the constant and devoted attention of the College matron, it was recognised that his case was hopeless. He received the last rites of the Church with edifying fervor, and passed peacefully away on Monday evening. The Rev. Father Murphy, who was in constant attendance during the day, imparted the last rites to the dying Brother. The funeral took place on Tuesday evening. His Lordship the Right Rev. Dr. Gallagher, Bishop of Goulburn, conducted the service in the college chapel and imparted the final absolution at the graveside. The cortege was headed by the students of the college and by the pupils of St. Peter's and Paul's, followed by the clergy and his Lordship. The hearse was followed by his religious brethren and the college staff. The procession wended its way slowly to the beautiful little cemetery in the college grounds, overlooking the city. The scene at the graveside was most impressive; the 'Benedictus' was solemnly chanted. The deceased was laid to rest side by side with some of the sainted pioneers of the college and of the Goulburn diocese. Brother McQuillan was of a very quiet disposition, and was extremely popular with all who knew him. He bore his long illness with extraordinary patience, and was bright and cheerful to the end. A pathetic incident was the visit of his mother, who came from New Zealand to see him, but owing to the boat being behind time, the funeral was over before the wire notifying her arrival was received. Among the clergy present at the funeral were the Rev. Father W. Cahill, Adm., the Rev. Fathers Ryan, Murphy, Slattery, Carson, from the Cathedral, and Rev. Fathers Cassimir and Gabriel from Mary's Mount.—R.I.P.

The Papal colors were originally yellow and red, but Napoleon having adopted these colors for his troops in Italy, Pope Pius VII., in 1808, changed them to white and yellow, as they now continue to be.

If dark tobacco 'dizzies' you and a light brand nips your tongue—then the obvious smoke is MILD DERBY—the true medium strength 'weed.' A tin or a plug will prove it!

MUSICAL EXAMINATIONS

ST. DOMINIC'S PRIORY.

The following are the results of the practical examinations held at St. Dominic's College, in November, by Mr. F. de English, F.R.C.O., examiner for the Associated Board of the Royal Academy and the Royal College of Music, London:—

Licentiate: Performer's Certificate—Florence O'Driscoll, Margaret Macdonald.

Advanced Grade—Vera Hannan (violin), 125; Rena Ralph, 121; Winifred Quill, 117.

Intermediate Grade—Elvino Millow, 130 (honors); Phyllis Hawcridge, 114 (violin).

Higher Division—Mavis Sands, 123; Annie McKeefry, 120; Effie Lynch, 114.

Lower Division—Kathleen Airey, 124; Molly Foully, 121; Flora Bowman, 117; Katie O'Reilly, 108.

Elementary Division—Nora O'Connell, 125; Dorothy Sligo, 125; Elsie McCutcheon, 118; Clara Cullen, 117; Frank Sligo, 116; Molly Cullen, 111.

Primary Division—Grace Knowles 130 (distinction); Lily Wilson, 130 (distinction); Adelina McGrath, 122; Dorothy Leslie, 118; Molly Mullen, 115; Una McKendry, 114; Eileen Higgins, 106.

The following are the results of the practical examinations in connection with Trinity College of Music, held at St. Dominic's Priory on November 14, by Mr. Henry St. George:—

Higher Local—Gwendoline Gillies, 84 (honors); Kitty Hannagan, 77.

Senior Grade—Honors: Effie Lynch (singing), 95; Dora Annetts (singing), 91; Dora Annetts (violin), 90; Eileen Kelly (singing), 89; Bernice Spain (piano), 84; pass: Imelda Sweeney (singing), 77; Violet Brown (singing), 77; Molly Monaghan (piano), 70; Sabina Dunbar (piano), 72; Annie Dunbar (singing), 67; Muriel Smith (piano), 69; Bessie Millar (piano), 69.

Intermediate Grade—Honors: Madeline Crome, 90; Gertrude Harris, 80; Winifred Hunt, 80; pass: Eileen Blee, 77; Freda Robertson, 70; Nellie Thompson, 67.

Junior Grade—Honors: Jennie Hunt, 85; Kathleen Burke, 85; Agnes Hazlitt, 80; pass: Gwendoline Gillies (singing), 77; Gonza Shiel (piano), 77; Annie Paget, 74; Nellie Pollock, 66; Alice Bell, 64.

Preparatory Grade—Veronica McKenzie, 76; Josephine O'Neill, 73; Gladys Paul, 69.

First Steps.—Helen O'Neill, 92; Mary Perry, 85; Ethel Burrell, 82; Dolly O'Connor, 81; George Spiers, 77; Lily Deehan, 76; Sidney Pablett, 69.

CATHOLIC FEDERATION

CATHEDRAL PARISH COMMITTEE.

(From our Christchurch correspondent.)

The Cathedral parish committee met on last Saturday evening in the Federation rooms, Wiltshire Buildings. Mr. J. R. Hayward (vice-president) presided, in the unavoidable absence of the Very Rev. Chancellor Price, Adm. There was an excellent attendance of members, and the results of some really successful efforts in Federation matters were recorded. Messrs. G. Getson and J. J. Hurley (representatives from the newly-organised sub-committee at Addington) were cordially welcomed by the chairman. Mr. Getson, in reply, expressed the appreciation of himself and colleague at being selected by the parishioners at Addington to occupy places on the branch committee, and indicated that on the extensive suburbs they represented ample scope existed for activity, and the sub-committee of which they were members would make every effort to thoroughly organise their district, and also Halswell if possible. The secretary reported upon correspondence received and dealt with since the previous meeting, and it was resolved to erase from the register the names of some of last year's members of the Federation who had

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so far failed to 'make good' this year. It was decided to collect from as many of these as possible before the close of the year.

C.I.C., CHRISTCHURCH.

The Catholic Immigration Committee (writes our Christchurch correspondent) met on last Saturday evening in the Federation rooms, Wiltshire Buildings. Mr. W. Hayward, jun. (president of the Diocesan Council) presided, and six members were present. The secretary (Miss L. Johnson) reported on the activities of the committee since the last meeting. As the beginning of the movement to establish a girls' club, primarily in the interests of new arrivals and as a means of keeping in touch with Catholic girls generally holding positions away from their own homes, it was decided to accept an offer of a suitably furnished room, centrally and conveniently situated. Preliminary arrangements in this connection were deputed to the secretary and Nurse Geaney.

THE BIBLE-IN-SCHOOLS QUESTION

CANDIDATES AND THE REFERENDUM ISSUE.

FURTHER ANSWERS.

For purposes of reference, and to make our statement of the attitude of candidates quite complete, we append one or two answers which reached us too late for insertion in our last issue.

AWARUA.

J. R. Hamilton (G.).—In connection with the Bible-in-Schools he believed the people should have the right to vote on the subject, and he would support the Referendum. (Speech at Winton, *Southland Times*, December 4.)

WAIRAU.

J. Duncan (G.).—The position he took up in regard to this question was that the people ought to be given the opportunity of saying whether the Bible should be read in the schools or not. He believed, as Mr. Seddon did when he introduced his Referendum Bill, that the people should be trusted. Personally he would sooner see the reading of the Bible done in the homes than in the State schools. (Speech at Blenheim, *Marlborough Express*, December 1.)

BAY OF PLENTY.

W. S. Macdonald (O.).—Replied to the Federation expressing himself as strongly opposed to Bible-in-Schools League's proposals.

Mr. Williams (G.).—The candidate made it clear that he did not believe in compulsion of any kind in religious matters. He did not want anyone else's religion shoved down his throat, and he took it that every man felt the same. If elected he would oppose the introduction of any Bill in this direction.

OBITUARY

MRS. ANNE LEAHY, WELLINGTON.

The death took place suddenly from heart failure at her residence, Douglas street, Wellington, on November 21, of one of Marlborough's early settlers, in the person of Anne, relict of M. D. Leahy, late of Wakamarina, Marlborough. The deceased lady, who was in her 66th year, was a native of County Cork, Ireland, and together with her late husband, who predeceased her by some seventeen years, she successfully engaged in farming pursuits in the Marlborough dis-

trict. Some six years ago, having sold her farm, she took up her residence in Wellington, where she resided till her death. Her kindly disposition and cheery manner had won for her hosts of friends, who will sincerely regret to hear of her demise. She is survived by a grown-up family of two daughters and four sons, who have suffered the irreparable loss of a devoted mother. The interment took place at Karori, Rev. Father Barra officiating at the graveside.—R.I.P.

A POEM BY FATHER BENSON

The following verses, just published by the *London Tablet*, were written by the late Robert Hugh Benson on the eve of his reception into the Catholic Church.

LINES WRITTEN BEFORE AUGUST, 1903.

I cannot soar and sing my Lord and love;
No eagle's wings have I,
No power to rise and greet my King above,
No heart to fly.
Creative Lord Incarnate, let me lean
My heavy self on Thee;
Nor let my utter weakness come between
Thy strength and me.

I cannot trace Thy Providence and place,
Nor dimly comprehend
What in Thyself Thou art, and what is man,
And what the end.
Here in this wilderness I cannot find
The path the Wise men trod;
Grant me to rest on Thee, Incarnate Mind
And Word of God.

I cannot love, my heart is turned within
And locked within: (Ah me!
How shivering in self love I sit) for sin
Has lost the key.
Ah! Sacred Heart of Jesus, Flame divine,
Ardent with great desire,
My hope is set upon that love of Thine,
Deep Well of Fire.

I cannot live alone another hour;
Jesu, be Thou my Life!
I have not power to strive; be Thou my Power
In every strife!
I can do nothing—hope, nor love, nor fear,
But only fail and fall.
Be Thou my soul and self, O Jesu dear,
My God and all.

ANSWERS TO CORRESPONDENTS

G.W.R., Bluff.—We are sorry your inquiry was mislaid. The members of the Stoke Orphanage Commission were Messrs. Bush and Wardell, S.M., both strangers to Nelson, and strictly impartial.

FREEDOM OF CONSCIENCE.—We are entirely in sympathy with your letter, but it would be useless now to insert it as the elections will all be over by the time this issue is in the hands of our readers.

CONSTANT READER.—This correspondent, who says many kind things about the *N.Z. Tablet*, writes: 'Could you or any of your numerous readers inform me as one of the back block farmers mid way between Timaru and Oamaru at what time of the year are fish for plain and homely purposes, such as rock and red cod, groper, ling, conger, and the like, most plentiful, and how to procure them, and also to cure them and have same ready for Lent and harvest time?'

Perhaps some of our readers who are long resident in the locality will supply the desired information.

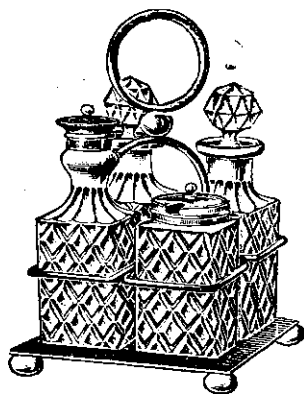
'Tis BONNIE DOON, sae fraith and fair,
'Il mebbe soothe yer hairt gin sair,
Man, gie me a draw o' yer pipe eft sune,
Gin her be fillt wi' BONNIE DOON.

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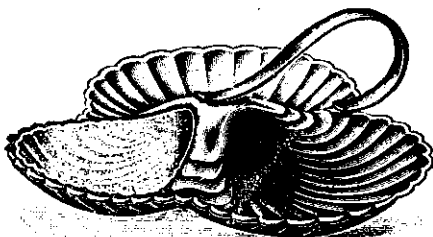
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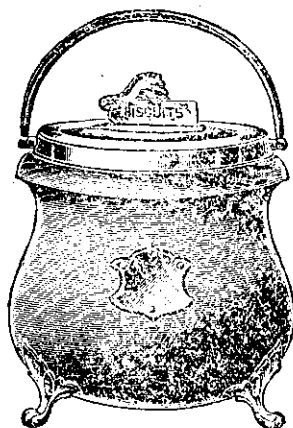
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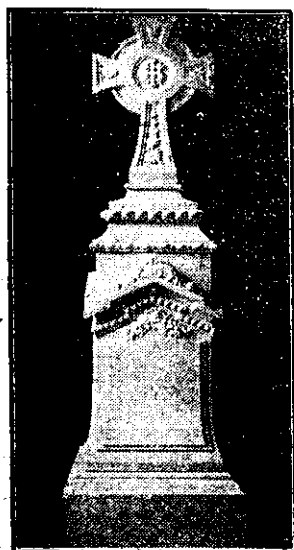
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COMMERCIAL

HIGH COMMISSIONER'S REPORT.

Wellington, December 7.—The High Commissioner cabled as follows on December 5 (note, quotations, unless otherwise specified, are average market prices):—

Mutton.—A poor demand continues. The market is declining on account of the large supply of Dutch, together with frozen supplies, which are likely to increase. Holders are anxious to sell. Canterbury, 5 11-16d; North Island, 5½d; ewes, 5½d.

Lamb.—The market is dull, and is declining, especially for light-weights. Canterbury twos, 6 9-16d; heavy-weight, fours, 6½d; other than Canterbury, 6¾d.

Beef.—The conditions are unchanged. The arrivals at the market include 55,000 quarters of frozen from New York. New Zealand hinds, 6¾d; fores, 5¾d. Chilled is in moderate supply. Hinds, 6d; fores, 5¾d.

Butter.—The market is very firm. Danish is in restricted demand at 147s to 149s; New Zealand in good demand, 132s to 134s; Australian, firm, 120s to 132s; Siberian, good inquiry, 120s to 124s; Irish, creamery, offerings very small, 126s to 132s; Argentine, firm and in good request, 128s to 130s.

Cheese.—The market is very firm. Canadian in fair demand, 78s to 79s; New Zealand, white and colored, firm and little offering, 76s to 77s. It is estimated that the stocks of Canadian cheese on December 1 at London, Liverpool, and Bristol were 215,000 boxes, as against 309,000 boxes last year.

Henip.—The market is rather quiet. The stock of New Zealand is small, and prices are nominal. Spot New Zealand, good, fair grade, £24 10s; New Zealand, fair grade, £23; fair current Manila, £24; forward shipment about the same price. The output from Manila for the week was 19,000 bales.

Messrs. Donald Reid and Co. report as follows:—

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

Oats.—There is a good inquiry for all lots of prime Gartons and sparrowbills. Shippers and millers are buyers of all lines of this description. Prime milling Gartons, 2s 9d to 2s 10d; good to best feed, 2s 6d to 2s 9d; inferior to medium, 2s to 2s 7d per bushel (sacks extra).

Wheat.—In the absence of any wheat offering the market is unchanged, and prices remain as before.

Potatoes.—The demand for old potatoes still continues, and any freshly picked lots meet with ready sale. Best tables, £4 10s to £5; medium to good, £3 10s to £4 5s per ton (sacks included).

