

WEDDING BELLS

ROUGHAN—HONNER.

A quiet but pretty wedding took place on Wednesday week in St. Joseph's Cathedral, Dunedin, the contracting parties being Mr. Michael Roughan, fourth son of Mr. John Roughan, late of the Camp Hotel, Lawrence, and Miss Johanna Honner, youngest daughter of the late Mr. William Honner, Miller's Flat. The bride, who was given away by her brother, Mr. W. Honner, looked charming in a white silk robe, beautifully trimmed with rich lace, and wore the usual veil and orange blossoms. She was attended by four bridesmaids—Miss L. Honner (sister of the bride), Mrs. W. Duffy (sister of the bridegroom), and two little nieces of the bridegroom, Misses Annie and Rita Roughan. After the ceremony, which was performed by the Very Rev. Mgr. O'Leary, of Lawrence (who has known both bride and bridegroom from childhood), the party drove to Mrs. Duffy's residence in Leith street, where the wedding breakfast was partaken of, and the usual toasts were duly honored. Mr. and Mrs. Roughan left by train later on for Oamaru, en route to Christchurch, where the honeymoon is to be spent. Both the bride and bridegroom were the recipients of a number of useful and valuable presents, including several cheques.

OBITUARY

MR. AND MRS. SULLIVAN, TIMARU.

It is with extreme regret we have to record the death of two very old residents of Timaru, Mr. and Mrs. James Sullivan, of Guirteen Farm, Levels. The late Mr. Sullivan had been identified with the progress of Timaru for the last fifty years, more especially in Church matters, having, in conjunction with the late Father Chataignier, selected over forty years ago the ground where the present Sacred Heart Convent and Church stand. He also superintended the erection of the Sacred Heart Church, lately destroyed by fire, and acted as clerk of works and superintended the building of St. Joseph's Church, Temuka. He also secured the land where the present Catholic Church at Pleasant Point stands, and made a gift of the bell. The late Mr. Sullivan took an active part in public affairs in South Canterbury for a number of years, having been a member of the Levels Road Board before it was merged into a county, and also a member of the Timaru Harbor Board. He carried on farming extensively until about ten years ago, when he sold his property to the Government for close settlement. In later years he lived quietly on his farm at the Levels. Mr. and Mrs. Sullivan died within a few hours of each other. The funeral took place on the 8th inst., the remains being taken to the church at Pleasant Point, where a Requiem Mass was celebrated by the Rev. Father Fay. A large concourse of people from all parts of South Canterbury took part in the funeral cortege from the church to the Timaru Cemetery, where the interment took place. Mr. and Mrs. Sullivan left a family of one son and four daughters to mourn their loss. One daughter is a member of the Dominican Order, Dunedin. Both Mr. and Mrs. Sullivan had the consolation of being fortified by all the rites of the Church before their death. Rev. Father Fay (Temuka) and Rev. Father Tubman officiated at the graveside.—R.I.P.

A LAND OF MYSTERY

The veil of mystery which hung over the Forbidden Land (Tibet) has been lifted by the Younghusband mission (writes 'Catholicus' in the *Herald of India*), but still there appears to be a popular belief that it is a sealed book to Europe. This is erroneous. No doubt, on account of the difficulty of access, Tibet was long a *terra incognita* to Europeans, but, as a matter of fact, many Europeans—mostly Catholic missionaries—have lived in Tibet from as early a time as the 14th century. The first European visitors to the country were Catholic priests. Friar Odoric of Paredomone reached Lhasa in 1328, travelling from Cathay. Three centuries afterwards, Father Antonio Andrada, of the Society of Jesus, travelling from India, entered Tibet, on the west. Then went Fathers Grueber and D'Orville, who, after visiting Lhasa, came to India, through Nepal. In the 18th century many Capuchin friars passed freely between Delhi and Lhasa, by way either of Nepal or Kashmir. Some of them settled in the Tibetan capital and carried on quiet missionary work. The materials furnished by them prepared the ground-work of the celebrated 'Alphabetum Tibetanum.' The English traveller, George Bogle, who went to Tibet on an embassy from Warren Hastings in 1774, received valuable assistance from Catholic missionaries. The barbarous habits of Tibetans prevented organised missionary labors, but conversions were undoubtedly made by Catholic Fathers. In 1623-24 a Jesuit related the story of a Tibetan King disposed to embrace Christianity. This has lately been verified by Mr. A. H. Francke, of the Moravian Mission, who was deputed by the

