

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 20, Sunday.—Tenth Sunday after Pentecost.
 „ 21, Monday.—St. Alexius, Confessor.
 „ 22, Tuesday.—St. Mary Magdalen, Penitent.
 „ 23, Wednesday.—St. Apollinaris, Bishop and Martyr.
 „ 24, Thursday.—St. Vincent de Paul, Confessor.
 „ 25, Friday.—St. James, Apostle.
 „ 26, Saturday.—St. Anne, Mother of the Blessed Virgin Mary.

St. Vincent de Paul, Confessor.

St. Vincent was born in the South of France. Having been ordained priest, his heart was touched by the state of spiritual destitution in which he found the remoter country districts of France. The remedy for this appeared to him to be a series of retreats or missions, by which the people might be taught their duties to God and man, and at the same time earnestly exhorted to fulfil them. For this purpose St. Vincent instituted a congregation of priests, popularly known in English-speaking countries as Vincentians. He was also led by a spirit of ardent charity to found numerous hospitals, asylums, and orphanages, and to establish confraternities for the education of youth, the service of the sick, and the relief of the destitute. St. Vincent died in 1660, at the age of 85.

St. James, Apostle.

St. James was a brother of St. John the Evangelist, and a near relative of the Blessed Virgin. After Pentecost he preached to the Jews, who, having left Judea, had found homes in the neighboring countries. According to a very ancient tradition, he is said to have voyaged to Spain, which honors him as its principal patron. Coming to Jerusalem in 43, St. James was apprehended and beheaded by order of King Agrippa, who in order to acquire popularity among the Jews persecuted the Christians.

St. Anne, Mother of the Blessed Virgin Mary.

St. Anne is proposed to the faithful as a perfect model of a wife and mother, and as special patron of those who have entered into the married state, or are entrusted with the care of children.

GRAINS OF GOLD

TO THE SACRED HEART.

Upon Thy breast, O Jesus mine!
 I'll lay my head, and fearless bring
 Each fretting doubt and questioning,
 To still them neath Thine eyes divine.
 There shall nor care nor grief annoy
 But in Thy Will secure I'll rest:
 Come life, come death, I'll seek my joy
 Upon Thy breast!

Within Thy Heart, O Jesus mine!
 I see their names who hold Thee dear;
 O gracious King! my pleading hear,
 That my name, too, be set for sign
 That I would love Thee, Lord, and be
 At one with those whose all Thou art:
 Write me Thy friend eternally
 Within Thy Heart!

O tenderest Heart! Of mirth or moan,
 Of bliss or bane—whate'er be mine,
 Take all—for all I have is Thine,
 Take all but love, and love alone! !
 So safe I'll fare thro' life's dark night,
 Thro' death's dark pass to dawn depart,
 And meet Thee in the eternal light

O tenderest Heart!

Every really able man, if you talk sincerely with him, considers his work, however much admired, as far short of what it should be.

'STAND FAST IN THE FAITH'

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

COMMUNION UNDER ONE KIND.—I.

It is often objected (most often by those who do not believe in the Real Presence at all) that the Blessed Eucharist must be received under both kinds, bread and wine, if it is to be received at all, and that consequently the withholding of the chalice from the laity is a perversion of Christ's commands by the Latin Church. The present and another article will show that the objection is groundless, and that the whole matter is one of pure discipline.

To commence with, it may be well to set down the explanatory decree of the Council of Trent (Session XX., chaps. I., II., III.): 'This holy Synod . . . following the judgment and practice of the Church, declareth and teacheth, that the laity, and the clergy, when not celebrating, are by no divine precept obliged to take the Sacrament of the Eucharist under both species; and that it can in no wise be questioned, without failing in the faith, that Communion under either species sufficeth for salvation; for although Christ our Lord, in the Last Supper, instituted this venerable Sacrament under the species of bread and wine, and so delivered it to the Apostles, yet that institution and delivery do not warrant the assertion that all the Christian faithful are bound by the prescription of the Lord to receive both species.

'Moreover (the Synod) declares that the Church hath always had the power to prescribe and change, in the dispensation of the Sacraments (saving the substance thereof), whatever she judged expedient for the good of the receivers or the honor and reverence of the Sacraments themselves, according to the requirements of circumstances, times, and places. . . . Wherefore our holy Mother, the Church, recognising this her authority in the administration of the Sacraments, although from the beginning of Christianity the use of both species was not uncommon, nevertheless as time went on, and that custom became nearly everywhere abrogated, moved thereto by grave and just reasons, hath approved the practice of communicating under one species, and hath made it the law; and it may not be blamed, nor without the authority of the Church herself changed at will.

'She moreover declares, that although our Redeemer, as said above, in His Last Supper, did institute this Sacrament under two species, and so deliver it to the Apostles, nevertheless, it is to be acknowledged that even under one species Christ whole and complete is received, and is the true Sacrament; and that therefore, as regards fruit or benefit, those who receive one species only are defrauded of no grace necessary unto salvation.'

By way of explanation the following points are to be noted:

(1) When we take the Eucharist as a sacrifice, the integrity, if not the essence, of the sacrificial rite demands that the celebrant should communicate under both kinds. Our Lord at the Last Supper, after consecrating and communicating the Apostles under both kinds, commanded them to do the same in memory of Him. 'And it is to be carefully observed that the Catholic Church, so far from omitting the Cup altogether, insists now, as always, upon the double consecration and the double reception by the sacrificing priest. But the complete Eucharistic rite, and the Eucharistic Sacrament, are two different things. The one is the Sacrifice of the Mass, which includes Communion. The other is the reception of the Lord's Body and Blood' (Hedley: *The Holy Eucharist*, p. 97).

(2) Now that Christ is risen, all the parts of His glorified Humanity remain indissolubly united to each other and to the Godhead. Hence, wherever Christ is, He is whole and entire; whenever and in whatever form He is received, He is received whole and entire.

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(3) There is no trace in the New Testament of any divine precept binding the faithful to receive the Sacrament under both kinds. No doubt our Lord at the Last Supper said to the Apostles, Drink ye all of this, but there is nothing to show that His words were intended for any but those present. And if, in point of fact, the Apostles did receive under both kinds, we cannot thence conclude that the same practice was to continue for all time, else we should also say that many other circumstances, evidently accidental, connected with the first celebration of the Eucharist should be repeated. Nor can the words of Christ in St. John vi., 54 ('Except you eat the flesh of the Son of Man, and drink His blood,' etc.) be pressed against the modern Catholic custom. 'The command that is given is to partake of the Body and Blood of the Lord. But surely, such partaking is verified even if one partake of the Host merely. The Holy Eucharist was instituted as a meal, or eating. In human custom, a man is said to "eat," or "make a meal," or "partake," even if one abstain from using a cup or drinking vessel. And, on the other hand, to partake of liquid, or quasi-liquid, nourishment out of a cup would justly be called making a meal. If, therefore, it be true that the Body and Blood of the Lord are wholly under either species, there is nothing in any command of Christ—so far as the sixth chapter of St. John goes—that bids us do more than join in that heavenly meal which is rendered possible by the Eucharistic Presence under either species. We are commanded to eat and drink the holy Body and Blood—not the species of bread and the species of wine' (Hedley, p. 98). Our Lord used this expressive language for a twofold purpose: to bring out the reality of His Presence in the Eucharist, and to show that the Sacrament was to be food and drink for the soul. But that is exactly what Catholic teaching has always insisted on, for the Church has always said that our Lord is really and wholly present, really and wholly received, under either species.

The Storyteller

THE AWAKENING OF MAYWELL

Father Haynes was the only passenger to alight from the train. The mail sack was tossed out, a trunk dropped heavily on the platform, the engine tooted and the train was off again.

'Traffic is rushing—by Maywell,' he thought. 'Not a soul in sight but the station agent.' He glanced down the one street of the village which was to be his home for an indefinite period, and although it was yet early in the evening, it seemed deserted. 'Must be a God-forsaken place,' he mused; 'a hermit's life for me. I guess I'll have to make the best of it.'

Going over to the station, he introduced himself to the agent. The agent was affable. His duties not being onerous, he was always glad to relieve the monotony of existence—and his mind—by engaging in conversation with any one similarly disposed.

'Oh, yes; there is a Catholic church in town, he told Father Haynes, in answer to his query. 'And a rectory, too; doesn't look like a palace, to be sure, but it's a house anyway.'

'Are there many Catholics here?'

'Don't know for sure. I reckon there must be quite a few scattered around. There's Pat Reardon and Herman Reckers and Frank Hogan, and—some other names I can't recall now. This is a fine country for hunting,' he broke off. 'Game is plentiful. Over in the hills west of here one can find deer and quail, and down on the marshes ducks and geese in abundance. Do you hunt, Father?'