Chaff.—The market at present is barely supplied with prime chaff. During the past week a considerable quantity has been sold for shipment, and any lots of prime quality coming to hand are readily disposed of. Prime oat sheaf, £4 10s to £4 12s 6d; choice black oat, to £4 15s; medium to good, £3 15s to £4 5s; light and discolored, £3 to £3 10s per ton (bags extra).

Messrs. Stronach, Morris, and Co., Ltd., report for week ended Tuesday, December 8, as follows:—

Rabbitskins.—Our fortnightly sale was postponed until Friday next, owing to most of the buyers being absent at the Christchurch wool sale.

Sheepskins.—The next sale takes place on Tuesday, the 15th inst.

Hides.—We offered a large catalogue at our sale last Thursday, when the demand was very keen, and prices, with the exception of calfskins, showed an advance of ½d to ¼d per lb. Extra stout hides are worth to 9½d; stout heavy do., 8½d to 8¾d; heavy do., 7¾d to 8½d; medium and light weight do., 7¾d to 8½d; best heavy cow hides, 8d to 8¾d; medium weight do., 7¾d to 8½d; light weight, 7¾d to 8½d; damaged and inferior, 5d to 7d; yearlings, to 8¾d; calfskins to 10d per lb; horse hides, 8s to 14s 6d each.

Tallow and Fat.—We offered a medium consignment last Saturday, when prices showed a further advance of 6d per cwt. Quotations: Best rendered tallow

in casks, to 23s 6d; in tins, to 22s 6d; good do., 17s to 18s 9d; medium, 14s to 16s 6d; best caul fat, to 17s; rough fat, 12s 6d to 15s 6d.

Oats.—There are very few offerings and owners are inclined to hold stocks in the expectation of a further rise. Quotations: Prime milling Gartons, 2s 9d to 2s 10d; good to best feed, 2s 7d to 2s 9d; inferior, 2s 4d to 2s 6d per bushel (sacks extra).

Wheat.—There is practically nothing doing in this cereal as the bulk of the stocks held have been disposed of. Values are therefore nominal.

Chaff.—There has been a good demand at up to £4 15s for choice lines, prime oat sheaf bringing £4 10s to £4 12s 6d; medium to good, £3 15s to £4 5s per ton (sacks extra).

Potatoes.—Very few have been forward this week, and it is difficult to get any in good condition. Prime lines have commanded up to £7 per ton, while good are worth £4 10s to £5 10s; medium, £3 10s to £4 5s per ton (sacks in).

Ashburton

(From an occasional correspondent.)

The following is the report of the Ashburton Convent School, by the N.C.B. inspectors—Messrs. Brock, Hardie, and Owen:—

'This school fully maintains its reputation for efficient service, and the present work gives evidence of sound teaching on successful lines. An excellent tone prevails, and a high standard of efficiency is maintained in most subjects. Paperwork and writing are splendidly set out: arithmetic, with few exceptions, good; reading and recitation, very good; and comprehension, very fair. Composition and formal English are both good subjects, and mass drawing is highly creditable. Singing is well taught, while the manners and behaviour of the pupils are very good. From very good to excellent was obtained by the pupils who gained proficiency certificates.' The following obtained proficiency certificates—N. Brophy, D. Cullen, J. Devane, A. Lennon, M. Langley, M. Lennon, N. Sheehan, J. McCormick, W. Smith. Competency certificates—M. Haurahan, D. Bradley, E. Bryant, M. Fountaine.

On Wednesday, November 25, the pupils of the convent schools, accompanied by the Sisters, went for an excursion to Timaru. Although the weather was rather unfavorable, as a light rain fell during the day, the outing was delightful and was thoroughly enjoyed by the children. The large roomy Concert Hall on the beach was kindly placed at their disposal by the management, so that no inconvenience whatever was experienced by the excursionists.

On the eve of her marriage Miss Mary Soal was the recipient of a handsome ivory-bound prayer book, presented to her by the Children of Mary, of which sodality she was a devoted member.

A very good performance in stock-driving was completed last Friday night (says the *West Coast Times*), when Messrs. W. Olderog and Dennehe reached Wainihinihi from Christchurch with 230 head of store cattle, doing the distance in eight days, without the loss of a beast.

Some of the Wellington shipping companies (says the *Otago Daily Times*) have arranged to dispense with the services of waterside workers of German, Austrian, or Turkish nationality, whether naturalised or not. A petition is being signed by members of the Wharf Labourers' Union asking the Minister of Internal Affairs why the ordinary workers are being dismissed while some foremen of the same nationality are being retained in their positions.

There's a grand 'auld reekie' whiff about BONNIE DOON TOBACCO—a homely, wholesome aroma which tells of honesty and purity. Why not try it to-day? 'Any tobacconist sells it—lots of it.

J. M. J.

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¶ Students twelve years of age and upwards will be admitted.
¶ Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

¶ The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding, and House Linen.

¶ The Extra Charges are: Washing, £1 10/- a year, and Medicine and Medical Attendance if required.

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¶ The Seminary is under the patronage and direction of the Archbishops and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

¶ Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

¶ The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

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CONVENT OF THE SACRED HEART, TIMARU

THE ANNUAL SPIRITUAL RETREAT
: : FOR LADIES : :

Will begin at 7 p.m. on SATURDAY, JANUARY 2, and end on the morning of Thursday, January 7.

The Retreat will be preached by the Rev. Thomas O'Dwyer, S.J.

By applying in time to the Rev. Mother Superior, ladies wishing to make the Retreat can remain at the Convent, where they will find every accommodation.

CONVENT OF THE SACRED HEART, ISLAND BAY, WELLINGTON

THE ANNUAL SPIRITUAL RETREAT
: : FOR LADIES : :

Will begin on the evening of Wednesday, January 6, 1915, and end on Monday morning, January 11. It will be preached by the Rev. C. Delaney, S.J.

Ladies wishing to attend it can apply for further particulars to the

REV. MOTHER SUPERIOR.

CONVENT OF THE SACRED HEART, REMUERA, AUCKLAND

THE ANNUAL SPIRITUAL RETREAT
: : FOR LADIES : :

Will begin at 7 p.m. on Monday, January 4, and end on the morning of Saturday, January 9.

The Retreat will be preached by the Rev. D. Connell, S.J.

By applying in time to Rev. Mother Superior, ladies wishing to make the Retreat can remain at the Convent, where they will find every accommodation.

NAPIER ART UNION

The following is the result of the Drawing of the Art Union in aid of a New Organ for St. Patrick's Church, Napier:—1st prize, No. 1063; 2nd, 2507; 3rd, 296; 4th, 3845; 5th, 5148; 6th, 1303; 7th, 6421; 8th, 4483; 9th, 42; 10th, 2650; 11th, 2107; 12th, 4856; 13th, 3289; 14th, 1786; 15th, 649; 16th, 2935; 17th, 5937; 18th, 300; 19th, 7246; 20th, 4778.

DEATH

LEAHY.—On November 21, 1914, at her residence, Douglas street, Wellington (suddenly), Anne, relict of Michael Leahy, late of Wakamarina, Marlborough; aged 66 years.—R.I.P.

J. LAMB & SON

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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, DECEMBER 10, 1914.

IRELAND AND THE WAR

ACCORDING to the cables, a number of Sinn Fein papers in Dublin have been suppressed by order of the military authorities, and we are further informed, also, that 'the police raided the Irish *Freeman's* offices in Dublin and seized all the copies of the paper.' The reference to the Dublin *Freeman*—which has been a strong and whole-hearted advocate of recruiting in Ireland—is manifestly an error, and the statement is probably intended to apply to the *Leader* or to the *Independent*. It is hardly necessary to point out that the Sinn Fein papers referred to are utterly repudiated and reprobated by the Nationalist Party. Mr. John Redmond, in a speech in the House of Commons, denounced them in scathing and contemptuous terms, already quoted in our columns. The *National Volunteer*, the recently established official organ of the National Volunteers, in its issue of October 24 describes them as 'a number of small weekly journals in Dublin who have been endeavouring to poison the minds of a section of the youth of the country against the National Party and its leader.' Elsewhere in the same issue it denounces these publications as 'a factory for lies,' and their promoters as 'a hornet's nest of cranks and intriguers.' According to the same authority, they are not likely to have any serious influence in Ireland. 'The Irishmen of to-day, whether they belong to the old guard who have seen the marvellous revolution effected by the Constitutional movement since the dark days when Parnell and Davitt took off their coats to the task of freeing Ireland, or to that newer generation who are already enjoying some of the fruits of the Irish Party's labors, are not to be captured by the lying inventions of a little knot of mischief-makers. At home the falsehoods can be easily detected. The factionist stratagems are too thin; the devices too transparent.'

If we can judge by the statements made in the National Volunteers' organ, these wreckers—as they may well be called—are certainly prepared to go to extraordinary lengths. The *National Volunteer*, in its issue of October 24, gives a glaring example. For the past quarter of a century there has been no more honored name in the Irish Home Rule movement than that of the great Bishop of Raphoe, Dr. O'Donnell. Regarding this distinguished prelate the official organ of that small section of the Volunteers represented by the papers referred to, in its issue of October 17, published the following statement:—

'NOT OUR WAR.

'MOST REV. DR. O'DONNELL, O.F.M. (sic).

'The patriotic Bishop of Raphoe, Dr. O'Donnell, in an address, says:

J. S. TINGEY

The Scientific and therefore the commonsense method of curing a cold is by using **MINTEX**. It is a powerful germicide and is an inhalation and medicine for Influenza, Cold in the Head, Bronchitis, etc. It acts like a charm. 50 to 100 doses for 1s. 6d.

FERGUSSON and MACARTHUR STREETS, FEILDING

“This is not our war. Ireland is in no way in this struggle. The Volunteers must remain under Irish control and be used for the purpose for which they were started, the preservation of Ireland for the Irish. No Irish leader has a right to pledge the support of Ireland to England against Germany or any other nation. The day is gone by when the Irish can be dragged along and tied at the chariot-wheel of war-makers.” Bishop O'Donnell has long been treasurer of the Irish Parliamentary fund.' This statement was reproduced, no doubt in all good faith, by the *New York Freeman's Journal* of September 26, which printed it in large type under the heading 'Great Irish Bishop Takes His Stand.' The fabrication, for such it apparently is, was brought under the notice of the Bishop of Raphoe, who at once cabled as follows to the *New York Freeman's Journal*:—‘The statement which your issue of the 26th September attributes to me is a concoction from beginning to end; not one syllable of it is mine. I work now as hitherto with the Irish leaders in their difficult task.’ A movement which employs such tactics as these stands at once discredited, and in the long run is bound to fail. That it is failing already, even in America where money has been plentifully spent in its behalf, is clearly indicated by a statement recently made by Mr. T. P. O'Connor to a representative of the *Catholic Times* and recorded in its issue of October 23. ‘I received only a day or two ago,’ said Mr. O'Connor, ‘a wonderful account from America of the strong sympathy that Irish opinion has gained for England this last two months in America. German sophistry and German lies—not to speak of German money—have been made plentiful use of in the United States to capture Irish and American sympathy for Germany in the present war. This attempt to capture American sympathy has been killed in the States mainly by the democratic spirit and the intelligence of the American people, but the power of Irish and public opinion has helped, and, save in a few newspapers of Teutonic bias, the American press has stood solidly for the cause of the Allies.’ The fact that Mr. Patrick Egan, the veteran Nationalist, friend and colleague of the late Mr. Patrick Ford, has severed his connection with the *Irish World* as a protest against that paper's hostile attitude towards the recognised leaders of National Ireland is a significant indication of the trend of influential Irish opinion in the great Republic.

*

All the reports to hand go to show that Mr. Redmond is strongly and successfully encouraging recruiting for the three Irish brigades which are in process of formation. There has, it is true, been a slight hitch, but it is in no way due to the influence of the small body of malcontents in Ireland. The trouble has come from an altogether different quarter. Mr. Redmond's project for the establishment of an Irish Division, which was publicly sanctioned by the Prime Minister, has, according to a special correspondent of the *Daily Chronicle*, received positive and unmistakable discouragement at the War Office. He asserts that the War Office has refused sanction for the new Division asked for by the Nationalist Leader. ‘More than that,’ he says, ‘it is believed in apparently well-informed quarters that every sort of obstacle, specious and obstructive, has been put in the way of the idea by the War Office.’ The correspondent asserts that the motive for this despicable action is suspected to be political. The old Conservative influences, it is said, have been again at work. ‘If Sir Edward Carson can get an army trained for him, and be given credit for it, and Mr. Redmond gets no army trained for him and has none put to his credit, when the war is over Sir Edward will be master of the situation both in a military and a moral sense, and the “Ulster difficulty” will have been kept in all its effectiveness for use in the political game of which Mr. Bonar Law, Lord Londonderry, and the brothers Cecil, with Sir Edward Carson as their instrument, are the figure-heads, but by no means the inspirers or the brain-carriers.’ As a result of this policy, the ‘rush’ of young Irishmen to join the colors slackened perceptibly; and ‘when the facts of the case become gener-

ally known,’ says the *Irish Weekly*, ‘it is not unlikely that Irish recruiting will be wholly suspended until the Tory gentlemen at Whitehall have been brought to their senses.’ It is possible that by this time that desirable consummation has been accomplished. Meanwhile Mr. Redmond has made his attitude, and the attitude of Nationalist Ireland, perfectly clear. ‘A little body of men,’ he said, in a speech at Kilkenny on October 18, ‘who, if you look back on the last 20 or 30 years, have done absolutely nothing to gain our free Constitution, whose names you won't find in the Nationalist movement of the last twenty years’ hunt in the history of that movement how you will—a little body, who have never been known there, who have been working the movement as cranks and mischief makers, lurking in dark corners to endeavour to stab us and trip us up in our work—a small body of these men are saying to the Irish people—‘Oh, it is true England has passed Home Rule and given it to you, but you have got a chance now of doing her an ill turn, and of having it out with her for some of the wrongs committed on your fathers two or three hundred years ago. Never mind your promises, never mind your treaty, tear up the pledges and refuse to stand by the words of your leaders and their colleagues.’ Well, of course, the Irish people will do nothing of the kind.’

Notes

Ireland and the War

Mr. John Redmond, M.P., speaking at Tuam (says a cable in Tuesday's papers), said that there were 89,000 Irishmen in the army when war broke out, and 54,000 had since enlisted, apart from the Irishmen in the Canadian, Australian, and New Zealand contingents. Ireland had made a treaty of peace with England, the breaking of which would mean eternal disgrace. Yet there were men insane and wicked enough to advocate tearing up a solemn undertaking between democracies.