Government of India to make an archaeological tour in British Western Tibet. Mr. Francke has not only found the name of this particular king inscribed on votive tablets, but has also seen a short prayer inscribed on a tablet expressing his dissatisfaction with Buddhism. All this goes to show that there is nothing ever so difficult that a Jesuit Father will not attempt and succeed in accomplishing for the glory of the Holy Catholic Church. The history of the Society of Jesus is, indeed, the history of an endless series of triumphs wrought by faith and self-renunciation. Has not Macaulay said that 'in spite of oceans and deserts, of hunger and pestilence, of spies and penal laws, of dungeons and racks, of gibbets and quartering blocks,' Jesuits are to be found in every part of the globe, making converts, and preaching and disputing in tongues of which no other nation of the West would understand a word? Who knows that we may not yet hear of a Catholic Cathedral and a St. Xavier's College overlooking the palace of the Dalai Lama at Potala?

Spiders and Their Webs

There are 500 different kinds of spiders carefully described as occurring in the British Islands, and about 2000 others from remoter regions (remarks Sir Ray Lankester in the *Daily Telegraph*). Precisely which of them forms the 'gossamer' of our meadows it is difficult to say, as all have the habit of secreting a viscid fluid from one or two pairs of projecting spinning knobs or stalks, which are seen at the hinder end of the body. The viscid fluid is poured out by a great number of minute tubes, and hardens at once into a thread, which is wonderfully fine, yet strong. Different kinds of spiders make use of these threads for different purposes, hence their name 'spinnners.' Some make burrows in the ground and line them with a felt of these threads; others enclose their eggs in a case formed by winding them round the eggs; others form 'snares' of the most marvellous mechanical ingenuity with these threads, by which insects are entangled and are then paralysed by the poisonous stab of the spider's claws, and have their juices sucked out of them at the spider's leisure. The snares of spiders are in some species merely irregular webs fastened and suspended by threads, in other cases they are gracefully modelled funnels or cups, whilst a third kind, the disc-like webs made up of radiating and circularly-disposed threads fixed in a geometrical pattern, excel—in the mechanical precision of their workmanship, and the masterly treatment of engineering difficulties—the constructions of any other kind of animal. It is amongst this kind of spiders that the formation by the spinning knobs of threads or lines and their use in various ways is most general and frequent. The smaller spiders allow the viscid thread to exude, drawing it out from their bodies by their own movement away from the object to which it at first adhered. When it breaks loose from that support it is carried upwards by air-currents and drawn out from the spinner's body to many yards' length. It then becomes a 'flying-line,' and the spider may sail away on it or run up it and disappear. The celebrated story of the Indian juggler's performance—traditional and even solemnly attested by witnesses, but failing to pass the test of photography—must have been suggested by this common, yet wonderful, proceeding of small spiders. The juggler, standing in an open place, surrounded by a ring of spectators, uncoils a rope fifty feet long from his waist, and holding one end, throws the other up into the air. The rope, without any support, remains stretched and upright. A small boy now enters the ring and climbs up the rope, draws it up after him, and disappears with it in the upper air! That is an illusion, but it is precisely what thousands of small spiders are continually doing.

NAZARETH HOUSE, CHRISTCHURCH

HOME FOR AGED POOR AND ORPHAN AND INCURABLE CHILDREN.

This Institution is a Branch of the well-known Nazareth House, Hammersmith, London, which has 29 Branch Houses in the United Kingdom, Africa, and Australia; affords a permanent home to aged and infirm poor of both sexes, also to Orphan and Incurable Girls (those entirely idiotic or suffering from fits excepted). The Home has no funds, and depends entirely for the support of the poor on the alms collected daily by the Sisters in money, food, and clothes. The aged poor are received without distinction as to creed or country, and left perfectly free to attend their own place of worship. A number of applications had to be refused for want of space, and the Sisters were obliged to build, and thus incur a very heavy debt; but they rely entirely upon Divine providence and the generosity of their many kind benefactors (which has never yet failed them) to enable them to pay off this debt. The House may be visited daily between the hours of 2 and 4 p.m. Cheques and p.o. orders may be made payable to the Superior, Mother M. Felix.