'Occasionally—that is, when I can get a day off: for the past seven years, however, I did not have much opportunity to indulge in the sport.'

'Well, you'll have lots of time here, I'm thinking, nothing doing in this town, and I don't believe there'll be much doing in your line, either.'

As Father Haynes bade him good-night, he called out cheerily: 'I hope you'll like it here, Father. Drop into the office whenever you happen along and we'll have a talk.'

The good Father had no difficulty in locating the church. There it stood on the edge of the little town, a small frame structure with its cross pointing heavenward. Inquiring at a house in the vicinity, he was directed to Mrs. Corby's, where he would find the keys.

Mrs. Corby gave him a cordial welcome. 'Sure, Father, we didn't know you were coming, or we would have things fixed up a bit for you. Here, Jimmy (to her first-born) you run down to the house and light the fire for the Father, while I get him a bite to eat. We thought we were never going to see a priest again, after poor Father Jones, God rest him, died. The dear, good man kilt himself entirely, slaving for these on-grateful haythens. I hope they'll treat yer Reverence better. 'Tis a poor place you are coming to, but the place wouldn't be so bad if the people were half right.'

And so she rattled on, busied meanwhile with sundry pots and pans which soon began to emit an appetising odor.

Father Haynes had been assistant priest in a parish near the southern border of the diocese for the last seven years, ever since his ordination. A man of fine physique, of genial and sunny disposition and winning ways, he accomplished much good, especially among the youthful members of the flock. They admired him for his manly qualities almost as much as for his sincere piety and priestly character. He found them responsive to his every appeal, whether for picnic, concert, or fair, they always put forth their best efforts to raise funds for the cause of religion. And now, from being assistant in a well-organised parish where religion and charity were flourishing, it was the will of his bishop to transfer him to this scattered mission, where, if reports were true, there was little of the love of God or man. But the optimism of youth and health was his; and he resolved to be 'all things to all men'; to face the difficulties with courage, relying 'not on the wisdom of man, but on the power of God.'

At Mass on Sunday the little church was packed to the doors. Many who had been strangers to the house of God for years were drawn by curiosity to see the 'strange priest.' And Father Haynes evidently made a good impression, judging by their comments after Mass. 'He looks all right,' was the general verdict. 'The sermon was fine, and he didn't scold; doesn't appear stuck up, either; wonder if he likes hunting.' And Mickey Mulligan, of pugilistic tendencies, was heard to remark: 'Gee! I wouldn't care to have him tackle me. He has a powerful shoulder, and I bet he can punch some.'

For the first couple of weeks Father Haynes kept his eyes and his ears wide open. He was carefully sizing up the situation. The people, he observed, were not so very bad, in the ordinary sense of the word. They were passionately devoted to sports and games, and had a perfect craze for hunting and fishing. Living in the heart of a fertile valley, shut in from the strife and bustle of the mad, money-making world, they knew only two seasons—seed-time and harvest. They had consequently more time for play than for work. They were a light-hearted, careful people, innocent for the most part of the ways of the world without and indifferent toward religion; religion did not enter seriously into their lives. When Sunday came there was a ball game, which of course they could not miss for any consideration; or the fishing was fine over at the river; or the excitement of the chase led them on. There was always something which they preferred before Mass. And so the ordinary Sunday congregatoin was made up mainly of the 'devout female sex.' Such was the condition of things which confronted Father Haynes: not so much positive evil as religious indifference. How would he set about remedying this sad state of affairs? How would he reach the hearts of these frivolous people? After much prayer and thought he resolved to become one of them, go out with them, enter into the spirit of their sports and games, even organise hunting parties, and thus, with God's help, perhaps, gain their souls. He would be 'all things to all men, that he might gain all to Christ.'

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There were certain local 'characters,' leaders among their fellows, whose friendship he thought it would be advisable for him to cultivate. George Reckers, who could send a bullet through the heart of a bounding deer at 500 yards; Patsy Mulligan, who could always get the 'limit,' whether of fish or game; Tom Lanahan, 'the market hunter,' who was never yet caught by the game-warden despite the latter's vigilance. Tom's method of hunting was against the law; he used a trained cow. Working his way gradually by the side of the cow up to a flock of geese, he had been known to bring down close on 200 birds with his automatic gun before the flock got out of range. And Mickey Mulligan, whose prowess on the 'diamond' often won victory for the Maywell 'Giants.' These were celebrities; they were somewhat akin to heroes in the popular estimation; they set up the standards which others tried to follow.

One morning Father Haynes met George Reckers and a few of his chums with their guns slung over their shoulders marching toward the hills.

'Well, boys, I see you are prepared for a killing; going to get some fresh meat?'

'Yes, Father, I expect we'll get some.'

'What are you out for to-day—quail or deer?'

'Dear, Father. A little venison tastes good these days. We'll bring you a mess for your dinner tomorrow.'

'Thank you, George. I'd like to go with you, but I have some important matters to attend to to-day.'

'Would you, really, Father?' asked George, fairly surprised.

'Yes, indeed; I think a tramp through the hills would be delightful.'

'Ah, come on, Father; let the business wait,' urged Patsy Mulligan; 'we'll give you a grand day's sport.'

'Not to-day. Some other time, if you will permit me, I hope to make one of your party.'

'Are you a good shot, Father?' asked George.

'Well, I can shoot, but I would not claim to be a good shot.'

'Here, try this rifle, Father,' placing the gun into the priest's hands. 'You'll find it shoots true.'

'There goes a hawk!' cried Patsy. 'Watch him, Father. There—he lights—one, two, four—see him, on the ninth telegraph pole from here. Knock the stuffin' out of him—excuse me, Father.'

The Father put up his gun, took steady aim, fired, and the hawk fell.

'Well, I'll be darned!' exploded Patsy. 'George, I don't believe you could ha' done it yourself. Father, that was a great shot; you're a crackerjack! You must come with us sometime. Wait till the rest of the boys hear of this; they'll think you're a wonder.'

'Well, boys, I must be going. I wish you luck. I hope to see you at Mass on Sunday.' To which there was no response beyond a cheery 'Good-bye, Father.'

Father Haynes woke up next morning to find himself famous. George Reckers, the crack shot, would have to look to his laurels.

Christmas was drawing near. Father Haynes had been delivering a series of sermons on the ordinary duties of a Christian. He saw that the people lacked instruction, and so he adapted his preaching to their needs. He was gratified to see that the congregation was growing; that some who seemed to have little faith or devotion had become regular attendants. If he could only induce them to receive the sacraments at Christmas he knew that God's grace would do the rest. As it was, he could see an awakening of their dormant spiritual faculties; they were, at least, becoming interested.

About two weeks before the great festival, he called on George Reckers and proposed organising a hunting party. He would like to go out with the boys for a day's sport.

'Do you mean it, Father?' asked George, his eyes opening wide in astonishment.

'Mean it! Of course I do. And I want you to invite all the boys. Charley Myers will come with his auto; it will seat seven comfortably; three or four more can hang onto the running-boards. Wilson's stable will

send out the "carry-all," and that will accommodate quite a few.'

'Well, Father, this is the best ever! The boys will be tickled to death. You know that us fellers would rather hunt than eat. And to think that your Reverence is going to lead us. We'll all have a bully time.'

The goose hunt was a success from every point of view. The boys vowed that they had 'the time of their lives,' and that Father Haynes seemed to enjoy it as much as they did. They felt highly honored and flattered at their pastor's unbending and condescending to take a leading part in their favorite sport. From that day they were like clay in his hands; he could mould them as he willed; they were his boys.

'I tell you, boys, we ain't doing right,' said George Reckers some days afterward, when they were assembled in the blacksmith's shop, discussing current events. 'We ain't doing right, I say. I haven't been to my duty in a long, long time, and I guess you fellers are in the same boat. There's Father Haynes worrying his heart out over no-account fellers like us, that don't deserve any sympathy or consideration. You heard him last Sunday pleading with us to do something for our immortal souls, his voice so soft and tender—like that it would have touched any heart that wasn't as hard as flint. You may say what you like, but I'm going to my duty on Christmas morning, with the help of God—'

'Me, too,' broke in Patsy Mulligan. 'Do you mind the day he knocked the stuffin' out of that darned hawk? Ever since that day I'd ha' done anything he asked me.'

Father Haynes was unable to control his emotion on Christmas morning as person after person approached the altar rails to receive the Lord of Life; men who were thought to be hardened, who for years and years had been estranged from God, knelt with the simplicity and devotion of little children to partake of the Bread of Life. No wonder his heart was singing *Te Deum*.