The ‘Capture’ of Paris

We take the following from a letter from Paris in *Honor Walsh's* department in the *Philadelphia Catholic Standard and Times*:—Paris has been captured—by Paddy and Sandy. The British soldiers are singing Irish and Scotch songs as they march to the front, songs quickly picked up as to tune, but generally shattered in the wording by the insouciant little French “soldats.” One refrain which has gained vogue in the boulevards is called “The way to Tipperary.” Although I thought I knew all the Irish songs, this one is new to me. You should hear the Zouaves making a French chanson of the catchy melody. Evidently the way to “Teeparrarri” stands to them for “a Berlin!”

Pointed Points

Here are some crisp newspaper comments on some minor aspects of the war:—

‘After all, the Swiss Navy is making as much noise as the rest.’—*Washington Post*.

‘Europe has knocked the “H” out of Hague and given it the ague.’—*Birmingham News*.

‘After all, we have no complaint that the Atlantic is 3000 miles wide.’—*Los Angeles Express*.

‘There are many Russian names that need revision worse than St. Petersburg.’—*Syracuse Post-Standard*.

‘There seems to be a demand in the textile trades for practical chemists to teach American workmen how to dye for their country.’—*Los Angeles Express*.

‘One of the grand openings for bright young men in Europe after the war will be in the claims and damages department.’—*Chicago News*.

Mr Chesterton and Belgium's Splendor

We have printed many tributes to the glory of Belgium, but none of them finer or more to the point

than this brief passage from one of Mr. G. K. Chesterton's contributions to the *Illustrated London News*: 'The action of Belgium gives her a claim on something beyond pity or even gratitude—a claim on our intellectual honor beyond anything that even suffering could extort. She had faith in our policy almost before we had one. She answered for our truth and virtue before we answered ourselves. For one awful hour she found herself alone in Europe; and yet she answered for Europe. And she answered right. In that enormous circle of silence the first shot from Liège was the answer of Christendom. That little country, with its pattern of bright fields as tidy as a chessboard, with its medley of medieval cities as carved and quaint as the chessmen, found somewhere in itself, and by itself, the voice that is the voice of two thousand years—

"Through me no friend shall meet his doom;
Here, while I live, no foe finds room."

The Irish Brigade: Mr Redmond's Views

The Irish Leader, speaking in Kilkenny on Sunday, October 18, explained his views on the proposed Irish Brigade. 'I think,' said Mr. Redmond, 'that any Irishman for the future who makes up his mind to go and join the army ought to be very careful to do so only through the Irish Brigades. (Hear, hear.) Now, as you are aware, there is in existence what is called the 16th Division which is being recruited. The headquarters are at Mallow, and it is being recruited over the country. It consists of three brigades. These brigades are to consist of no one except Irishmen. (Hear, hear.) The men from different counties and localities are to be kept together: no one but Irishmen are to be allowed into these brigades: no officers except Irish officers are to be in command: the Commander-in-Chief is a distinguished Irish General, Sir Laurence Parsons: and the Catholic chaplains who are to accompany these brigades are to be selected by his Eminence Cardinal Logue. (Applause.) And I think, under those circumstances, it would be well for any Irishman who makes up his mind to enlist, to take care that he is not drafted into any other regiment, but that he is put into what will be known in the future history of Ireland and the world as the Irish Brigade for the French war. (Applause.) Just one other word. Of course, recruiting is an absolutely voluntary thing. The idea that either I or anybody else is seeking to induce or compel anybody against his will to recruit is absurd and ridiculous.' (Hear, hear.)

'Long Live Ireland'

The following quaint and pleasant letter of thanks from a Belgian lady appears in the *Cork Examiner*: 'Dear Sir,—Will you kindly insert these two letters. I translated the Flemish letter into English. The original they made up themselves. Will you kindly forward to other papers.

'LILY COULIER.'

Then is given the Flemish text of the original letter, after which comes the good lady's

TRANSLATION.

'Ofter the good reception we hath it is our duty to thank the people.

'First of all we thank the Bissshop and the Lord Mairie for the good wisches and friendly welcome and the trouble they did to deplace them self for us. Also our best thanks to the good Lady's of the Committee and those who have provided us with such a good home, and who have and still are doing such a lot for us.

'Then to the manager of the Steam Packet Company, who have given us such a pleasant journey. Then to finisch our best thanks to all the town of Cork on those thousands and thousands of people who have welcomed us and who go 's on to provide for us.

'Long live Belgium!!!

'Long live Cork!!!

'Long live Ireland!!!'

'Tis BONNIE DOON'S sweet reek au' smither,
Ye'll no be wantin' ony ither'
Aye, BONNIE DOON'S the nesty weed;
But, man, what cheerin' when it's deid.

DIocese OF DUNEDIN

Rev. Father Taylor, S.M., concluded a retreat to the Little Sisters of the Poor on Tuesday morning.

The annual concert given by the pupils of the Christian Brothers' School will be held in His Majesty's Theatre on Monday evening next.

The annual entertainment by the pupils of St. Philomena's College, South Dunedin, will be given in St. Patrick's Schoolroom on Wednesday next.

Sunday being the first Sunday of the month, there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the eleven o'clock Mass until after Vespers, when the usual procession took place, followed by Benediction of the Blessed Sacrament.

On Monday evening, November 28, a large number of Ravensbourne residents, headed by the Mayor, visited Constable Drury (says the *Evening Star*), and, in making a serviceable presentation to Mrs. Drury, expressed their appreciation of the tactful manner in which the constable had carried out his duties during the years in which he had been stationed in the district, and extended to Mr. and Mrs. Drury a cordial invitation to return at some future date and become residents. A telegram was also received from Mr. H. E. Moller, who was Mayor of the borough for seven years, expressing regret at the news that the constable was leaving Ravensbourne, but wishing him every success in his new district at St. Clair.

CONVENT SCHOOL CONCERT.

In the Foresters' Hall, Port Chalmers, on Thursday evening the pupils of the Convent School provided a very pleasing entertainment. It was the annual concert, but everything was new, and the carefully-trained children delighted their audience for two hours. The opening number was 'The harp' chorus by the girls, and it was charmingly rendered. The instrumental duets merited the applause elicited, and the songs and dialogues (in character) were really very nicely performed. The 'Enchanted Glen' operetta, was prettily staged, the pupils exhibiting a good appreciation of their parts. In the second part 'Sons of New Zealand' won very hearty applause, each boy being provided with a Union Jack, which imparted a fine swing to the chorus. 'The Picaninnies' was exceptionally well sung, the boy and girl singers winning the hearts of the audience even to a greater extent than 'Darby and Joan' and 'My precious Teddy Bear' songs. Miss Anderson was accompanist. The children grouped on the stage for the final number and sang a verse of the National Anthem. During the recess between the first and second parts the Mayor expressed appreciation of the children's entertainment, and asked the audience to join him in acknowledging appreciation of the Sisters' careful tuition as well as of the pupils' nice performance. The audience responded heartily.

HUNTLY RELIEF FUND

We have received 5s from Mr. James Cunningham, Devonport, for the above fund.

CRUSADE OF RESCUE

Mr. R. Fitzgerald, Pahia, sends us the sum of £5 for Father Bans' Crusade of Rescue, London.

The following are the principal prize-winners in connection with the art union held in aid of the new organ fund for St. Patrick's Church, Napier:—First prize, No. 1063, 'Home Ruler,' Victoria Hotel, Napier; 2nd, No. 2507, Mr. W. Ross, Waipawa; 3rd, No. 296, Mrs. Wilson, Barrack Hill, Napier.

Many a leading article has been 'helped along' by MILD DERBY TOBACCO. Journalists like it because 'tis neither too light nor too dark—promotes ideas without worrying the palate. In tins or plug—try it!

MONSIGNOR CERRETTI'S SECRETARY

HIGH COMPLIMENT TO NEW ZEALAND PRIEST.

The specially contributed 'Roman News' in the *Catholic Times* of October 23 contains the following highly interesting item: 'Mgr. Cerretti, Archbishop of Corinth and first Apostolic Delegate to Australia, who, as stated in the *Catholic Times* last week, hopes to be in Sydney for Christmas, has chosen as his secretary a young priest belonging to the diocese of the Right Rev. Bishop Cleary, as he desires to have one who will be a real help to him in his work. The Holy Father, when receiving the Monsignor in audience, talked long of the mission to which the Delegate has been appointed. For the present he will make Sydney his residence, but in due time he will transfer his home to the new capital of the Commonwealth. He told me, in the course of a conversation I have had with him, that the present Holy Father is just as enthusiastic about the progress of the Church in Australia as Pius X. was, and we all know he had great hopes of the growing Church in the land of the Southern Cross.'

We can make an easy guess as to the identity of the priest who has been selected for this important and responsible position, but in the absence of official information we cannot, of course, make any announcement.

Interprovincial

Many of the oat crops in the Lower Valley are stated (says the *Pahiatua Herald*) to be so stunted in growth that they will not pay to harvest.

The Belgian Consul at Wellington informs the *Post* that his Consulate, since November 25, when 7880 was remitted, the further sum of £2500 has been cabled to the Belgian Legation in London.

'This is a rather large order,' remarked Mr. J. B. Murray, at the meeting of the Wanganui Harbor Board on Friday night (says the *Chronicle*), when accounts amounting to £15,678 17s 3d were passed for payment. The chairman explained that £8903 0s 6d out of the amount represented the first payment on the board's new dredge.

A rabbit drive organised by the Ohoka Defence Rifle Club took place on Dixon's run (Canterbury) last week. All the residents of Ohoka, Swannanoa, and East Eyreton turned out, and, with the assistance of a number of other friends, over 200 rabbits were killed. These were forwarded on to Belfast, to be frozen and shipped to Belgium.

From donations of oats from the farmers of Charlton and Gore districts, the employees of Fleming and Company have made and packed five tons of oatmeal in 122 cases, and valued at £85 (says the *Southland Times*). Mr. Robert McBride, of Charlton, has arranged through Mr. J. R. Scott, secretary of the South Island Dairy Association, to have this shipped free of freight charges by one of the direct boats carrying dairy produce. The shipment has been specially packed to ensure its carrying in good condition. The shipment is for the Belgian Relief Fund.

A miner named J. Gordon, a member of Green's contract party, working in the Waihi mine, had a narrow escape from death on Thursday (says the *Auckland Star*). Gordon and his mate, Glasgow, had 'spit' the fuses of five holes, and were getting away from the face when one of the charges exploded. Gordon at this time was only about four or five yards away, and he was shot in the back by flying quartz. Luckily, there was a truck between him and the face, which to some extent saved him from receiving the full force of the

explosion. As it was he received lacerations to his back, and suffered somewhat from the effects of concussion. Glasgow, who was further ahead, was also hit, but only lightly.

'A great disturbed area is now in the sun,' writes Mr. Clement L. Wragge to an *Auckland paper*, 'the full length being 170,000 miles. In connection therewith let people note the recent rains. One of the solar storms alone is about 30,000 miles in diameter. Thus the etheric or wireless wave lengths have been changed, and hence the break in the alleged drought. Not only in New Zealand, but also in Australia, Tasmania, South Africa, and South America the solar disturbances must be taken to indicate improving seasons.'

When the *Mamari*, which arrived at Wellington on Friday afternoon, left London, she had 310 passengers, all of the one class (says the *Dominion*). None of these were for Capetown, but at that port another seven passengers were picked up. At Hobart 16 passengers disembarked, and four were brought on. Of the total number of passengers, 133 were assisted immigrants, and of that number there were 27 female domestic servants who came out in charge of Misses Cole and Jackson. The passengers generally are a good class.

Large quantities of wool continue to be brought into the Pahiatua railway station, an average of 120 bales a day being received (says the *Herald*). Fully a thousand bales have been railed so far this season from the station, in addition to several truckloads from Hukanui and Mangatainoka. Estimated at £16 per bale, the value of the wool railed from the Pahiatua district this season must be at least worth £20,000. Several thousand bales from the sheep stations on the East Coast have been shipped from Akitio.

An Onehunga tradesman is now in a position to estimate the value of the law in helping him to collect long-standing accounts. Some time ago (says the *Auckland Star*) Gordon and his mate, Glasgow, had 'spit' £13, and £3 costs. The debtor was ordered to pay the total amount of £16 at 1s per week. The creditor congratulated himself upon getting the order, and remarked that it would take only six years and eight weeks to liquidate the account. Since then, however, he has discovered that the order of the court holds good only for one year, so that to get all his money he will have to apply for a renewal of the order each year, at an annual cost of £1 15s, made up of court costs and travelling expenses for the debtor. If all goes well and the court favors each application for renewal, the account should be liquidated in 16 years and 48 weeks. As all costs will be added to the original debt of £13, the debtor under this process will pay £44. Under an amendment of the Act, passed last session, the debtor may apply to the court at any time to have the order varied, which will be granted if he can satisfy the court that he is no longer able to pay 1s per week.

THIS WEEK'S ISSUE

The First Christmas—A deathless story. Page 61.
For our convent readers—the life story of Blessed Peter Chanel. Page 39.

Conclusion of the cross-examination of Bishop Cleary—that Swiss referendum and other matters. Page 15.

The Religion of Robert Browning—a reply. Page 19.

How long can Germany hold on—the lines of probable break-down. Page 22.

Some views of Tommy Atkins—Sir William Butler's fine description. Page 21.

The flight from Antwerp—a tragic story. Page 23.

Ireland and the war—the suppression of Dublin papers. Page 33.

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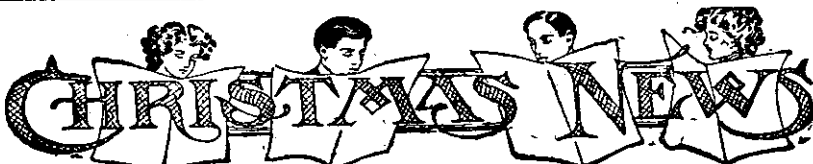
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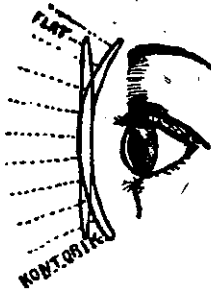
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Dramatis Personae.

Father Chanel.....Priest.
 Mary Frances.....Sister of Father Chanel.
 Monsieur Perrier.....Merchant.
 Violet.....His Little Daughter.
 Mataloupi.....Catechumen.
 Mautau, Logoasi, Keletaoni.....Converts.
 Musumusu, Teletiki, Ukloa.....Native Chiefs.

Act I.—Scene—Father Chanel's room at Crozet. Statue of Blessed Virgin R., table and chair C., chair L.

Father C.: At last, after my many prayers, before the shrine of Mary, my highest earthly hope is realised, the Holy Father has granted my request, and I am free to dedicate my life and such poor powers I have, to the bearing tidings of my faith to lands where people sit in darkness and bow down to wood and stone. The light of God, which is to lighten all the world, shines not for them, and it is to these unworthy hands the honor has been given to bear the lamp of truth, which, lit by Christ Himself, shall shine with increasing radiance, until, in a blaze of ineffable glory, Christ Himself shall come again and make the whole world light. And these poor faltering tones of mine shall tell the story of the Christ Child—born in the stable of the inn, cradled in the manger, while the dumb beasts round paid gentle homage to their Lord and King; shall speak to them of Christ the Boy confuting the learned men, who strove to stand against Him; shall tell them how, when His Mother Mary, who had sought Him sorrowing, found Him in the temple, He reminded her of His divine mission with these words: 'Know you not that I must be about My Father's business';—and Christ the Man, alas! the Man of Sorrows, gathering the little children round Him with those words so full of love, 'Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven'; Christ healing the sick, raising the dead; Christ crucified, dead, and buried, Christ raised from death to life, glorified, triumphant, victorious over sin and death, His mission on earth perfected, finished. Tell how He sits at God's right hand, gazing down with infinite tenderness and love on us, His servants, saved by His undying sacrifice, and shown the way to heaven. But my people here at Crozet will miss me perhaps a little; and how much I shall miss them. (Goes L. and looks out.) Ah, the little church that holds the Body of my Lord; how often will my thoughts turn back to thee,—the 16,000 miles of distance which will lie between us, will be often bridged with lightning speed by thought, and in spirit I shall be here again. (Enter Mary Frances R.)

M.F.: My brother, Monsieur Perrier would wish to speak to you; he has his child with him, that madcap Violet; I hope you will scold her soundly.

Father C.: Let them come in. (Exit M.F.—R.) I love the child, and I fancy she will not stand much in awe of the scolding she will get from me. (Enter Violet and Monsieur Perrier.)

Perrier: Father, I have brought my child to you, I have corrected her till I am tired; she seems to listen, but my reproofs go in at one ear and out at the other. The child has a good school to go to, and each morning she takes her books and starts away, but sometimes does not get there, but instead goes off on some pleasure of her own.

Father C.: Ah, little one, come here. This is sad news. How is that little brain to learn to unfold itself, those little feet to tread in the right paths of life, and those busy hands to do the work our Father in Heaven wants them to?

Violet: Dear Father, when you speak to me I know how naughty I have been, but I do not like to go to school.

Father C.: Not like your school! Why not, my child?

Violet: I have to sit so still. I may not laugh, or talk, or play.

Father C.: Well, no, my child; school is not the place for that.

Violet: But, Father, the sunshine is. I mean to go to school; I start away each morning, and really I often get there, but sometimes the sunshine calls me—I see the fairy motes all dancing in its beams, as they float through the overhanging trees, the shadows weaving patterns at my feet, and they dance too with every breeze that moves the tender leaves. They whisper come and dance with us, and oh!—the music of the larks' sweet song. Oh, Father, have you heard it? That, too, calls me, and I dance away down shady lanes. When tired, I throw myself on their sweet grassy banks, where the dear speedwells grow, their dainty blue so pretty amongst the primroses and violets white; you do not know what it is to listen and not to go when they are calling me.

Perrier: There, sir, isn't it enough to drive one mad? Why, isn't she known all through the town as 'Madcap Violet'?—a pretty scandal, and for me a merchant here, my only child to behave like some vagrant gipsy lass.

Father C.: Monsieur Perrier, I feel for you, but this trouble is over. Your little Violet will never again give her father so much pain; she knows now how much it has hurt your father heart. See, the tears gather in her gentle eyes, and she and I will talk awhile together, while you must go and have a cup of my sister's coffee.

Perrier: I thank you, Father; and if what you say comes true I shall bless the day I came to see you. (Exit R.)

Father C.: Come here my child.

Violet: Oh, Father, you have promised for me, but, oh! they call so loud.

Father C.: But someone louder still.

Violet: Who? I never hear another voice than theirs.

Father C.: You do not listen, child; are you not an 'enfant de Marie'—that gentle Mother calls you back to school. She wants you trained to help her in her work to bring this old world nearer heaven.

Violet: Me, Father?

Father C.: Yes, little one, even you. Our Blessed Mother calls us all; and once when I was quite a boy, I, like you, got tired of school. I felt I could not work. My tasks all seemed so hard, I felt I must get right away. I don't know what I had in my head—the devil himself must have got into it. Very little more and I should have been entirely lost.

Violet: And what saved you, Father?

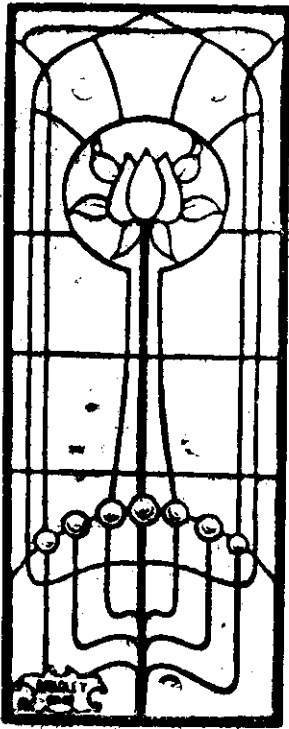
Father C.: The Blessed Virgin. The village school-mistress met me as I was leaving the school, my old life, and going out into the world. I told her I was going away, and she asked me if I had consulted the Blessed Virgin; and as she spoke the words, I heard our Blessed Mother call. I went into the little church, and at her feet I knelt and laid my trouble down, and calm and courage came and I was saved. And, my child, you too must listen to her call, through the sunshine, through the music of the larks' gay song, louder than the whisper of the swaying trees you will hear Her Voice. My little one, you must listen, you must obey.

Violet: Dear Father, I will try; you are so good and kind. When we are near you we feel we are nearer God and Heaven.

Father C.: Hush, hush, my child. (Enter Perrier R, exit Violet L.) Ah, Monsieur Perrier, I have talked with Violet. She is a child so close to nature, she must at times come near to that great mother heart and learn the lessons only she can teach; but I know you need not fear that she will in future be not all you wish.

Perrier: Father, you have my hearty thanks for this; and I have now even a bigger thing to ask. In this your parish of Crozet you have spent yourself in unceasing toil for all, and perhaps your school has taken up the greatest part of your work here.

Father C.: Yes, I love my boys, the men and fathers of the future. I like to join them in their



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games or to gather them in the deepening twilight and tell them stories of our Blessed Lady and the saints.

Perrier: Well, Father, it is about them I want to speak. It has occurred to me we might take, next summer-time, some boys, the most advanced, on an excursion through some part of our beloved France, and the favor that I have to ask is that you will be in charge of them, to tell them legends of the never-dying past, show them the battlefields on which our heroes died, and show them, by the force of your example, how they may in time to come be also a credit and an honor to our land.

Father C.: Ah, mon ami, a poor example; but I am going away from France. You see (shows letter), to-day has come the granting of my heart's desire, permission to carry to those poor pagan men still plunged in the darkness of infidelity the knowledge of their God. They seem to be holding forth their arms to me, and with cries that rend my heart I hear them saying: 'Come, come to us and teach us of God and His holy Church.'

Perrier: Father Chanel, you must put this thought from you. You could not lead that life, you do not know its dangers. Those people you would save are savages; they are without the common instincts of humanity—you would go to them but to die. Listen, Father: I had a brother, a seaman, but of a gentle nature. It happened that his ship was wrecked on a reef in that uncharted sea. He and two others reached the shore. My brother and the one were butchered by the savages; the other broke away, braving the dangers of the treacherous sea rather than meet the death that waited there. Two days afterwards, afloat on a piece of the wrecked ship, he was seen and saved, and though still young his hair was white, and in his eyes a terror that was with him till he died a few months later, his nerves shattered and his spirit gone. But once he spoke and told us what he saw. I was there, and to this day I see the savage onslaught of those dusky forms; I hear their blood-curdling battle cries mingling with the sad moanings of their victims, and when death came at last to end their awful sufferings their mangled corpses lay untended on that shore which ought to have been their succor and their home.

Father C.: Your words unnerve me; yet even thus I feel I ought to go. (Enter Violet and Mary Frances.)

Violet: Go—Oh, Father, dear, you would not leave us? Why I and all the little town of Crozet could not spare you; we need you here. Who else would comfort us and show us how to live save you—who else would call us round him and teach us all the love of God and of His Blessed Mother Mary?

Father C.: His Blessed Mother Mary.

Mary F.: Brother, by your love for me you must not go; your work is here. Our mother, who, alas! is ageing fast, cannot spare her son. Oh, stay with us. Are there not souls to save all round us? I know how often you have prayed to go to those far pagan lands, but I have prayed the chance might never come. Oh, brother, do not go. Think what we have been to each other since childhood's earliest years. You cannot leave our mother without her son in her declining years; you cannot tear yourself away from me—see, I hold you in my arms. Oh, promise me that you will stay with her and me.

Father C.: Your pleading tears my heart; I know not what to do. Perhaps I am not fit to go; I might be wiser if I stayed on here.

Violet: Ah, Father dear, I know you will not go; you will not leave us when we want you so.

Father C.: Then I will stay. Ah!—what was that—that voice? Do you not hear it? It calls me louder yet. (Turns and goes slowly towards the statue of the Blessed Virgin—music of 'Ave Maria' very softly.) Ah, Blessed Virgin, I come—I answer. Oh, Comforter of the Afflicted, Virgin most Powerful, Refuge of Sinners. (Kneels at foot of statue; sings with others 'Ave Maria.'—Curtain.)

Act II.—Scene—Father Chanel's hut at Poi—the axe—log of wood—altar box. (Enter Mataloupi.)

Mata: The blessed Father of my faith not here?

It is time he came for his midday meal. I dread the dawning of each day, because it may see the death of him who brought the love of God to this poor heart of mine. O blessed Mother Mary, keep him safe. (Enter Father Chanel.)

Father C.: Ah, Mataloupi, you here? Why, child, you are like the ravens who brought food to Elias in the wilderness.

Mata: Poor food to-day, Father. Matigi is away working on his land at Tikavi. There is nothing but some pieces here that others have left; and it is not fit for you to have to touch that which men have set their teeth upon.

Father C.: Beggars, my child, must not be choosers. Put it aside; I shall be glad of it later. Meitala met me and shared with me his humble food. Ah, Mataloupi, I think the grace of God is in his heart; I think he will embrace our holy Faith.

Mata: Father, the saints in heaven that you speak about could not allow it; his soul would be bought at too great a price. Already Niuliki the king turns his face away from you, and if his son should listen to your words, then you would die.

Father C.: And would that be too great a price? For me the martyr's crown; and the island of Futuna would become our Lady's dowry. Do you not remember when I landed here, I nailed her medal to the tree and consecrated this fair land to her.

Mata: It hangs there still; it is said that even those old gods we worshipped once would not have power to move it.

Father C.: Ah, foolish one, there were no gods. How often must I tell you there is no god but One.

Mata: True, Father, but the beliefs of other days cling round me still; although I know they erred, yet nearly all the people here think you are wrong.

Father C.: They are slow to see the light, yet it shall shine in God's own time.

Mata: But, Father, ere that time shall come you may be taken from us. Niuliki, our king, may become even more opposed to our faith than he is now; and even now has he not removed his court to Tamaha, which bodes ill for us and you. And if you die, who would instruct us in the faith?

Father C.: We are mortal; we shall die and go to heaven to receive our reward, but our mission will not perish; others will come to take our place and to pray upon our graves. (Enter Mautau and Logoasi.)

Father C.: You are welcome.

Mau: You have our thanks—Tagatia ala malie.

Mata: Well have you said Tagatia ala malie; he is the man with the good heart indeed.

Logoa: Her words are true. Father, Niuliki consults his oracles; he has sent them a present of ten roasted pigs. He desires rain and victory over his enemies, the Fikavi.

Mata: Father, there is proof of what I say. The king withdraws his protection from you.

Father C.: God is in His Heaven.

Logo: Father, there is sickness in the villages—bring health and peace.

Father C.: Ah, child, they are blessings from our God; but I am His instrument, and all that I can do I will.

Mata: Is it not always so? Have I not seen you walk on bleeding feet to carry help to those who need?

Father C.: Ah, name it not. The utmost I can do is naught beside the greatness of our Father's love; and such light sufferings as this frail body has to bear, what are they beside the anguish of our Redeemer on His Cross.

Mata: Are many ill?

Logo: Musumusu's child and others.

Father C.: What is the matter?

Mau: We know not. They burn, and people say it is the anger of the gods because we have deserted them.

Father C.: I will come with you; it may be some simple fever that will yield to proper care and nursing.

Logo: Musumusu has laid an offering in the temple of his god.

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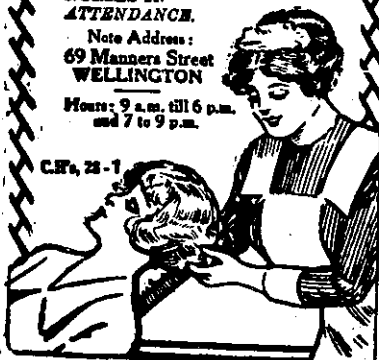
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Father C.: May our God grant he may see the error of his ways, and come in time to Him; but if you are ready we will go. (Exit Father C., Logoasi, and Mautau.)

Mata: Ah, Talatia ala malie—if my people would but listen, but alas we Futunas are hard to wean from our old ways. (Knock heard.) Enter, if you come in peace. (Enter Keletaoni R.)

Kele: Ah, Mataloupi, I come in peace indeed, when I come to you, the maid who has my heart.

Mata: Dear Keletaoni, you should not be here; your life is in danger. The Father told me when your tribe was vanquished he had persuaded you, to go to Wallis.

Kele: Did he tell you that to him I owe my life?

Mata: Is that so? Well is he called Talatia ala malie, the man with the good heart.

Kele: I could not go before I saw you once again.

Mata: But you are in danger here.

Tele: Love does not count its dangers. I came to ask you to leave your people and give your life and love to me. I will lie hidden till the Father's boat, the Queen of Peace, shall come. Oh, sail in her with me to Wallis—there the good priest shall join our hands and bless our love and marriage.

Mata: Tempt me not, Keletaoni. My heart is thine, but love is not the only thing in life; duty has claims upon us that must not be lightly laid aside. It is not much that I can do for the good Father, but while he needs me I must stay and do it.

Kele: Oh, say not so; bid me not go alone into a strange land.