Having won their hearts and gained their souls for God, he turned his attention to the material needs of the parish. There was a debt of 1700 dollars. There were no wealthy people in the congregation, neither were there very poor; the majority were in fairly comfortable circumstances. He would make a direct appeal to them. He called a meeting on the first Sunday of the new year. His boys responded nobly; 700 dollars was subscribed immediately. Later on he proposed a concert, and they were all enthusiastically in favor of it. He made a trip to the big city lying down in the valley on the other side of the range, and secured the services of some musicians, together with the celebrated 'Lyric quartet.' His boys sold tickets, decorated the town hall, set up the improvised stage, acted as ushers and doorkeepers and made themselves useful generally. All Maywell turned out to the concert, and it was voted the best ever given in the valley. Still later a bazaar was held for three evenings, under the auspices of the newly organised Altar Society, and here, too, the boys shouldered the principal part of the work. In less than nine months something over 2000 dollars was raised, the debt paid, and Maywell was regenerated.—*Extension.*

FOUND AT LAST.

This man in Australia certainly has found a reliable cough cure. He writes:—'I had to pay 1/8 Customs duty before I could get it, so that the bottle cost me 3/6. If it cost a pound a bottle I would take good care not to be without it. Why don't you advertise it in Australia? Baxter's Lung Preserver would beat all the cough remedies sold here.'

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MARGARET DONLIN'S ROMANCE

Margaret Donlin was thirty years old, but she did not look it—not though a keen-eyed observer might have discovered an occasional grey hair in the abundance of her shining tresses. She had been in the employ of Barnes and Son ever since, at eighteen, she had been graduated from the Commercial Department of St. Mary's Academy.

Margaret's parents had died while she was an infant, leaving barely enough to support their child until she was prepared to make her own way in life. But the good Sisters of St. Mary's found the orphan an apt pupil, and had little difficulty in fitting her to occupy a position of responsibility and trust. Barnes and Son were not long in discovering that they had secured an inestimable treasure in their new office assistant.

Quietly observant, kindly of manner, and especially noted for punctuality and fidelity to duty, Margaret soon came to be regarded almost as a member of the firm. For not only did she faithfully discharge her own especial duties, but, from having filled so many vacancies in emergencies, she was familiar with the details of every department of the store. She was ever ready to serve all purposes—to wear the transformations and other accessories of the hair department, exhibit the dresses for a dress sale, pick up the glass and soothe the ruffled feelings of the old lady who mistook her own reflection in the plate glass mirror for her sister, and in her hurry to catch her before she was lost in the crowd, gouged her umbrella into the glass and cut her hands and face, and repair the damage caused by a messenger who fell backwards into the pyramid of palms and ferns which filled a prominent place on a state occasion. She had earned for herself the title of 'utility woman,' though she was down on the pay-roll as private secretary to the owner and his son.

Neither had she been with the firm long before she came to know their needs so well that her advice was sought on all occasions. The manager contrived that Margaret should see every girl who applied for a position, and as she had a preference for refined, cultured girls of quiet attire and simple hair dressing, Barnes and Son became noted for the quality of their saleswomen. The quality of the customers changed accordingly, and it was soon noised abroad that the firm did business with the most exclusive people in the city.

Through Margaret's influence, the girls' lunch time was so fixed that they were off duty in sections for an hour in the middle of the day. They were provided with a good lunch quite within their means, and the rest room was plentifully supplied with rockers, couches, and reading matter. This humane and generous treatment resulted in loyal and faithful helpers who would go through 'fire and water,' if necessary, for the firm.

Next, Margaret proposed making a roof garden on the top of the building for the small boys who wrapped bundles and served as messengers and who were constantly getting into trouble during lunch hour. The garden was surrounded with a deep wire screen and the youngsters were allowed to play ball there for half an hour when they had finished lunch. The penalty for bad conduct—no ball game that day—worked like a charm.

After years of such rich service to others, Margaret discovered that she might at any time become either wife to the elder Barnes, who was a widower, and step-mother to the younger—which position she did not desire; or wife to the younger and daughter-in-law to the elder, a position she would gladly have accepted had the circumstances been different. But when she found that both father and son loved her, she held counsel with herself, and decided she would marry neither. First, because neither was a Catholic; next, she did not intend to cause discord between father and son, whose relations were those of comrades; and lastly, she had no desire to have Jack marry his stenographer and thus contract what might be considered a mesalliance by his social equals; nor would she submit to a snubbing from them. Obviously, the proper thing was

to resign and seek another position where she would cease to be a menace to the peace of the Barnes' household.

But the plan met some obstacle each time it was broached, so years came and went and Margaret still stayed despite the difficulties of the situation.

Meanwhile, one of her objections was removed. Both men made a study of Catholicity and embraced it. This, Margaret learned only by accident. The firm were about to give their annual all-day trip on the lake to their employees, their friends and families, and Sunday was chosen as the only day on which all could attend. It was the hour of starting that caused the discussion. Jack had said 6 o'clock, for they were to breakfast on board, and Margaret had hesitated. Assigning the hesitation to its rightful cause, Jack said: 'We have 5 o'clock Mass at the Jesuit church, Miss Donlin, won't that do?'

This was a revelation to Margaret. She was amazed at the turn affairs had taken, though it was really she who was responsible. It was Margaret's attitude with regard to hearing Mass on previous occasions which had caused both gentlemen to look on Catholicity with interest, and finally to embrace it.

Still, the fact that she held both men's affections caused the girl much dismay. Consciously, she had done nothing to make such a situation possible. She had never even dreamed of the older Mr. Barnes in the light of a suitor, but she had known almost from the first that the son was attracted to her. Yet her resolve not to permit their names to be connected was firm.

Circumstances had made it easy for Margaret to resist some of Jack's attentions. When she began to work, she still lived at the convent—the Sisters insisted that she stay for a while at least. Gentlemen were not received by young ladies staying at the convent, and the early hours prevented Margaret from accepting invitations to the theatre or other late entertainments. She gave no notice when she changed her abode and Jack never took advantage of the change. To his frequent invitations to ride, or to dinner, or lunch, Margaret proffered some excuse until he ceased to importune her.

Nor would the girl accept any gift except the veriest trifle. Once when a consignment of wraps had come in, Margaret expressed admiration for a fur coat. Mr. Barnes, senior, had ordered it sent her with his compliments. She thanked him cordially, but it came back within a few days, presumably for alterations. She never claimed it and the act was never repeated.

Things went on in this way till the winter of Margaret's twelfth year with Barnes and Son. The girl was kept continually on the alert to thwart the declaration she instinctively knew to be hovering on Jack's lips. During January of that year, however, Margaret found it difficult to persistently refuse to be taken home in the cutter and to be called for in the morning. But she succeeded in gaining her point till one such refusal brought her to terms.

One noon the city was caught in the grasp of a terrific blizzard. Soon the streets became deserted save for a few unfortunate stragglers, while the snow continued falling fast and thick, drifting as it fell.

Before the storm had gathered full force, all the employees in the store were put aboard cars, with the injunction to telephone, if possible, as soon as they reached home. As Jack passed out to put a party of young women on a car, he said to Margaret, 'Wait till I come back, I'll take you home.' She did not obey, thinking all she had to do was to go to the corner and board a car.

But even getting as far as the corner in such a gale was no easy matter. It was impossible to see far enough ahead to read the names on the cars and she had to let a number pass before she found her own. When it did come it was crowded and did not stop. She trudged on, knowing it would be fatal to stand still, until finally, well-nigh exhausted, she boarded a car, which had been held back by a tie-up. The blinding snow obscured the street names, and she was several blocks beyond her street corner when she left

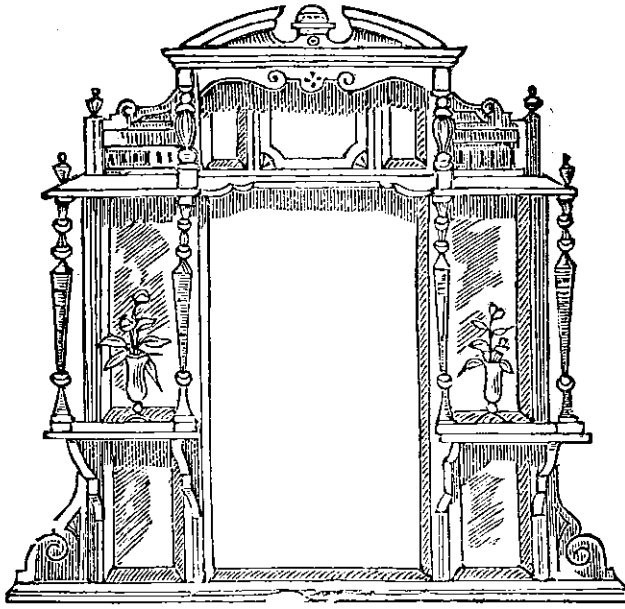
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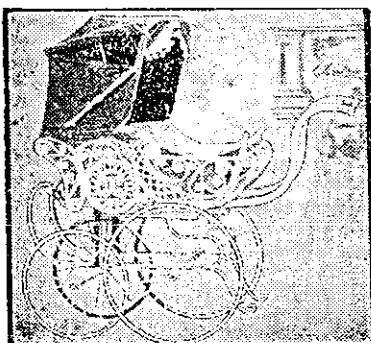
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the car. She would have fallen in the snow had not a man come to her aid.

Several hours later, after she had been put comfortably to bed, her landlady stepped into her room to ask if Barnes and Son went around to the homes to inquire for all their employees? 'Because,' continued the landlady, 'young Mr. Barnes was just here to find out if you had arrived safely.'

Margaret said nothing, but this act of Jack's changed her mental attitude toward her lover. Remorse set in, too. How had he managed to get back home in this dreadful storm? She could get no rest till she succeeded, after repeated failures, in getting into telephone communication with the Barnes' household. Jack answered the call, and with difficulty made her understand that he was at home and none the worse for his venture.

On the second day after the storm Margaret presented herself at the store as usual, looking pale and listless. She found a note on her desk asking her to see the senior Mr. Barnes at her convenience. Anticipating work, she reported at once. Instead of assigning her something to do, the gentleman, after kindly inquiries, said suddenly:

'Miss Donlin, why can't you like my boy a little? He is, if I do say it, clean and honest. He may have some faults—most of us have—but he is very lovable. If you could care a little for him you would make three or four people very happy,' he concluded with a whimsical smile.

'I do care a great deal,' exclaimed Margaret, surprised out of her reserve by the willingness of the man before her to sacrifice himself for his son. 'It is not because I do not care.'

'Then, why is it? The boy certainly loves you. He was nearly distracted when he found you had gone out into the storm alone, and he would not rest till he knew you were safe, though he had to come all the way back here for your address before he could go to seek you. Why have you given him so little encouragement? He told me last night that he had been trying for years to win you.'

'I did not know what ambitions you had for your only son, sir, and I did not want to interfere with his prospects by letting him marry his stenographer. His wealth and position are great enough to win him any one of the society belles he might wish. I feared to allow him to sacrifice himself socially.'

'My dear child,' interrupted Mr. Barnes, 'you are all wrong. Neither Jack nor I have anything to do with society, nor care what it thinks. We come of good, plain people, like yourself. If we are comfortable, it is largely due to hard work, energy, and determination. Had we been women instead of men, we must have worked as you have done, and I consider you Jack's equal in every respect. We like music and books and have a few personal friends, but society, as you speak of it, is nothing to us. So let Jack know you care for him as soon as you can, won't you, dear?'

'I will, the first chance I get,' replied Margaret, taking his kind, fatherly face between her hands and kissing him.

No chance to see Jack presented itself that morning. At noon his father asked Margaret to go home to lunch with them.

When Jack answered his father's summons, he found Margaret already in the cutter beside his father. 'I have put Miss Donlin between us to shield her as much as possible, Jack,' said Mr. Barnes playfully.

If Jack was surprised he gave no sign. He quickly took his place beside her, tucking in the robes and treating her as though her coming were an everyday occurrence.

The Barnes' home was about five miles from the store. It was too cold to do much talking, but Margaret had a good chance to study Jack's face and its expression in repose filled her with a vague alarm. She wondered if she had tested him too far and lost his affection.

'Mollie,' called Mr. Barnes to Jack's aunt as they entered the door, 'we have brought you some one to take care of. This child was out in the blizzard the other day and is suffering from the effects yet.'

'So I see,' responded his sister. 'I'll look after her,' and she folded the girl in a motherly embrace that brought tears to Margaret's eyes.

Then Aunt Mollie, as every one called her, took Margaret up to her own room for a little freshening up.

The lunch was a merry one, and all were sorry when it was over. Margaret sat opposite Jack and responded to every attempt he made to entertain her. As they rose from the table, Mr. Barnes said to his sister: 'We'll leave Miss Donlin to you, Mollie—you have lost all right to protest, Margaret. Please put her to bed and doctor her up. She needs it.'

When Margaret awoke from a long nap that afternoon she found her own trunk and a new one in her room. She smiled as she thought, 'Father is taking things for granted, certainly.'

Aunt Mollie, coming to see if she was awake, told her the trunks had come in obedience to her brother's order. Just then a maid brought in a box which contained pink roses and Jack's card. Margaret donned a simple white serge dress and pinned a cluster of the roses in her hair. A pink rose at her throat gave the touch of color necessary to relieve the whiteness.

Downstairs the girl found Jack standing near the fireplace deep in thought. 'A penny for your thoughts,' she laughed.

'They are worth more than that, for they were of you.'

'Of me! What about me?'

'I was wondering which battle this is in the struggle for independence. I have had to be somewhat of a turncoat in order to be always on the losing side, and I was just trying to decide whether I am a British subject or an American in the skirmish.'

'You're an American, but this is not a battle. This is the end of the war—Yorktown and surrender.'

'Do you really mean it,' he asked, though he had seen his roses and gained heart. 'I have been defeated so often, I need reassuring.'

'Absolute and unconditional surrender cancels all defeat,' she answered bravely.

'Prove it,' and he held out his arms. She had to take three or four steps, but she did not falter. She hid her burning face on his breast.

'Aunt Mollie,' Jack called a few moments later, 'you have a niece.'

'I thought I would have,' she called back. 'But I wasn't quite certain whether it would be a niece or a sister-in-law.'—*Magnificat.*

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VOCATIONS TO CATHOLIC SISTERHOODS

IDEALISM OF THE SUPERNATURAL

ELOQUENT TRIBUTE BY ARCHBISHOP IRELAND

On Wednesday of last week (says the Louisville Record of April 3), the new Novitiate of the Sisters of St. Joseph was formally opened by Archbishop Ireland in his episcopal city, St. Paul, Minn. On this occasion, he pronounced one of the very best discourses in his illustrious life. Because of its length, we are obliged to omit its introductory and personal concluding parts. But, what we print is its solid body. Forming his text were the words of Christ, '*And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive one hundred fold, and shall possess life everlasting.*' 'We are,' he said, 'in the world of idealism. It is idealism the purest, the loftiest—the idealism of the supernatural—the longing of the soul for those high-born realities, its flight, generous and unselfish, towards union with them. The world to-day is losing in idealism, because it is losing in religion. God is put out of sight.' The Archbishop then proceeded to speak of the full significance of the Catholic Sisterhoods.

From the beginning the Catholic Church held in high honor the practice of the evangelical counsels. The Church is to-day, as it was in the past, as it will be to-morrow, the guardian, the advocate of the highest forms of idealism in the region of the supernatural. In every age, over every land, the sanctuaries of its priesthood, the monasteries and convents of its vow-bound sons and daughters give testimony to its fidelity to the high mark of sacrifice and devotion set by its Founder, to its unceasing fecundity in heroes capable of reaching upward to the summits of supernatural idealism. 'Magna mater virum—the potent mother of heroes,' the Catholic Church has ever been, and ever will be, Else, it were not the Church of the Gospel of Christ. No words of Christ fell lifeless to the ground.

Study Our Catholic Sisterhoods—the glory of the Catholic faith, the marvel of divine grace working in human nature, the living mirror of the virtues preached in the Gospel of Christ, the valiant arm of the Church in its plannings for the salvation of souls, and the uplift of human society.

What do our Sisterhoods for fellow-creatures? Our Sisterhoods pray and make expiation. Those of us who have the knowledge of the mysteries of divine grace, know the value before God of prayer for others, of expiation of sin for others. This, the gift of the Sisterhoods to their sisters and brothers, tossed hither and thither on the perilous billows of worldliness, exposed to death in fatal shipwreck unless succor from God's throne be invoked upon them. Our Sisterhoods give edification, by the diffusion through the surrounding atmosphere, of the fragrance of the supernatural. It was Cardinal Manning who said that the mere residence of a Sisterhood in a parish is a constant exhortation to the practices of religion.