Mata: My heart goes with you. See, Keletaoni, see this little medal. I always wear it next my heart, lest enemies should know I have it. When the good Father gave it me I pledged my soul to God, my life to him while he had need of it. But who comes? Oh, it is Musumus—*you are lost—he will kill you.*

Kele: Fear not; I will hide neath the broad taro leaves. I shall be safe, fear not for me. (Exit L.)

Mata: They are coming here, I fear for no good purpose. I dare not meet them; they would beat me. I must hide, but where? Behind the curtain; they will not see me here. (Hides. Enter Musumus, Teletika, and Ukloa.)

Musu: What, he is not here!—his hut is empty—he has incurred the anger of our gods.

Ukloa: Ke tamati te lotu ke puli.

Tele: You say destroy the religion; let the religion disappear—but how?

Musu: Our king, Niuliki, has spoken, list to his words: What the white man is doing tends to the destruction of the kingdom, of the nation, of the public festivals, of our marriage feasts.

Ukloa: Ke tamata te lotu ke puli.

Musu: He has looked with the evil eye on my child, who lies sick unto death. The death of this white man alone can appease the anger of our gods.

Tele: I hear the king has said he must be put away—such is the king's will. Have they not come from a foreign country to govern this island. They must be got rid of—the king wishes it.

Ukloa: Ke tamati te lotu ke puli.

Tele: The religion shall disappear, and the island shall be at peace.

Musu: Strike the priest; it is he who is spreading the religion. It is a vile thing, and insults the person of our king. Is he not a god? and the religion that this white man has would teach us he is but a man the same as we.

Tele: We will go down into the village, and when we find him he shall die.

All: Ke tamati te lotu ke puli. (Exit all, R.)

Mata (coming out and down): Oh, Blessed Virgin, still my fluttering heart, and teach me what to do. They may not find him there, and when he returns I will persuade him to hide with Keletaoni and escape to Wallis. (Enter Kele.)

Kele: Poor child, I heard it all. I crouched outside the hut and heard them plot to take his life, the life of that good man, my only friend; if I could save

it with my own, how gladly would I lay it down for him.

Mata: And so would I.

Kele: Good wishes will not save him, nor those tears. Ah, here he is. So far he has escaped. (Enter Father Chanel.)

Father C.: You here, my friend? You must be careful. Go and hide till you can get away to Wallis, out before you go, hear my good news. The king's son, Meitala, is a convert to our faith. At last my prayers are heard.

Mata: Oh, Father, that news, great as it is, will be the warrant for your death.

Kele: Father, fly with me; together we will hide till the big boat comes, the Queen of Peace; together we will go to peace and safety.

Mata: Father, they are coming now. Musumus has vowed to take your life. Keletaoni can save you; fly at once.

Father C.: Maliefuai, it is well; death is the greatest boon to me. (Shouts heard without: 'Tamati te loti ke puli.')

Mata: Too late, too late. Father, your blessing on us ere you go. Oh, would that I could save you, or else die with you!

Father C.: Weep not for me, my children. ('Ave Maria' softly.) I see the future unfold itself before me. Christ shall claim the hearts of my poor people soon, aye, far sooner than you think. For Christ, and for the love I bear the Blessed Mother of my God, I die, strong in the faith and hope that this poor life of mine I so willingly lay down shall be the witness which shall speak to them of God, and of His Holy Church. Weep not, dear ones, for me, because for me there waits a martyr's crown. (Slow curtain. Shouts of 'Tamati te lotu, ke puli' by natives outside, dying away to music of 'Ave Maria'.)

Oamaru

(From our own correspondent.)

Sergeant McGrath, one time of the Bluff, and recently of Oamaru, was retired on superannuation on November 28, owing to his having reached the age limit. From that date he will receive three months' holiday on full pay, and will finally retire from the force in February next. Sergeant McGrath joined the force in Wellington in 1876, and has been stationed in most of the principal towns in New Zealand. When he received promotion to the rank of sergeant the first station of which he was in charge was Patea, over thirty years ago. Sergeant McGrath, who came to Oamaru two years ago, has proved himself an efficient officer, who, through his kindly disposition, has won the esteem of all with whom he came in contact. He intends to settle in Oamaru.

By royal decree women may now be elected to the Spanish Academy.

The preliminary process for the beatification of Sister Mary Celine of the Presentation, who was a Poor Clare at Talence, France, have been brought to a successful issue.

With no music, except that of male choirs, more than 25,000 men marched through the streets of Pittsburgh the other Sunday in the procession of the Holy Name Society. It took two hours to pass a given point. A prayer for peace in Europe concluded the exercises.

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Irish News

GENERAL.

Mr. Bernard McKenna, vice-chairman, presided over a special meeting of the Monaghan County Council, held recently in Ballybay. Scholarships in the National University, valued at £50 each, and tenable for three years, were awarded to Messrs. Owen McGuinnitty and Edward Lennon, of St. Macartan's Seminary, Monaghan, and to Miss Lizzie Connolly, of St. Louis' Convent, Carrickmacross. Bursaries valued at £25 per year were awarded to Mr. Charles Daly, of Monaghan Seminary, and to Miss McK. Smyth, of the Convent of St. Louis', Carrickmacross.

Three Irish Parliamentary seats are now vacant—Derry City, East Galway, and the Tullamore Division of King's County. Mr. Hogg (Derry) and Mr. John Roche (East Galway) died before the King's signature was given to the Home Rule Act. Mr. Haviland Burke lived to learn that the great task to which more than twenty years of his life had been devoted was at last successfully accomplished.

On October 6 the election of members of Convocation of the National University took place at the offices, 49 Merrion square, Dublin. The following was the result:—Rev. Thomas A. Finlay, S.J.; Professor Patrick Merriman, Dr. Douglas Hyde, Professor MacWeeney, Dr. Sigerson, Professor McClelland, Miss O'Farrelly, and Dr. J. C. McWalter.

REVISION OF THE ROLLS.

The revision sessions in Belfast and throughout Ulster are proceeding harmoniously so far; and, for the Nationalists satisfactory, says the Belfast *Irish Weekly*. In most places it is yet too soon to strike a balance of loss and gain; but congratulations may be tendered at once to the sterling Home Rulers of the Dungannon district of East Tyrone and to the Nationalist solicitors and officials there upon their notable success. The Nationalist strength in the Dungannon district has been increased by 24 votes—a net gain which is, let us hope, the prelude to similar victories in other parts of one of the most precious and faithful Parliamentary divisions in Ireland. East Tyrone has been Nationalist since it was constituted a separate 'entity' in 1885. It has been contested—and energetically contested—by the Unionists on all the occasions which presented themselves; but to the sturdy inviolable territory which includes the historic seat of the great O'Neill's, Shakespeare's oft-quoted reference to England may be more truly applied than were the words of the immortal bard in their original context—'She never yet bent at the proud feet of a conqueror.' The vigilance, earnestness, and patriotic spirit which prevailed at Dungannon will be manifested in every centre of East Tyrone.

IRISH MEMBER KILLED AT THE FRONT.

A cable message states that Captain Charles O'Neill, M.B., Irish Nationalist member for South Armagh since 1909, was killed whilst fighting near Ypres. He was 65 years of age, and was for some time assistant professor of botany at St. Mungo's College. He was a son of the late Mr. Hugh O'Neill, and was educated at Glasgow University, where he graduated as Bachelor of Medicine and Master of Surgery. He was a member of the Coatbridge (Lanarkshire) Town Council and School Board, and of the Airdrie and Coatbridge Water Trust. Captain O'Neill was elected three times for South Armagh in one year, and was the only surviving Nationalist in Parliament who was associated with Mr. Isaac Butt, at the inception of the Home Rule campaign, having been one of two delegates representing Irishmen in Scotland at the inauguration of the movement. He was a J.P. for Lanarkshire, where he had resided since 1864. In 1910 he polled 2890 votes, as against 1003 received by Mr. S. H. Moynagh, an Independent Nationalist.

DRIVEN OUT OF BELGIUM.

Father McDonald, a Benedictine priest of the Abbey of St. Andre, near Bruges, who is staying with his relatives in County Louth since the outbreak of the war, has received intimation that the community of the great Benedictine Abbey of Mared Sous, near Dinant, have fled from that place in consequence of the indignities offered them by the Germans. Amongst the treasures of Mared Sous was a library of 70,000 volumes, which scholars from all over the country came to consult. The Abbot, Father Marmion, is an Irishman, and brother of Dr. Marmion, of Dungannon. The Community of St. Andre had already left the place and taken refuge in the Island of Caldy, near Tenby. The Abbot of Caldy and all his community (formerly Anglican) came over to the Catholic Church some time ago, and made his novitiate for the Catholic priesthood in St. Andre, to whose community he has now given a warm welcome.

TO FORM IRISH REGIMENTS.

At a meeting of the Standing Committee of the U.I.L., held in the House of Commons a few weeks ago, Mr. T. P. O'Connor presiding, a resolution was adopted calling attention to the fact that large bodies of Irishmen in Great Britain who had lately joined the Army had enrolled themselves in regiments not definitely associated with the Irish name. In the opinion of the Standing Committee, the gallant services of such Irishmen would be rendered more effective if recruits of Irish nationality could be embodied in a distinctively Irish regiment. In some places this was already being done, and the Standing Committee therefore suggests that similar action should be taken generally in all centres in Great Britain where an Irish regiment can be formed. Mr. O'Connor himself, and some of his colleagues, are ready to go to any town where it is considered possible to form an Irish regiment and take part in its organisation. Such regiment will be afterwards embodied in the Irish Brigade which Mr. Redmond is endeavoring to establish.

DECREASE IN IRISH CRIME.

A remarkable decrease of crime in Ireland is recorded during the year 1913. According to a Blue Book just issued both indictable and non-indictable offences fell considerably below the level of recent years. The number of indictable offences known to the police during 1913 was 9241, while for the three previous years the numbers were, respectively, 9931, 9831, and 9870. The extent of the decrease is made obvious when stated in terms of proportion to the actual population. While the number of indictable offences in 1913 equalled an average of 2.11 per 1000 persons, the average for 1912 was 2.25, and in 1911 and 1910, respectively, 2.24 and 2.27. Even more marked was the fall in the numbers of non-indictable offences. After increasing from 185,345 in 1911 to 195,246 in 1912, the number fell to 178,140 in 1913, a decrease of 17,106. A particularly gratifying feature of this decrease was the continued drop in the number of convictions for drunkenness. Compared with 1912 the decrease was 4104, but the figures for 1913 were 13,995 below the average for the previous ten years.

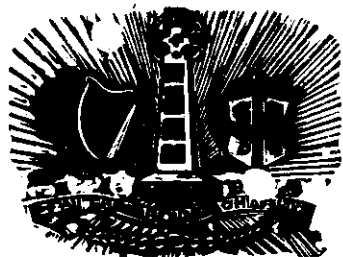
Not long ago, twenty Franciscan Sisters of Mary left Rome for the missions in China, Congo, and Natal.

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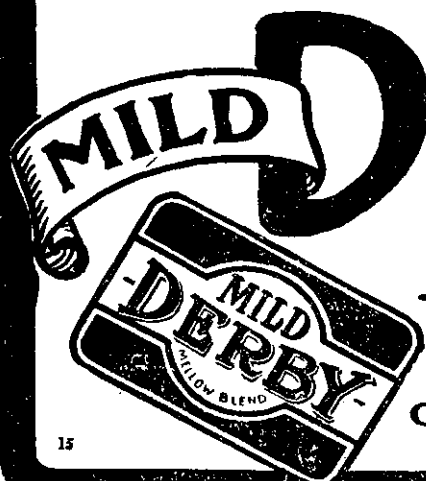
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GARDENING NOTES

(By MR. J. JOYCE, Landscape Gardener, Christchurch.)

FLORAL DECORATIONS FOR THE HOUSE.

Plants and flowers tastefully arranged give a room a very pleasing and comfortable appearance. It is astonishing the effect that a good display of flowers gives to a drawing-room when judiciously placed so that the colors and plants harmonise with the other ornaments of the room. A person coming into a room without a plant or a flower will better see and appreciate the improvement which is added to the surroundings by paying it a visit after it has been adorned with a tasteful display of flowers and plants. To decorate a fair-sized drawing-room needs more than a few plants and flowers placed indiscriminately about. I have had considerable experience in this branch of my profession, having been in charge of the floral decorations of Government House when Lord and Lady Ranfurly occupied Elmwood during their long stay in Christchurch. I have been head gardener at Elmwood for twelve years, and have all that time had to do with floral decorations; so that I ought to know a little about what I am writing about. I am making these few remarks, as perhaps some person may say that this is more of a lady's work than a man's. Well, I admit it is a lady's work to see and carry out the beautifying of her drawing-room. But when there are extensive decorations to be carried out it would be too laborious for a lady to undertake the work, and then it falls to the gardener to carry it out. It is a part of the professional gardener's duty to learn to carry out decorations on a large scale when occasion requires, especially in the Home countries at receptions, etc., of distinguished guests. And now to come to the point. I think I cannot do better than describe as closely as I can the decorations carried out at Elmwood. I might say that there was no shortage of flowers and plants, as the gardens are very extensive and well supplied with all the necessary appliances—such as conservatories, green-houses, etc.

The Drawing-Room.

This was a very large apartment, so that it took a great quantity of flowers and plants to fill up the allotted spaces. With Lady Ranfurly's great and passionate love for flowers, the work of decorating was no small item. Every plant and vase of flowers had to be placed in such a manner that it would harmonise with the objects near it. The vases were mostly of a large type, and the flowers placed therein of the same variety, and generally of one color. When the colors were mixed they had to be of the same species, so that the blending always harmonised. The flowers were not bunched up thickly, but every spike stood out from the others, and looked as natural as though growing on the plant. The evergreens, which were mixed with the flowers in the vase, were generally, if possible, their own foliage—provided the foliage was suitable for the position—if not, a substitute was always provided as near as possible to the foliage of the plant. Then there were large pot plants such as palms, tree ferns, cabbage trees, flax—both green and variegated—and a selection from the conservatory of flowering plants according to the season, such as cinerarias, calceolarias, azaleas, camellias, fuchsias, geraniums of many colors, and a host of plants too numerous to mention. A selection of the choicest of these plants was interspersed throughout the room in suitable positions, and every available space was made use of, such as small tables, brackets on the walls, mantelshelf, fireplace, etc. Some of the plants were very large, and the effect they created should be seen to be appreciated. The pot plants were not placed singly throughout the room but were arranged in groups on stands to give effect. They were usually hidden with evergreens, so that each group looked as though growing. Then occasionally large branches of trees were placed in the corners of the room and in the chimney recesses. They were usually placed in a large

vase and secured to the corners. All the plants and flowers had to be placed so that the colors would blend, such as red, white, blue, yellow, etc. No two colors, such as white and yellow, or red and yellow, were allowed to offend the eye. This work had to be undone every other day, and arranged in a different style each time, the time occupied being usually half a day, taken up with cutting and placing the flowers and pot plants and changing the water in the vases. It was really surprising how the decorations improved the appearance of the room. So much floral display made the room resemble a beautifully decorated summer-house.