What Our Sisterhoods Do For Fellow-Creatures. The land is strewn with their schools, hospitals, orphan-asylums, refuges and protectorates. No ill is there that their hand does not soften, no sorrow that they do not appease, no sore that they would not heal, no uplift of mind and heart to which their help is not promptly rushed. The deeper the evil and the more repulsive the sore, the more prodigal and the more unremitting their zeal. The consecration is until death: the sacrifice is without limit; the disinterestedness absolute and complete. Wherever service is possible, it is given; and given with the fulness of soul which gold and silver do not purchase, which fame and applause do not reward. Our Catholic Sisterhoods! Their work is explained only when Christ's saying is remembered: 'Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me.'

The debt of gratitude the Catholic Church owes to its Sisterhoods finds no measure in words. They are the abiding proof that the Gospel of Christ finds in the Church full and abiding realisation. And in this, too, it is their debtor—they do in its name and to its glory works most necessary to its healthiness of life, to its power to win to itself a hearing from the positivist world around it.

I speak particularly of our own times and of our own country. What were the Church in America without Catholic schools and Catholic charities? Without Catholic schools our little ones were the prey of unbelief and secularism. Without Catholic charities the world of unbelief would ask: To what serves in humanity the Catholic Church? Is it not a voice without interest to us, without touch with the world in which alone we are concerned? Well, as matters are with us in America, our schools and our charities were impossible, if we had not our Catholic Sisterhoods. Our schools were impossible, because without the disinterestedness of our Sisterhoods, laboring day after day, until years have benumbed lip and hand, for the pittance of humble raiment and parsimonious meal, our school-houses were void of teachers and of pupils. Impossible, no less, our charities, because here too disinterestedness is imperative, and because the lustre of those charities is due to that supernal sweetness of service, issuing from divine grace, which enrobes our Sisterhoods in peerless attractiveness, unpurchasable by the richest gifts of earth.

The Idealism of the Supernatural!

Fair and rapturous it is in vision: yet fairer, yet more rapturous, as its living exemplars walk and work on earth. A duty is incumbent upon us. It is, that we pray and labor that our Catholic Sisterhoods be multiplied the hundred-fold.

I plead for vocations to our Catholic Sisterhoods. In so pleading, I plead for an increase in the supernatural life within the Church, for an increase in the outward exhibitions of this life in the works of Christian education and of Christian charity. Speaking more directly of the Northwest, the need of our vocations is urgent. With our rapid growth in population, we must widen our works of charity, we must multiply our Catholic schools if we keep pace with needs and opportunities. To this end we must bend our best energies in giving increase to the membership of our Sisterhoods.

If the increase is not given the fault lies with ourselves. God does His share. The arm of His might is not shortened: the flow of His grace is not slackened. His love for the Church is ever the same: where needs and opportunities occur, He is ready with aid. But co-operation is required. God acts with us, not without us. To the Catholic maiden, in the silence of prayer and meditation there comes

The Vision of Ideal Service:

her heart impels her to higher and better things than the mere observances of the common precept: it is the voice once spoken in Palestine—'Come, and follow Me.' But she makes delay; and the delay is fatal. Meanwhile the world unfolds its allurements: false friends picture false charms: Heaven, impatient of repulse, ceases its call. A vocation is lost, because no heed is given to the divine invitation.

The maiden tells father and mother that she has heard the voice of the Master, that her soul burns with ambition to be altogether the daughter of His love. But, father and mother, poor themselves in generosity, do not brook generosity in their child. Worldly consideration dominate their thoughts. Little to them the welfare of religion; little, even, the deep and lasting happiness the religious life holds in store for the child. To the mirage of the world's ventures they will yield her: not to God and to His Church. A vocation is lost, because of the lack of strong faith in parents.

Frequently—shall I dare say it—where vocations do not germinate and thrive, blame belongs to the priest, who fails to lend a keen eye to the discovery of vocations: who, when the discovery is made, fails to give them increment and direction. So busied are

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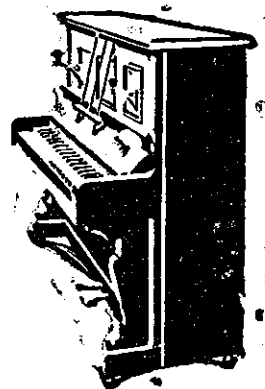
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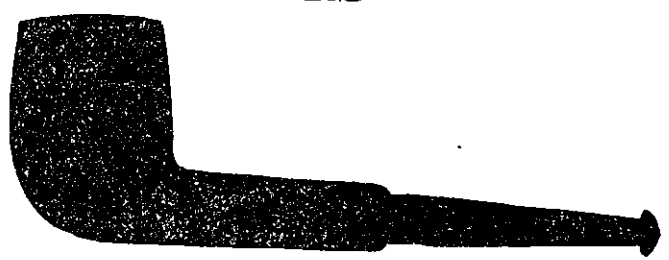
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we, Reverend Fathers, with the affairs of the multitude, so busied in holding the many to the common road of the commandments, that we lose sight of the few, from whom God demands higher things, and find no time to watch the throbbings of special piety in their hearts and to aid them in their ascensions towards special union with God. And yet if all this is not done, the plannings of divine grace are thwarted; souls are held to lower planes, which should have risen to the more exalted; the Church suffers in its general welfare; and our own parishes never see, never taste the full sweetness of the idealism of the supernatural. All things said, the

Work of Fostering Vocations

to the Sisterhoods falls, primarily and pre-eminently, to the pastor. It is his word that brings to the maiden the consciousness of her vocation: it is his hand that props it up in its subsequent efflorescences: it is his advice, given in season, that wards off opposition of father and mother. And what is far more important than all else, it is the ministry of the priest that creates in the parish the rich supernatural atmosphere, where vocations, so to speak, are at home, and by native instinct bloom and reach maturity. It is not to be presumed that where the ministry is duly fruitful such atmosphere has not been created, and that there now and then souls do not arise to exceptional heights in aspirations, of holiness, even unto those of the most exalted counsels of the Gospel. The garden, producing only the common plant and the low-sized shrub, has not been duly tilled and fertilised. With the proper skill and diligence, here and there, at least, through its parterres, the more beautiful flower would shed its fragrance, the more stately sapling would embellish the prospect. To priests, official caretakers of the garden of the Lord, the divinely appointed distributors of the enriching dews of Heaven, I address my special appeal on behalf of vocations to our Catholic Sisterhoods.

To you, daughters of the Church, kneeling in solemn consecration of yourselves to God, I speak my congratulations. You have heard the voice of the Incarnate Word—'Come, and follow Me.' No other invitation could there be so enchanting in love, so rich in promise of reward. You have answered—'Behold, Lord, we have left all things, to follow Thee.' No words more noble could you pronounce, none other so certain of winning felicity in time and in eternity.

LETTERS TO A PROTESTANT ENQUIRER

(By MONSIGNOR BENSON, in the *Universe*.)

I.—GENERAL.

My Dear Sir,—

You told me the other day, when we had a conversation together, that the chief obstacle to your becoming a Catholic was that sense you had of the tremendous gulf that would separate you in future (should you make your submission to the Church) from all your past experiences; that the gulf was so great that you did not feel justified in attempting to leap it; and that until further light or conviction came to you, you preferred, therefore, to remain where you were.

Now, at the time that you said this, I did not (I am afraid) seem to pay much serious attention to it. I said, if you remember, that that would be all right when once that you had leapt the gulf, and that a certain sort of 'blindness' was a necessary element in any act of sheer faith. And then we went on to talk of other matters, and to discuss particular points of Catholic belief about which you had difficulties. The result of the interview was (to my mind) rather unsatisfactory, and, I think, to yours, too.

Will you allow me now to return to that general statement about the 'gulf' that you made, and to explain, as well as I can, certain questions that you raised from that point of view? Because I believe that, after thinking it over, I understand better now what

your principal difficulty is; and I think that, if we can get that right, the rest will follow easily enough.

May I begin by expressing in my own words what I think it is that you feel?

You feel that, for good or evil, the religion in which you have been educated has profoundly influenced your mind, that it has, indeed, become a part of your very self; and that, further, as a matter of fact, that religion is right and true and good. At any rate, it seems the best of which you are capable.

You have learned, for instance, in the denomination of which you are still a nominal member certain tremendous truths about God, and have received in your worship communications from that God—lights and graces—which you can never possibly deny. You are absolutely certain, for example, that God is your Father, that Jesus Christ is your Redeemer, that the Bible is the inspired Word of God, and contains His Revelation, that the Holy Spirit guides both you and all other sincere souls who seek and submit themselves to that guidance. There are other matters rather more doubtful in your mind; for instance, you have never learned very distinctly—or, at any rate, now you do not know very clearly—what you ought to believe about Baptism and the Lord's Supper; you are certain that they were instituted by Christ, and must be used, therefore, by all Christian people; and, more, that they are in some sense real means of grace; but beyond that you are rather suspicious of any precise dogmatising on these points. These, however, are not vital and certain to you, as are the other great fundamental doctrines I have mentioned. These other doctrines—the Fatherhood of God, the Redemption of the World by Jesus Christ, the guidance of the Holy Spirit, especially to those who accept the Bible as God's Word—these seem to you really to matter, and to be (as I should partly agree, too) the most fundamental truths of Christianity. You have grown up in them, you have made progress in the spiritual life along their lines, you are absolutely certain that they are the chief truths which Christ came to reveal.

Now, on the other side, you happen to have been brought into contact with Catholicism, and a number of things have conspired to attract you towards that religion. For instance, you mentioned the following arguments that have appealed to you:—You have been struck by the undoubted historical continuity of the Roman Catholic Church, by its extraordinary vitality, by the unity of faith among its members, by their churchgoing habits, by their obedience to what they believe to be Divine authority, by their zeal for conversion, by the ardor and reverence of their worship. These first drew you towards the Church, in spite of certain other points which repelled you. Then you began to read a little, and were impressed by the very logical arguments of our controversialists; and you began to see that we Catholics really had a good deal to say for ourselves. Then you inquired yet further of various Catholic friends, and you were astonished by the reasonableness, and the identity, too, of their answers. You learnt, for instance, that we did not adore the Blessed Virgin Mary as God, but gave her reverence for the sake of Him Who was her Son, and so on. So, little by little, you began to come nearer to us, until, it might be said, you had a tolerably true and comprehensive view of what it was that we Catholics really believe; and you got rid, at the same time, of a good many untrue ideas about that same Faith of ours. Then, a little before you came to see me for the first time, it actually dawned upon you, at any rate as a possibility, that we Catholics really might be right after all; that the Catholic religion might be true in a way that the Protestant religion was not, and that, if so, it might be some day your appalling duty to become a Papist, to turn your back upon your past and begin all over again. You saw, in a word, the apparent reasonableness of the Catholic claim; you could not detect any evident flaws in the process of argument by which we defend that claim; and, almost at the same moment, that difficulty I mentioned at the beginning of my letter occurred to you with crushing force. 'Even though,' you said to yourself, 'the Catholic religion is true in a certain kind of

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way, so, too, is my old religion true in a certain kind of way; and it has the advantage for me that I have been brought up in it, by the Providence of God. After all, too, does not my old religion contain the essentials of Christianity? God is my Father, Christ is my Saviour, the Holy Ghost is my Guide. What can anyone want more than that? Perhaps, if I could have chosen for myself originally, I would have chosen to be a Catholic: certainly the Catholic religion has a coherence and a system and a force that my own religion has not. But I am not prepared to make such a leap on my own responsibility. I am not prepared to break with the past to such an extent as this; I am too old and too mature to begin again. Besides, how can I give the lie to my past experiences? If I cannot trust my conviction with regard to the past, how can I trust it any more with regard to the future? Certainly I will never speak against Catholicism again, as I used to, and I will always respect (and even, perhaps, a little envy) Catholics. But I cannot break with the past and leap and begin again. The gulf is too wide. Surely I must be tolerably safe as I am!

Now, my dear Sir, I think that is a fair summary of what you feel, is it not? Again and again I thought I perceived something of that feeling in your mind, during our conversation, or, rather, I see now that I perceived it. . . . So, with your leave, I will try to give my answer to the difficulty. I will begin to-day with just a sketch of what I shall have to say more fully afterwards, unless you tell me to stop. For I think that if we can get rid of this difficulty, all the others you mentioned will disappear.

Now, I should be the last person in the world to deny the existence of the gulf between the Catholic and Protestant religions. There is a gulf, and an exceedingly deep one. It goes down to the very roots of things. *But I wish most emphatically to say that it is not newly so wide as you think, and that it is not nearly so wide as it is deep.* Let me explain.

The enormous and vital difference between a Catholic and a Protestant lies in the reasons for which each believes what he believes. On a very large number of points they believe, in substance; exactly the same things, as I shall try to show later. But they believe them for totally different reasons. The Catholic believes because a Living, Speaking Society on earth, called the Church, tells him these things, just as any disciple of Jesus Christ believed Christ's doctrines because the Living Voice of Christ told them to him. The Protestant believes because he finds the doctrines in a Book. Catholics believe that the Word of God is larger than any book, however divinely inspired; that is, they believe in Tradition as well, focussed in the successor of St. Peter, which is another name for the Living Mind and Voice of the Church. Protestants believe that the whole Word of God (so far as they are concerned) is bound between the covers of the Bible. Now that is, indeed, a deep gulf, and I do not deny it; and it is a gulf that separates the Ritualist from us, just as much as it separates the Congregationalist; for the Ritualist, although I know that he talks a good deal about *tradition*, is never able to give a very clear account as to how he finds out what is true Tradition and what is false. A phrase that is very usual in the mouth of the Ritualist is, 'The Church to teach, and the Bible to prove,' which is, of course, fundamentally just what the Wesleyan and Congregationalist believe, too. However, that is not our point to-day. I know you agree with me pretty well that a Ritualist is no more what you call 'a real Catholic' than you are yourself.

This, then, is the gulf that separates us. I believe because 'Peter' (alias Pius X.) tells me. You believe because the Bible (as interpreted by yourself) tells you. And that gulf goes down, indeed, to the roots of things; and it is that gulf which you will have to jump if you are to be a Catholic.

But, when you have jumped it, what is the landing like? In what kind of country will you find yourself? Now, that is exactly the point on which I want to reassure you. You will not find yourself—I tell you with all the emphasis I have—in completely strange

surroundings. On the contrary, you will feel you have come home.

Now this letter is already growing rather long. I will do no more to-day than just touch on one or two points to which I have already referred.

(1) *The Fatherhood of God* is every bit as much a Catholic doctrine as a Protestant. You will have to renounce absolutely nothing of all that you have hitherto believed on this point; on the contrary, you will find it taught and emphasised even more strongly than in your own chapel. You will find that we place God in an absolutely unique position. He is the Creator of all, the Fount of all, the Father of all. The honor and love which we give to Him we give to no other, even in the faintest degree. No saint or angel, not even Blessed Mary herself, the Mother of God's Son, ever can obscure for one instant the glorious and awful Face of God. Further, you will find that this unique Fatherhood of God is brought home to us in a thousand ways in which it cannot be brought home to a Protestant. He is so simply our Father that He feeds us with Heavenly Bread at His Own Table; we are so simply His children that the doors of His House are open to us all day long and every day of the week. He washes us in the Living Water which alone can cleanse us. When we have sinned, He 'runs to meet us while we are yet a great way off.' It is the final and supreme reward to which we look forward, that one day we shall see His Face. . . . If anyone tells you over again that we Catholics have hidden God behind our man-made doctrines, you will know what to say.

(2) *The Redemption of the World by Jesus Christ.* Let me say, shortly, that on this point our doctrine is the same as yours. No Catholic ever trusts for his salvation to anything in the universe except the Precious Blood of Jesus Christ; or rests the weight of his soul upon anything except the Cross. No Catholic teaching about sacraments or saints or priests can ever obscure this for one instant. Nothing in the universe can ever pay the price of sin, or reconcile a man to his Maker, or wash away the faintest spot of sin, except the Sacrifice of Calvary. Is not this exactly what you believe?

(3) We believe that the guidance of the *Holy Ghost* is given to all who ask. You yourself will acknowledge that sometimes even a sincere man will misunderstand that Divine Teaching; for instance, you allowed as much when you were discussing the Plymouth Brethren; you confessed that you greatly respected them, but that you did not agree with them. Very well, then, either you or they must have misunderstood God's Voice in your hearts. We then get over this difficulty by believing that while the Holy Ghost, indeed, guides every man who sincerely wishes it, yet, since men misunderstand sometimes, He speaks in another way which there is no mistaking; and that He guides the whole Church with an infallibility and a certainty which the ordinary individual cannot claim. Is not this reasonable? At any rate, it does not contradict or omit anything of your own belief.

(4) With regard to the *Inspiration of the Bible*, we, too, believe, as you do, that it is indeed the Written Word of God, and that no other literature in the whole world can compare with it. We do not, for instance, place on an equality with it the writings of any saints or doctors. So precious and holy do we think it that we believe that God has provided a special means for its protection and proper interpretation.

We believe, that is, that the same Holy Spirit who inspired the Bible guides the Church, to whose care it was committed, to interpret it absolutely truly according to God's Mind. Is not that reasonable? It would surely be very odd to think otherwise! For of what value can God's Revelation be to us, if we may mistake its meaning?