In my next notes I will describe the dinner table and hall decorations. Christmas being now near at hand, and as most people go in largely for decorating their rooms, I thought a few hints on the subject would be appropriate to the occasion.

PUBLICATIONS

Nellie Doran. A Story of Australian Home and School Life. By Miriam Agatha. E. J. Dwyer, Sydney. 240 pp. 2/6 net; post free 2/9.

This book, which has been honored by a warmly appreciative preface from the pen of his Grace Archbishop Duhig, is sure to find favor with a large circle of readers in Australasia. Our convent girls will read with delight these simply written little scenes descriptive of their familiar daily life, and will recognise them as the work of one who has an intimate knowledge of the surroundings which she paints so sympathetically. The girls we meet in *Nellie Doran*, while far from unnatural goodness, and strong in individuality, take full advantage of the great graces of their school life, and cannot but be profitable company for a school-girl reader. And should the book find its way into non-Catholic surroundings, it would without doubt do good work in dispelling, by its simple and convincing fidelity to truth, the extraordinary ideas cherished by some of our separated brethren with regard to convents, and showing the real nature of the peaceful, happy, and innocent lives lived within cloister walls. Because we hope Miriam Agatha will write more stories like this one, we venture to suggest to her that in future books it might be possible to convey a little better idea of the discipline and order which always prevail in a convent boarding-school. These charming St. Mary's girls wander from room to room and from task to task a little too much at their own sweet wills, to be possible. Also, they sometimes talk among themselves in an unnaturally stilted manner. When a few score girls in their teens are living together, the standard of conversational style is unfortunately hardly as high as that of Nellie and her companions. The very excellent type, binding, and general appearance of this book will make it especially suitable as a gift during the approaching Christmas season.

A Soldier of the Legion. By C. N. and A. M. Williamson. Methuen and Co., London. 314 pp.

This, while hardly up to the level of some of the author's former charming books, will be found a very interesting and well-written story, the plot being woven round the Foreign Legion of France. The scene is laid for the most part in Algeria, but there is hardly enough word-painting of that country to satisfy Williamson readers, who have learned to expect many vivid and delightful descriptive pages in every new Williamson novel. The hero, however, is a dashing young Irishman of chivalrous and lovable character, and the heroine is a sweet half-Irish and half-French girl; so their many adventures together ought to find a large circle of readers. The complete triumph gained by the chivalrous purity of the manly hero over the powers of evil gives the book a fine moral tone, and it has the recommendation of being perhaps the first novel to be published which contains an allusion to the present European war. The last sentence of *A Soldier of the Legion* depicts Max Doran as fighting at the front with the allied armies, while his newly-made bride waits and prays for his safe return.

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The dagger palm which grows in Jamaica, and reaches a height of eight or ten feet, is remarkable for the fact that it has paper growing in its leaves. The outer leaves are of no use; only those from the heart of the palm yield paper; which is a fine, smooth substance, something like tissue, and which can be written on. Each leaf gives a separate piece of paper from seven to nine inches long and from two to three inches wide, according to the size of the palm. The paper is used for making hats, photograph frames, flowers, and feathers.

The Gyroscope Compass.

The gyroscope compass, invented some years ago, seems to have now proved a practical instrument. It is based on the principle—already applied in the automatic steering of torpedoes—that a rapidly rotating body tends to keep in the same plane, and during a nine months' test covering a cruise of the Deutschland in different parts of the world, it kept the true direction, and on one occasion was left untended and unchecked for a month. On being adopted in the German navy it is expected to prove much more reliable than the magnetic compass for submarines.

Biggest Water Wheels.

The power house of the new dam across the Mississippi at Keokuk, Ia., will eventually contain thirty of the largest water wheels ever built. Each turbine furnishes ten thousand horse-power, and weighs about one million pounds. Many of the 'runners,' or water wheels for the turbines, were cast in one piece. The largest runners previously cast in one piece, either in America or Europe, weighed about 35,000 pounds. Taking these immense wheels from the factory at Akron, Ohio, to the dam, was nearly as hard a task as building them, for the wheels were probably the largest piece of freight ever carried by an American railway. Many changes had to be made along the railroad in order to give clearance way, and the enormous loads were moved only by daylight. The first wheel was received at the power house eight days after it left the factory.

Training Pigeons.

The system of breeding and training carrier pigeons for the use of the French army has been well described by M. Lucien Fournier. The first training flight is about 42 miles, the course being gradually extended, until after the thirty-fourth day it has reached

nearly 200 miles. Military despatches are written on thin sheets of paper and on occasion these are photographed on films. By this process long messages may be prepared, which, when enclosed in a glass quill or aluminium tube, are still not too heavy to incommode the bird in flight. It is further stated that arrangements are made for military aeroplanes each to carry a number of pigeons in order that the birds when liberated may not come into contact with the swiftly moving machine, they are dropped head downwards through a long vertical tube.

No Camel's-Hair Brushes.

No brushes are ever made of camel's hair, yet they are asked for daily and sold as such. There are very many kinds of hair used in the making of 'camel's hair' brushes, such as bear, fox, rabbit, squirrel, etc., and, indeed an authority states that over one hundred and fifty sorts of brushes are known as 'camel's-hair' brushes, but there is only one definition accepted by the British Board of Trade—'camel's-hair' brushes made from squirrel tails, these being the best and most expensive. Real camel's hair is absolutely useless for making brushes, and resembles soft tow of a yellow-brownish color; the mane of a camel is the only part which could be used, and possibly a dozen brushes could be made from one mane. As a matter of fact there are only two specimens of brushes made from the actual hair of a camel in existence. The reason for the term 'camel's hair' is the fact that a man named 'Camel' was the first one to make these finer kinds of brushes.

POPES BORN IN MANY LANDS

A great many of the Sovereign Pontiffs have been of Italian birth, but many were of other races. One hundred and four Popes have been Romans, 103 were natives of other parts of Italy; 15 were Frenchmen, seven were Asiatics, three were Africans, three were Spaniards, two were Dalmatians, while Palestine, Thrace, Holland, Portugal, and England have each furnished one occupant of the papal chair. Nine pontiffs have reigned less than one month, thirty less than one year, eleven more than twenty years, six have reigned over twenty-three years; the longest reign, except that of St. Peter, who was in Antioch seven years and in Rome twenty-five years, two months and seven days, was the reign of Pius IX., who was Pope 31 years seven months and twenty-one days. The next longest was his successor, Leo XIII., who was Pope twenty-five years and five months. The combined successive reigns of these two Popes are the longest in history, covering a period of 57 years and five months.

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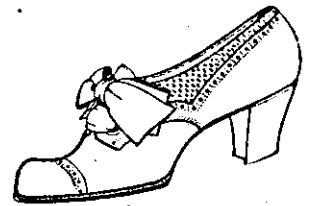
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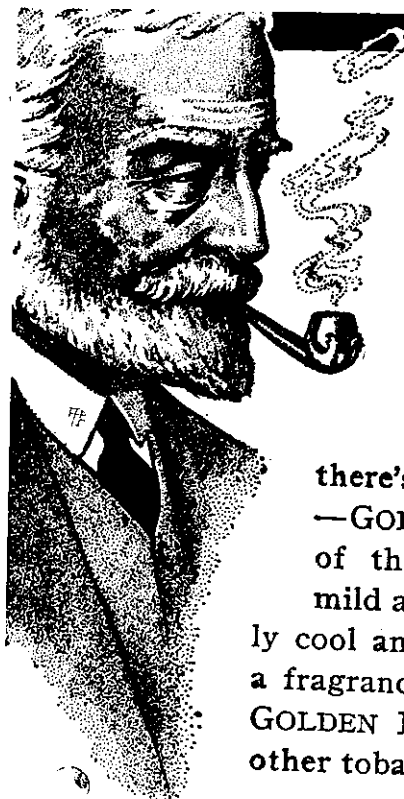


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THE FLAG OF JUSTICE

The editor of the *Denver Catholic Register*, whose name (O'Ryan) indicates the source to which he traces his life-stream, declared some time ago that while he is not affected with any undying partiality or love for England, still, to give England her due, he is constrained to print a story told by a prominent French-Canadian politician:—

Two years ago (says M. Lemieux) I was in Rome, at the time of the execution of Ferrer, the Socialist. There was a rising all over Europe. For many days riot ruled in many cities. In Paris, Rome, Madrid, thousands of citizens attacked the Catholic Ambassadors because a Catholic country had executed a Socialist. I went to see a great Canadian in Rome, Abbe Clapin, of the Seminary of St. Sulpice. I crossed the street, passing through ranks of soldiers and rioters. I asked him: 'Don't you fear these attacks against religion?' He went out and pointed to the dome and said: 'The cross is protected by the flag of England, and no rioter would dare touch the cross while the British flag floats over it.' It is a flag symbolising justice, tolerance, and power.

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ROME LETTER

(From our own correspondent.)

IN THE CATACOMB OF ST. SEBASTIAN.

What a good memory is that of the Church for the memory of her saints! It is a long cry from 1914 back to 288 A.D., but the memory of St. Sebastian is still as green in Rome as if he died for the faith only yesterday. In every Catholic heart the details of the soldier's two-fold martyrdom are enshrined. How the young officer of the Pretorian Guard, on being denounced to the Emperor Diocletian as a Christian, was tied to a tree on the Palatine Hill to be slowly shot to death by the picked archers of Mauretania. How arrow after arrow was sent into the non vital parts of his frame until, believing him dead, the marksmen turned laughingly away. And Irene, the pious Roman matron, took away the body for burial; but, on finding Sebastian still breathed, she nursed him back to strength in her humble home. Each of us knows how he disdained the advice to flee on recovering health and vigor. On the marble steps of Diocletian's palace the young officer rebuked the tyrant for his cruelty to the Christians, and consequently earned the crown of martyrdom by being clubbed to death by the Emperor's orders. And the body was laid in a catacomb beside the Appian Way by the widow, Lucina, and there St. Sebastian sleeps venerated by Christendom. Three miles from Rome he lies in the church bearing his name, the ancient edifice built over the catacomb, which is also called after him. From the earliest times of the ancient Church the Catacomb of St. Sebastian was held in deep veneration, and this not only because of its sacred character, but because the first corpses laid in its soil were those of SS. Peter and Paul. No-sooner had news of the martyrdom of the Princes of the Church reached the East than the Oriental Christians despatched secret messengers to steal home the two bodies: they being fellow-countrymen of Peter and Paul had a right to the venerable remains prior to that of the Romans.

'These,' says Northcote, 'so far prospered in their mission as to gain a momentary possession of the sacred relics, which they carried off along the Appian Way, as far as the spot where the Church of St. Sebastian was afterwards built. Here they rested for a while, to make all things ready for their journey, or, according to another account, were detained by a thunderstorm of extraordinary violence, which delay, however occasioned, was sufficient to enable the Christians of Rome to overtake them and recover their lost treasure. These Roman Christians then buried the bodies, with the utmost secrecy, in a deep pit, which they dug on the very spot where they were. Soon, indeed, they were restored to their original place of sepulture, as we know from contemporary authorities; and there seems reason to believe the old ecclesiastical tradition to be correct which states them to have only remained in this temporary abode for a year and seven months. The body of St. Peter, however, was destined to revisit it a second time, and for a longer period; for when, at the beginning of the third century, Heliogabalus made his circus at the Vatican, Calixtus, who was then Pope, removed the relics of the Apostle to their former temporary resting place, the pit on the Appian Way. But in A.D. 257, St. Stephen, the Pope, having been discovered in this very cemetery and having suffered martyrdom there, the body of St. Peter was once more removed and restored to its original tomb in the Vatican.'

This is no mere tradition. Pope St. Damasus mentions the fact. Pope St. Gregory does likewise in a letter to the Empress Constantia; and for seventeen centuries the identical spot in which the two bodies lay, swathed in bands, as if they were mummies, is pointed out beneath the church, the spot called the 'Platonia.'

How profound was the love the primitive Christians bore towards Peter and Paul. They loved them in life; they would be with them in death. When a Pope came to die, his last command was: 'Bury me near Blessed Peter, whether the Apostle slept on the slope of the Vatican Hill or in the pit on the Appian Way. And therefore on descending to the Platonia we do not feel surprised on reading the inscription on a slab of marble: 'In this thrice sacred place which is called "Ad Catacumbas," the bodies of 174,000 holy martyrs and 46 Popes were buried. At the altar under which the body of Blessed Sebastian the athlete of Christ lies, the Sovereign Pontiff, Gregory the Great, saw an angel of God, whiter than snow, assisting him in the tremendous sacrifice and saying: "This is the thrice blessed place in which rests the divine promise and the remission of sins, splendor and eternal light, unending joy, which Sebastian, a martyr for Christ's sake, merited to obtain.' We feel we are standing here on holy soil. We disregard the damp clayey smell in the spiritual delight that overpowers the soil.

As we examine the slabs covering niches in which the dead still lie undisturbed, we come upon the only representation of the Nativity which has yet been discovered in the catacombs. And in that corner Pope St. Stephen was beheaded, sitting in his chair of marble, by the satellites of Emperor Valerian. In the depths of this catacomb many of our modern saints loved to contemplate the glory of the Crucifix. Here St. Bridget of Sweden was often in ecstasy, and here our Lord in person revealed to her that angels kept continual guard over the bodies of St. Peter and St. Paul during the period of their concealment in the Platonia. Down in these darksome passages St. Charles Borromeo loved to pour out his great soul in thanksgiving. And it was the custom of St. Philip Neri to frequently pass the whole night alone with the dead, and occasionally to remain three days and nights here without food or drink, even before he became a priest. And on the 20th of January each year, the Feast of St. Sebastian, every nation under heaven is represented to honor the spot where the tribune of the first cohort lies.

His Holiness Pope Benedict XV. has appointed a committee, composed of their Eminences Cardinals Merry del Val, Bisleti, and Gagiano, to prepare plans for the erection of a monument to the late Pope Pius X. in the crypt of St. Peter's, where his remains were interred.

It has been estimated that the American people will put into new buildings for church purposes this year over £8,000,000. The Catholic Church leads in these building activities. In nearly all of the large cities beautiful Catholic churches are being erected. The new Cathedrals in St. Louis, St. Paul, Minneapolis, Denver, Omaha, Buffalo, etc., compare favorably with those in Europe.

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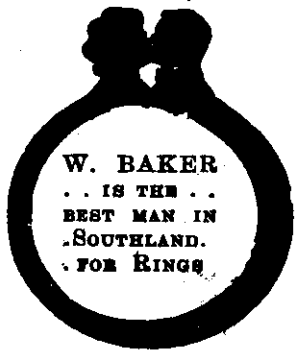
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The Catholic World

CHINA

MISSIONARY AND ARCHITECT.

A missionary paper from China, the *Lazarist Bulletin* of Peking, reports the highly satisfactory results obtained by building churches of re-inforced concrete. An interesting incident in this connection is related by a correspondent from Swatow. He says: 'From a distance I caught sight of a graceful church in course of construction. The vaulted roof supported by columns, with arcades still open to the light, made a picture like to some scene from the Roman Campagna. Arriving at the mission, I found Father Constancis himself shaping the curved roof of the apse. He took me through the entire building, and while we walked over the solid platforms and firm arches, I drank in with fascinated eagerness the story of this beautiful church. It transpired that Father Constancis, by a sort of intuition, without previous help of training, had created for himself the process of re-inforced concrete. With his own hands he made the moulds for columns and capitals, arches and domes; and so exactly had he calculated the length and relative thickness of the steel supporters, that he himself was amazed when I took from my valise a book on re-inforced concrete and showed him that it gave all his own figures.' Father Constancis is not the only missionary now using this method of construction in Swatow, and the idea is sure to spread; for besides being much less expensive than the old ways, it ensures protection against five of the most discouraging afflictions of that region—the destructive white ants, lightning (the metal re-inforcements making an ideal system of lightning rods), thieves, whose lightest step would be re-echoed throughout the whole structure, and, to a great extent, fire and earthquakes.

FRANCE

REVIVAL OF RELIGION.

In France the war has worked wonders. From the day of its outbreak the persecution of the Church ceased. Hundreds of French priests have returned from exile to join the colors, and each is vested with special faculties by his spiritual superior so that he can, as need arises, exercise his sacred ministry though serving in the ranks. The Jesuits are under the flag and also the Franciscans, while more than sixty Capuchins are amongst the troops of the army of the east. All the monks of the Grand Chartreuse have joined the colors, and many other religious over and above the chaplains who are serving with the army. Already several priests have been mentioned in dispatches. Another beautiful custom which France has started since the war is the Mass of the children. This is said every Thursday morning throughout the archdiocese of Cardinal Andrieu, who recommends the devotion to the priests. Hundreds of children come and unite in supplication for France during the Holy Sacrifice. Several French bishops, including those of Mans, Montauban, and Poitiers, have organised special Red Cross committees and have made a point of being present to bless the local battalions when they leave to join the main army.

PARIS FOREIGN MISSION REPORT.

The annual report of the French Society for foreign missions has just come to hand. In the thirty-four missions confided to her care in various countries of the Far East the following results have been obtained. Baptisms of adults, 31,903; baptisms of children of heathens, 131,841; conversions of non-Catholics, 445. There are at present, including bishops and priests, 1400 members of this glorious society, the largest missionary body in the Church. The seminary in Paris dates back two hundred and fifty years. During that period more than 8000 priests were ordained within its sacred walls and went forth to the ends of the earth to carry the Gospel message to heathen people. Last

year 24 missionaries went to their reward, among them Bishop Bottero of Kimbakonam at the age of seventy-six and Bishop Guichard, for twenty-eight years Vicar-Apostolic in China and forty-eight years of uninterrupted residence in his mission.

JAPAN

JAPANESE TRAPPIST MONKS.

At Hokkaida, Japan, is the largest Trappist monastery in the Orient. The monks of this austere congregation have made the desert bloom like the rose, though when they first went to the island Empire they were coldly received by the natives. In the last twelve years ten young Japanese have been enrolled in the community, and seven at present are waiting for profession. There is also a convent of nuns, living under the same rule, called the Trappistines, who follow the hard life of tilling the fields and gathering the crops, while observing the strictest silence. There are eleven native Japanese Sisters in the community, and five in the novitiate. These are striking proofs that the grace of conversion will penetrate even the hardest hearts, for among these same men and women now working for their own salvation and the good of others are the descendants of the persecutors of the early Christians. Rev. Father Le Coutour believes that the spiritual favors already given the Trappists in that part of Japan will be an encouragement not only to the monks but also to the people of the surrounding country, who are astonished to see their people living so happy as Christians. Converts are on the increase, though the work is uniformly slow. He recently baptised a man who had been contemplating taking the step for twelve years.

NORWAY

A MARKED CHANGE.

The attitude of Norway toward the Catholic Church has undergone a marked change within recent years. A century ago no Catholic priest was permitted to remain in the country. Now, Catholics are allowed full liberty of conscience, and many Catholic schools have been founded by Bishop Fallize. These schools are entirely under his control, no government inspector having any authority over them. Catholic parents are exempt from the public school tax, and are expected to support their own schools only.

SOUTH AFRICA

A FAMILIAR SOUND.

'A beautiful sight, indeed, is the Trappist Settlement in the Wild Lands of South Africa,' writes Father Howlett, O.M.I. 'Everything speaks to you of peace and of work, too, for the monk never ceases to impress upon the mind of the black man the dignity of labor. The river, idle for centuries past, now works the busy mill, grinds the wheat, and cuts the great forest trees into planks of every size and shape. Here are native boys preparing the African mahogany, others are hewing stones, while still others are busy at the wine vaults, getting them ready for the vintage that will soon be gathered. In the orchard, filled with trees from every country, birds of gay plumage flit to and fro, while over the fields of snow-white lilies swarm the honey-suckers, robbing the plants of the sweetness which the monks had hoped to save for their bees. And as you stand admiring this beautiful picture, a sound comes to your ear which carries you back to the old world, back to the Homeland. It brings before your mind the days of your youth, the friends of yore, the old parish church, and the grey-haired priest: 'It echoes o'er valley and hill; the native rests from his work, and with the monk and nun bends in prayer—for it is the Angelus bell, ringing out the angel's greeting, the sweet Ave Maria!'

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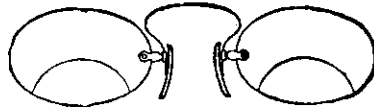
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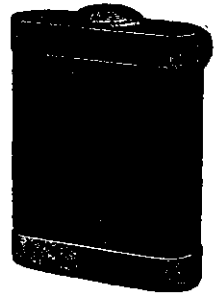
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SOME TASTY BREAKFAST DISHES.

Bacon and Potatoes.— $\frac{1}{2}$ lb of bacon, 1 lb of cold cooked potatoes. Trim the bacon and cut into convenient pieces. Heat the frying-pan, fry the bacon, place on a hot dish. Add half a teaspoonful of salt and a little pepper to the potatoes; mix well. Put the potatoes into the pan containing the hot bacon fat. Mash them with a fork over the fire until they are quite hot, then press them tightly towards one end of the pan with a knife. Leave them to brown until they form a crust. Place on a hot dish, the brown crust uppermost; arrange the bacon nicely on the top.

Fish Cakes.— $\frac{1}{2}$ lb of cooked fish, $\frac{3}{4}$ lb of cooked potatoes, 1 egg, breadcrumbs, salt and pepper, clarified fat. Remove all bones and skin from the fish. Put the fish and potatoes into a basin, well mix; add half the egg, well beaten, season to taste; work to a smooth paste. Make the mixture into balls of one tablespoonful in each, flatten into cakes. Brush them over with the other half of the egg. Cover them with breadcrumbs. Put the clarified fat into a frying-pan: when the fat is boiling fry the fish cakes a golden brown. Drain on paper. Serve on a paper mat on a hot dish.

Fried Sausage and Potato Chips.— $\frac{1}{2}$ lb of sausages, 1 lb of potatoes, 2 oz of clarified fat, salt and pepper. Wash and peel the potatoes, cutting them into slices an eighth of an inch thick; cut into strips the size of a match. Melt the fat, prick the sausages, and cook them slowly for about eight minutes. Take the sausages from the pan, heat the fat until a blue smoke is rising, put the potatoes into the boiling fat, and fry them a light brown. Drain on paper. Place the fried sausages on a hot dish, and arrange the fried potatoes nicely round them. Serve quickly.

Sore Feet.

Each night give the feet a bath in warm water, after which rub them with alcohol. If there is profuse perspiration, bathe them in water to which a solution of boric acid has been added. Dust the feet with talcum powder after this. Profuse perspiration of the feet tends to soften the flesh between the toes, and brings soft corns as another trouble. If this continues, dust a trying powder between the toes. Get lycopodium in small quantities. This will help wonderfully.

Ingrowing nails are caused by wearing shoes too short or of the wrong shape. Another cause is the improper cutting of the nails. If the nail is cut too short and there is pressure on the top it will press into the flesh.

The skin on the toe will be forced to grow over the nail and trouble will result. Cut the nail so that it will project over the end of the toe if possible. Push back the flesh, and at the centre of the edge of the nail make a V-shaped incision. A saturated solution of boric acid will be safe to wash the nail and toe in after dressing.

Never Entirely Cover Vegetables.

Vegetables should be cooked well ventilated, and never entirely covered. The volatile matter—all kinds of food gases known to be developed in cooking, and those liberated by the heat must be allowed to pass off in the steam, and not retained in the food. The strong flavor and odor so objectionable to most people, and the cause of indigestion and much distress, are due to ignorance of the fact that practically all food materials, except starchy vegetables, when cooked, will liberate carbonic acid gas and sulphurated hydrogen, or like volatile sulphur compounds. By leaving the vegetables uncovered or well ventilated, these gases escape.

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On the Land

GENERAL.

A Woodville farmer, in advocating the claims of clover, said that he put fifteen of his cows on clover for a couple of hours one evening, and again for an hour the following morning before they were milked. The result was that their milk increased 55lbs in weight—almost 4lb each.

An interesting letter is published in the *Manawatu Standard* from a Marlborough sheep-owner, who, referring to the drought conditions, says: 'The drought in Marlborough is really appalling. I have never seen the country so dry in the driest autumn. Sheep are starving and springs are drying, and this is October. The cereal crops are coming into ear before they are six inches high. The Awatere, they tell me, is even worse. Other years, all my sheep have been sold months ago, but so far I have not sold a hoof. It is really most serious. No one remembers anything like it here; and we have been advised to make provision for storing our wool indefinitely. Sounds cheerful, doesn't it?'

Burnside Stock Report:—Fat Cattle.—207 head were yarded. Of this number the bulk of the yarding consisted of medium to good steers and heifers. Competition was dull, and prices were back fully 15s to 20s per head compared with previous week's values:—Extra prime bullocks, to £19; prime bullocks, £14 to £15 15s; good bullocks, £12 to £13 5s; light and inferior, £10 to £11 10s; prime cows and heifers, £11 10s to £14; good, £9 to £10 10s; light and inferior, £5 10s to £8. Fat Sheep.—A small yarding, only 1704 being offered. Amongst this number were a proportion of extra prime sheep, some of them being prize-takers from Dunedin and Waimate shows. Prices opened on a par with previous week, but as the sale progressed prices advanced fully 1s per head. Extra prime wethers, to £2 11s; prime wethers, 28s to 33s; good wethers, 25s to 27s 6d; light and medium, 20s to 24s; extra prime ewes, to £2 5s 6d; prime ewes, 28s to 33s 3d; good ewes, 23s to 25s; light and medium, 18s to 22s 6d. Fat Lambs.—There was a fairly large yarding to-day, 230 being penned. As this number proved slightly more than butchers' requirements, prices receded closely on 1s per head. Prime lambs, 18s to 19s; good lambs, 16s to 17s; light and inferior, 14s to 15s. Pigs.—56 fats and 90 stores were yarded. Prices for fats were a shade better than previous week's rates. Quotations: Suckers, 10s to 12s; slips, 16s to 18s; stores, 20s to 30s; porkers, 37s to 46s; light baconers, to 53s; heavy baconers, to 60s; choppers, to 76s.

At the Addington stock market last week there was a smaller yarding of fat cattle, but larger entries of fat sheep and lambs. The rains have improved the store sheep market, and there was a keen demand for all that were offered. For fat cattle there was a little keener demand at late rates. Fat lambs and fat sheep were somewhat easier in consequence of a large entry. Two-tooth wethers, to 16s 7d; medium two-tooth wethers, to 16s 7d; medium two-tooth wethers, 13s 6d to 14s 11d; inferior two-tooth wethers, 12s 10d to 13s 1d; forward four-tooth wethers, 17s 9d to 20s 5d; backward woolly four-tooth wethers, 18s 6d; fair woolly ewes, with lambs, 14s 3d; other ewes, with lambs, 7s to 12s; two, four, six, and eight-tooth ewes, 17s 1d; woolly merino wethers 16s 6d; best lambs, 18s 6d to 20s 9d; lighter, 14s 6d to 18s; prime shorn wethers, 22s to 26s; others, 19s to 21s 6d; shorn merino wethers, 19s; woolly ewes, 16s 9d to 25s 9d; prime shorn ewes, 20s to 25s 3d; others, 16s to 19s 6d; shorn merino ewes, 12s 6d to 15s 6d; shorn hoggets, 18s to 21s 6d. Extra steers, to £22 10s; ordinary steers, £7 15s to £11 10s; heifers, £7 to £12 15s; extra cows, to £13 12s 6d; ordinary cows, £6 5s to £9. Price of beef per 100lb, 32s to 41s. Store Cattle.—Yearlings, £2; 15 to 18 months, £3 2s 6d to £3 8s; two-year heifers, £3 17s to £3 19s 6d; three-year steers, £6 7s 6d to £7 15s; four and five-year steers, £8 12s 6d to £10 10s; three-year heifers, £5 to £5 15s; dry cows, £2 8s to

£6 15s; dairy cows, £3 to £11. Pigs.—Choppers, £2 10s to £4; extra heavy baconers, £3 to £3 8s; ordinary baconers, £2 8s to £2 15s (price per lb, 5d to 5½d); heavy porkers, £2 2s to £2 4s; lighter porkers, £1 15s to £2 8s (price per lb, 5½d); large stores, £1 10s to £1 15s 6d; medium, £1 2s to £1 9s; small, 16s to £1 1s; weaners, 10s to 16s.

INFLUENCE OF SOIL IN HORSE BREEDING.

It is a point of some importance to success in the breeding of horses that the land on which they are bred is suitable, because the nature of the soil has much influence in moulding the type of horses, their size, the development of their bone, and general conformation (says the *Melbourne Advocate*). Not only does it have a bearing on their outward type, but also their constitution, the quality or texture of the bone, and the toughness of their sinews. A soil which is suitable for one class of horse may be less so or quite unsuitable for another. When the conditions of soil are not congenial to its particular nature, a breed cannot flourish, and yet, the mistake is commonly made of attempting to breed a particular class or breed of horses on land which is unsuited to its character.