Now I have done for to-day. Will you let me know if what I write is of any use to you? If it is, I will go on to explain how other Catholic doctrines, too, are in accordance with your own; and how even those which seem to you false or misleading are, as a matter of fact, a necessary and coherent part of the Christian Revelation.



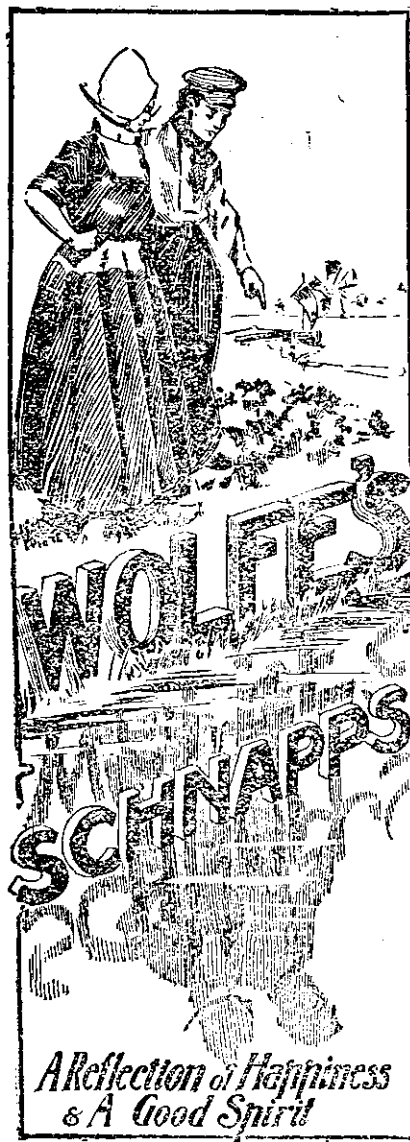
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The Late Mrs. Grace, Wellington

On May 21 (writes the London correspondent of a Wellington paper) took place the death of Mrs. Agnes Mary Grace, widow of the late Hon. Dr. Morgan S. Grace, of Wellington. Mrs. Grace passed away at 8 Cadogan Gardens, the cause of her death being influenza, followed by pneumonia and heart failure. Mrs. Grace had booked her return passage to New Zealand by the Remuera, which left early in May, but was taken ill and could not join the ship. It was last spring that Mrs. Grace came to London and took a house in Cadogan Gardens, and she was visited by her sons, Mr. Frank Grace and Mr. Morgan Grace, from New York; by Mr. Sheffield Grace, from the West Indies; while Mrs. Ian Duncan (Wellington) is now in London. The funeral took place on May 23 at Wimbledon. There was a Requiem Mass at 10.30 in the Catholic Church, followed by the service at the grave in the Catholic Cemetery. The service was deeply impressive, and the

music was most beautifully sung. By the wish of Lady Perceval (sister of Mrs. Grace) and her own family, the deceased lady was buried next to the grave of Mrs. Perceval, the mother of Sir Westby Perceval. Among those present at the church were: Mr. Michael Grace (Battle Abbey), Mr. and Mrs. J. J. Grace, Mr. and Mrs. C. P. White, Mrs. Ian Duncan, Mr. and Mrs. Walter Grace, Mrs. J. Grace, Sir Westby and Lady Perceval, Captain the Hon. Gathorne Hardy, Mr. and Mrs. F. W. Perceval, Mr. and Mrs. T. Lloyd, Mr. Guy Johnston, Mr. and Mrs. E. Eyre, Mr. W. Eyre, Mr. and Mrs. J. P. Eyre.

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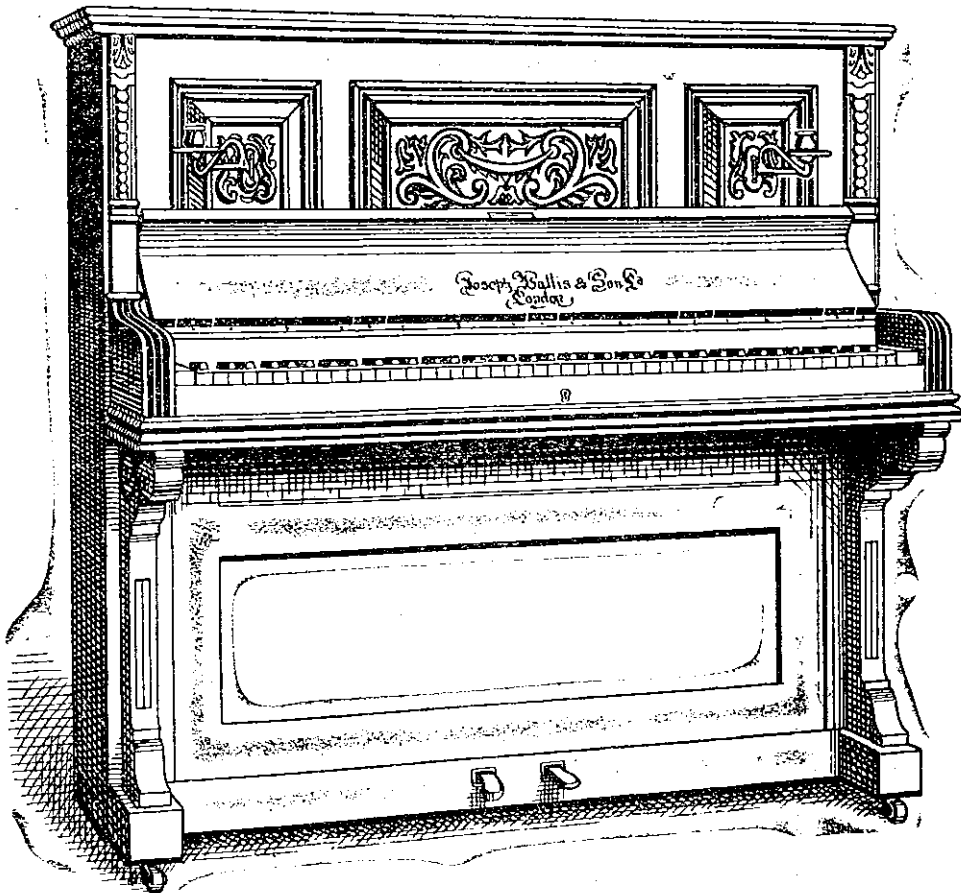
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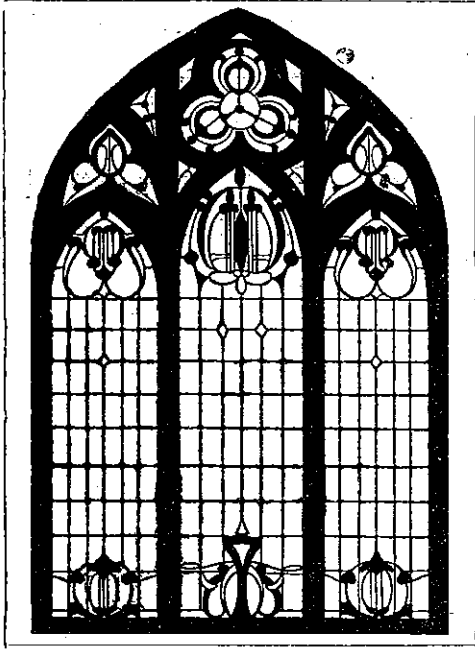


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Current Topics

The Government and the Nelson System

It looks as if the Government were prepared to take not only a definite, but also a determined stand on the education question. Last week the Prime Minister intimated that the Government did not intend to introduce legislation this session enabling a referendum to be taken on the Bible in State Schools League's proposals; and now we find the Cabinet taking a similar position in regard to a suggestion that the facilities for adopting what is known as the 'Nelson system' should be extended. The Minister of Education, as we learn from the daily papers, replying to Mr. McCallum, on Thursday last, said that 'it was not intended to introduce legislation empowering school committees to adopt the Nelson school scheme of Bible-reading in schools.' At present the final power of granting or withholding permission to re-arrange the school hours so as to allow the adoption of the Nelson system rests with the Education Boards, who are, of course, elected by the members of the school committees.