The heavy draught horse can be raised only on rich and fertile land, where the grazing is of the best, as well as abundant. Such horses cannot be bred on poor soils, because the grazing on these lacks the elements which are necessary for the production of this type. On this class of land draught stock deteriorate in size and weight. Their weight and size bear a direct relationship to the richness and fertility of the soil. The richer the latter, the more does it promote the development of these characteristics. The heaviest and biggest draught horses of the Shire breed, for example, are reared in the low-lying, marshy and rich lands of the Fen country in Lincolnshire and Cambridgeshire, which favors the production of weight and frame.

In the case of the lighter breeds richness of soil tends towards massiveness of shape, just the same as it does in the case of draughts, but the requirements of this class of horse as regards suitability of soil are in certain ways different. They represent a different type of horse, in which the development of mere weight of body is not the principal requirement. The light horses can be bred on soil which would not be suitable or good enough in point of richness for producing really weighty and first-rate draught stock. Marshy, low-lying, rich pasture ground is by no means the most suitable for the production of good horses of the light class, which do better on poorer land as long as it is sound and has a fair share of lime.

The lighter breeds of horses raised on rich land develop weight, and grow to a big size, but they are more or less coarse in type, and lack quality and refinement, while being more or less soft in constitution. The quality of their bone and sinews is also of an inferior character, the structures being deficient in toughness, while their feet incline to be of a flatter shape and more spreading than is desirable in horses of the light class. Really tough, hard-wearing, and stoutly-constituted light horses, with strong legs, steely tendons, and good feet, can be bred only on the higher lands.

In no other direction does the nature of the soil exert a greater degree of influence upon the horse stock bred on it than in regard to the size and quality of the bone, tendons, sinews, and ligament. The principal ingredients which go to build up the bones are lime and phosphates; hence, where the soil is deficient in these constituents the feed it produces does not contain a sufficient amount of bone-forming material to assure a full development.

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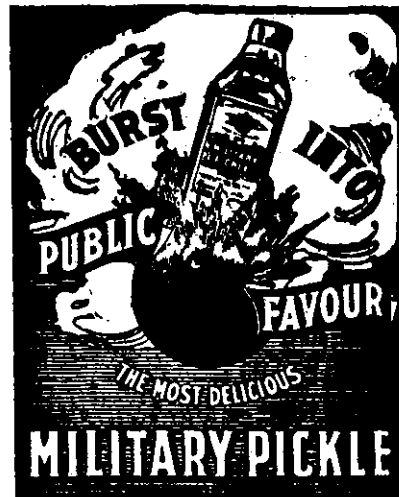
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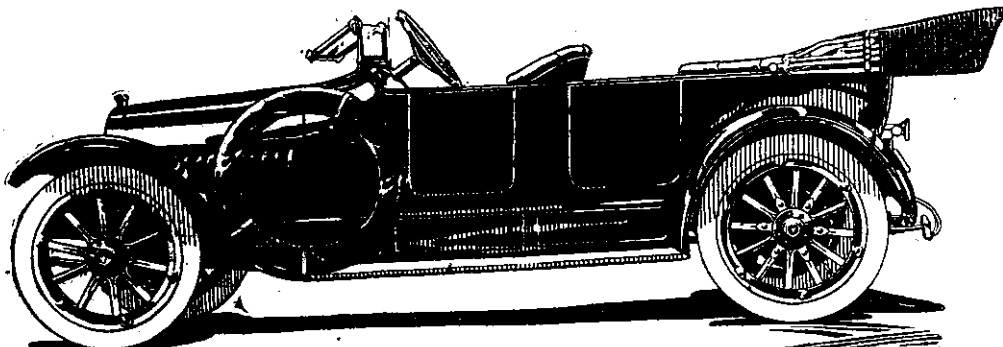
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PEARLS FROM HOLY SCRIPTURE FOR OUR LITTLE ONES

BY THE REV. M. J. WATSON, S.J.,

Author of 'Within the Soul,' and 'The Story of Burke and Wills.'

'Unless you be converted and become as little children, you shall not enter into the Kingdom of Heaven.'—*St. Matt. xviii. 3.*

[ALL RIGHTS RESERVED.]

VII.—THE DEATHLESS STORY OF THE FIRST CHRISTMAS.

'This day is born to you a Saviour, Who is Christ the Lord.'—*St. Luke ii. 11.*

I have called the Story of the First Christmas deathless, because it can never die, it can never be forgotten; it is the story of our dear Saviour's birth. The Eternal Father, our Creator, so loved us that He sent His Divine Son into the world to redeem us from sin and the power of the devil. On the First Christmas night our Lord Jesus Christ was born of the Virgin Mary, who wrapped Him in swaddling clothes and laid Him on a little straw in a manger. For there was no room for her and St. Joseph in the inn at Bethlehem, and the only place where they could get shelter from the cold and wind of the night was a poor stable. Can you not fancy that you are present in that stable and that you see the Divine Infant lying in the manger before you? The first persons to adore Him were His Mother and St. Joseph. You should, as you read these words, unite with them and say: 'Dear Infant Jesus, I adore Thee as true God, and I love and thank Thee for coming from heaven to be our Saviour.'

Now, outside the stable on the plains there were shepherds watching their sheep during the night, and suddenly an angel of the Lord stood by them, and the brightness of God shone round about them, and they were sore afraid, and the angel said to them: 'Fear not; for behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, Who is Christ the Lord in Bethlehem, the city of David. And this is the sign by which you may know Him, you shall find Him an infant wrapped in swaddling clothes and laid in a manger.' And then with the angel appeared a great number of other angels—a multitude, the Bible says,—of the heavenly army, praising God, and singing, 'Glory to God in the highest and on earth peace to men of good will.' When the angels went away, into heaven, the shepherds said to one another: 'Let us go over to Bethlehem and see this great wonder which the angels have told us.' And they went with haste, and they found Mary and Joseph, and also the Infant Saviour wrapped in swaddling clothes, and lying in the manger. And after they had worshipped Him, they returned, glorifying and praising God for all the things which they had heard and seen, which the angel of the Lord had announced to them.

Our Infant Jesus, dearest children, is all beautiful, beautiful in the manger, beautiful in the arms of His Mother, beautiful at all times, and in all places; sweeter than honey and the honeycomb, and more to be desired than treasures of silver and gold. 'My friends tell me, O Lord,' says the saintly Father Paul Segneri, 'so many things of Thy beauty, of Thy excellence, of Thine infinite greatness, that it is no longer possible for me to remain at a distance from thee. Ah! deign to show me now at once Thy glorious Face. "Show us Thy Face and we shall be saved".'

At Christmas the heart that is pleasing to Heaven is flooded with the sunshine of peace and loving kindness, and blesses God for the many gifts He has bestowed upon the world. History relates that in the year 942 the Emperor Otho was on his way to assist at Midnight Mass on Christmas Eve in the city of Frankfurt. His brother Henry, who had been cast into prison for plotting against the Emperor's life, escaped

just then from jail, and flung himself at Otho's feet, asking pardon for his crime. The Christmas bells were ringing, and a band of men, carrying lighted torches, sang as they moved towards the church: 'Glory to God in the highest, and on earth peace to men of good will.' The Emperor raised his brother from the ground, and embraced him, saying, 'Thy sin is forgiven thee for the love of our Infant Saviour.' The people heard his words, and uttering a glad shout, they cried aloud: 'Glory to God and praise to our gracious Emperor for his mercy.' So should we forgive, especially at Christmas, all who have offended us or done us any injury.

Prayer to be Said Often.

Have mercy on us, Infant Jesus, have mercy on us.

Christmas Hymn.

Once in David's royal city
Stood a lonely cattle-shed,
Where a Maiden laid her Baby
With a manger for His bed.
Mary was that mother mild,
Jesus Christ her only Child.

He came down to earth from Heaven.
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall.
With the poor and with the lowly
Lived, on earth, our Saviour holy.

And through all His wondrous childhood
He would honor and obey,
Love and watch the lowly Maiden,
In whose gentle arms He lay.
Christian children all must be
Mild, obedient, good as He.

THE FAMILY CIRCLE

OPPORTUNITY.

A word unsaid seems a little thing,
But alas! I may never know
If the coming days to a soul may bring
The truth that I fail to show.

A song unsung seems a little thing,
But the heart that I left to-day
May pine for the songs that I did not sing,
As it goes on its cheerless way.

A deed undone seems a little thing,
But the burden I might have shared
Has left a heart with a bitter sting,
Of the thought that 'nobody cared.'

So the little things that we leave undone
Are the things that men hold dear;
Life's battles are reckoned lost or won
By a smile, or a falling tear.

'Tis the little things that the burdened heart
In the time of trial heeds;
Then let us light life's ache and smart
With the sunshine of little deeds.

A NOTABLE CAT.

The only salaried cat in the United States, so far as one can find out, died recently in New Orleans, and was given a proper burial. This was Old Tom, which for years had been carried on the Board of Trade as official rat catcher, with a salary of 10 cents a day, and was never discharged, though in his later years he was as reluctant as other veteran office-holders to get busy. But he had no enemies except of the feline sort, and his framed picture is to adorn the directors' room at the Board of Trade.

HE KNEW A GOOD PLACE.

Parson: 'My son, do you know where little boys go who go fishing on the Sabbath day?'

Boy: 'Sure. Get your hat and foller me. I'll show you a good place.'

COULD NOT REMEMBER FACES.

A missionary in China once mentioned to a mandarin that he had great difficulty in remembering faces among the Chinese.

'I'm getting over it now,' he said, 'but in the beginning you all looked as much alike as two peas.'

'Two peas?' said the mandarin, smiling. 'But why not say two queues?'

HE KNEW MORE ABOUT IT.

A Christian scientist found a small boy sitting under an apple tree doubled up with pain.

'I ate some green apples,' moaned the boy, 'and, oh, how I do ache!'

'You don't ache,' answered the C.S.; you only think so.

'That's all right,' said the boy; 'you may think so, but I've got inside information.'

A LEFT-HANDED COMPLIMENT.

Lucille was a carefully-brought-up little girl of five, and she returned in high glee from her first party. 'I was a good girl, mamma,' she announced, 'and I talked nice all the time.'

'Did you remember to say something nice to Mrs. Applegate, just before leaving?' asked her mother.

'Oh, yes, I did,' responded Lucille. 'I smiled at her and said: "I enjoyed myself very much, Mrs. Applegate. I had lots more to eat than I 'spected to have."'

THE BETTER RULE.

'Oh, dear!' said one girl to another, 'don't you wish you never had to do anything that you didn't like?' The other thought a moment. 'I don't know,' she said. 'I think I'd rather like everything that I have to do.' These two wishes showed the difference between two girls. Instead of wishing that you were never obliged to do anything but the thing you like, try to like everything that you are obliged to do. That is the spirit that makes happy, successful workers.

HE BARKED.

Willie was struggling through the story in his reading lesson.

'No,' said the captain,' he read, "'it was not a sloop. It was a larger vessel. By the rig I judged her to be a—a—a—''

The word was new to him.

'Barque,' supplied the teacher.

Still Willie hesitated.

'Barque,' repeated the teacher, this time sharply.

Willie looked as though he had not heard aright.

Then, with an apprehensive glance around the class, he shouted:

'Bow-wow!'

THEY DROPPED THEIR TEARS.

A lady complained to her milkman of the quality of milk he sold her.

'Well, mum,' said the milkman, 'the cows don't get enough grass feed this time of year. Why, them cows are just as sorry about it as I am. I often see 'em cryin'—regular cryin', mum—because they feel as how their milk don't do 'em credit. Don't you believe it, mum?'

'Oh, yes, I believe it,' responded his customer; 'but I wish in future you'd see that they don't drop their tears into our can.'

FAMILY FUN

TRICKS, ILLUSIONS, AND INDOOR AMUSEMENTS.

(Special to the N.Z. TABLET by MAHATMA.)

The Attached Sevens.—In the first place have three eights palmed or at the bottom of the pack. The remaining eight is not required, but you must remember its suit. You next select the four sevens and throw them out upon the table, faces uppermost, so that all may see them, and then gather them up, taking care that the one of the same suit as the missing eight is at the bottom, so that it may be at the top when you place them on the pack. You now secretly place the three eights upon the top of the sevens, and, drawing upon your inventive powers, make some statement about it being impossible to separate the four sevens, which everyone knows are together on the top of the pack. In case they doubt it, take up the four top cards, which are the three eights and a seven, and exhibit them fanwise. Of course the one seven being the lowest will be the only whole card visible when spread out, and will hide the eighth spot of the card behind it. The other two eights will be hidden in the same manner, so that the audience, seeing one genuine seven, will imagine that the others are sevens also. You now close the fan, put the cards upon the top of the pack, and then offer to prove your statement regarding the difficulty of parting the sevens. Taking the first card, you enquire how many from the bottom you shall place it, likewise the second and third. The fourth, you observe, cannot be placed further from its fellows than by remaining where it is, on the top. You continue, that the company have seen the four sevens placed in different parts of the pack, one nine from the bottom, for instance, another twenty, and a third thirty-six, whilst the fourth is still on top of the pack. The card is shown, and someone is then asked to cut the pack. The four sevens will now be in the middle, and, commanding them to gather together, you may touch the pack with your magic wand and the audience will find your command obeyed.

The Dancing Handkerchief.—The performer attaches a piece of fine black silk thread, about sixteen inches in length, from leg to leg of his trousers, just below the knees. The only additional piece of apparatus necessary is a sharp black pin bent into the shape of an S hook. Till needed this may be hooked to any convenient part of the performer's clothing. Borrowing a handkerchief, he ties a loose knot in one corner, and in so doing manages to hook the pin into it, *point upwards*, the necessary consequence being that the other bend has its extremity pointing downwards. The handkerchief thus treated represents an elementary sort of doll, the knot forming the head. Taking a seat facing the company, with his legs wide apart, the performer announces that the doll is about to dance. He accordingly places it in position two or three times, but each time the handkerchief falls to the floor. After a moment or two of pretended embarrassment he discovers the reason. The doll will not dance without music, and someone is accordingly asked to play a lively air. Again he places the doll in position, but this time with the hook over the thread; and now, when the music commences, it does not fall but commences to wriggle about in a most uncanny fashion. In handing the handkerchief back, the performer removes the bent pin, when the secret will be safe from detection.

BAXTER'S LUNG PRESERVER

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Against it a cough or cold has no chance. It goes straight to the seat of the trouble and fights the cold out of the system.

Sold everywhere—in large and small bottles.

Large size, 1/10.

F. J. DUNN

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