Dr. Gibb and the Nelson Presbytery

'Shall I come to you with a rod?' wrote the Apostle long ago to the Corinthians; and in much the same strain writes the Rev. Dr. Gibb to the Nelson Presbytery, though he is not an Apostle, and happens to have no jurisdiction whatever over the body which he chastises. The offence of the Nelson Presbytery—and, in particular, of the Rev. J. H. Mackenzie, Presbyterian minister of Nelson—is that they have stood firm in opposition to the Bible in State Schools League's proposals, and this notwithstanding that the Presbyterian Assembly has, to a greater or less degree, given in its formal adhesion to the proposed scheme. The Rev. Isaac Jolly, in the columns of the *Outlook*, has had a heart to heart talk with Mr. Mackenzie over his deplorable lapse, but the Nelson minister has remained obdurate; whereupon the Rev. Dr. Gibb comes along to denounce the offender for flouting the authority of his Church. The nature of his philippic may be gathered from the reply which it has evoked from the Kirk Session of Mr. Mackenzie's church, in which, in the current issue of the *Outlook*, they 'protest against the unchristian attack of the Rev. Dr. Gibb.' We quote a portion of the Kirk Session's letter: 'In this week's *Outlook* Dr. Gibb says:—"I relate what I know when I say that there is a widespread feeling of indignation at the action of the Rev. J. H. MacKenzie, of Nelson." What is this but attempt at intimidation, with promise of persecution? Why are the other members of the Nelson Presbytery left out of the "indignation," and also Mr. Caughley, elder and Sunday school teacher, and Mr. J. Aitken, elder and Sunday school teacher? Doubtless, because Mr. MacKenzie is Clerk of Assembly, and draws a salary. For the salary he is expected to do the work of the clerkship, and, according to Dr. Gibb, and those who agree with him, he is also to sell his conscience and his convictions. If he thinks the Assembly is making a blunder, he must not say so; if he believes that another form of Bible in Schools is better than the League's scheme, he must keep his opinions to himself, or he will discover what "indignation" means. . . . Our worthy and respected minister is quite able to defend his loyalty to the Assembly, both in what it has done, and what it has not done. We write to appeal to all in our Church who believe in religious liberty to let Dr. Gibb and his admirers understand that if there is to be persecution, they will know the reason why.'

*

Dr. Gibb as a stickler for Church authority is essaying a new and entirely unaccustomed rôle. It is not so very many years ago since this same reverend gentleman declared from a Dunedin pulpit that 'the doctrine of predestination, as set forth in the Westminster *Confession of Faith*, was revolting to his very soul'—thus defying, not only the New Zealand Assen-

bly, but the historical standards of the whole Presbyterian Church. Most people will sympathise with the reverend doctor in this outspoken utterance; but one would hardly expect, from the same source, a homily on the duty of obedience to church authority.

The 'Unity' Congress Fiasco

The Labor 'Unity' Congress which opened at Wellington on July 1, has at last concluded its sittings. Four hundred delegates attended; and in point of numbers it was, beyond question, the largest Labor conference ever held in the Dominion. The gathering was supposed to be representative of practically all sections of the Labor world; and its object was to endorse, with such modifications of detail as might be deemed necessary, a 'basis of unity' which had been circulated amongst the various unions, and to consolidate all the Labor bodies in the Dominion into one grand united organisation which should, in the near future, carry all before it. Broadly speaking, there were two sections contending for supremacy in the world of Labor organisation in this country—the Federation of Labor, representing the extreme, syndicalist, revolutionary element, and the United Labor Party, representing the moderate, law-abiding, evolutionary section of the Labor movement. Both parties had pitched their expectations high in regard to the 'Unity' Congress. The organ of the Federation of Labor—the *Maoriland Worker*—thus rhapsodised over the possibilities opened up by the adoption—at a preliminary conference held in January—of the 'basis of unity' before referred to: 'The signal triumph represented in the acceptance of Industrial Unionism, not only in form of organisation, but in principles, can only be acclaimed as the gift of the gods. . . . In other words, there is One Big Union—what we have preached, what we have wished, what we were ready to fight and die for.' The members of the United Labor Party were almost equally elated at the sure prospect—as they considered—of accomplishing the long-desired consummation of unity in the ranks of Labor. 'The solidarity of Labor,' wrote Mr. W. T. Mills, the National Organiser of the Party, 'demands the consolidation of the Labor organisations. To expect unity among the workers and to maintain at the same time opposing organisations composed of workers is absurd. There is substantial agreement among the workers of New Zealand in a large number of matters which sorely need to be undertaken. Those who are thus united in their convictions, if united in action would be absolutely resistless both in the field of industrial and of political activity. The one thing essential to the triumph of Labor is the unity of Labor. . . . This conference will mark the end of factional controversy in the Labor movement, and will be the beginning of the speedy triumph of Labor in this country.'

*

The actual outcome of the Congress furnished a strange commentary on these predictions. It is all that the 'Red Feds'—as the members of the Federation of Labor are called—packed the Congress and stifled discussion by persistently and unscrupulously 'closing' important resolutions. Whatever were the means employed, the fact is unmistakable—that the Federation dominated the Congress, and succeeded in getting their characteristic principles—industrial unionism, the general strike, etc.—definitely endorsed. The result—considering that this was a 'Unity' Congress—was somewhat surprising. The delegates of the Amalgamated Society of Railway Servants—representing 8000 members—at a very early stage of the proceedings withdrew from the gathering. More or less representative Labor leaders—such as the Hon. G. Fowlds, Mr. D. McLaren, M.P., and others—wrote intimating that they could have no connection with the new party. Fifty-five of the delegates—led by the Hon. J. T. Paul—met at the close of the Congress and decided to withdraw their adhesion to the new organisation and to continue the old 'United Labor Party.' The net result of the Congress was thus to make confusion worse confounded. The Congress had met to achieve unity, and it achieved—chaos. Perhaps the most remarkable feature of the

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proceedings was the *volte face* executed by Mr. W. T. Mills, of Milwaukee, who had been imported, at a high remuneration, for the express purpose of welding Labor into one solid, united body on constitutional and law-abiding lines. In pursuance of this design he had established what was called the United Labor Party. The Federation of Labor—through its organ, the *Maoriland Worker*—had described the Mills organisation as 'a Yankee fake.' Mr. Mills, not to be outdone in politeness, had described the Federationists as 'semi-Anarchists.' Yet at the Congress Mr. Mills gave himself over, body and soul, to the Federation faction, and even called for cheers when their victory was assured. He was subsequently appointed one of the paid organisers for the new party. Truly, for 'ways that are dark and tricks that are vain' the heathen Chinese is not in it with some of our American importations.

The lesson of this 'Unity' Congress for reasonable intelligent, law-abiding Laborites, who wish to work for the betterment of working-class conditions along legitimate lines, is unmistakable. Oil and water cannot mix; and it is neither possible nor desirable that there should be anything approaching a fusion between constitutional Labor and the apostles of lawlessness and revolution. The moderate party have made an honest and earnest effort to bring about unity; and they have failed. If this 'Unity' Congress fiasco has finally brought home to them the lesson that, for reasonable men, the Federation of Labor is an impossible proposition, their experience, disagreeable as it has been, will have been very well worth while.

Sapping the Foundations

At the present moment two movements are in operation, over widely extended areas, which threaten in a gravely serious degree to undermine the very foundations of civilised society. The first movement shows itself in the abandonment of the time-honored principle of respect for law and order, and in the unhesitating resort to violence as a kind of short cut or royal road to the redress of every possible sort of grievance, real or imaginary. It is well exemplified in the recent doings of the British suffragettes. It is about seven years since the modern suffragette movement was inaugurated in England by the establishment of the W.S.P.U.—the Women's Social and Political Union—with Mrs. Pankhurst, widow of Dr. Pankhurst, and Mrs. Pethick Lawrence, wife of a wealthy barrister, as its leading spirits. The W.S.P.U. was established to carry on a 'militant' movement, as distinguished from the constitutional movement which has been so ably led by Mrs. Fawcett. At first the 'militancy' was limited to interrupting and interjecting at political meetings. Then attempts were made to forcibly enter the House of Commons with a view to presenting in person a petition on the subject of the suffrage; and about the same period the practice was adopted of throwing stones through the windows of the residences of Cabinet Ministers, the stones being wrapped in paper on which were written the words, 'Votes for Women.' A little over two years ago a grand *coup* was planned. The call was issued—secretly, of course—to the women of the W.S.P.U. to come out in their thousands on a given day for a window-smashing campaign in London. The idea was that there would be such a vast army of participants that arrest would be quite impossible, and it was conceived that the destruction would be on such a grand scale that even the conservative British public would be impressed with the necessity of immediately granting the women's demand. Instead of thousands, however, only a few scores of women responded to the summons; and the ring-leaders were easily arrested. Mrs. Pethick Lawrence, one of the most gifted women in the movement, at once perceiving that if resort was to be had to physical force in this contest the women must of necessity be beaten, withdrew from membership in the W.S.P.U. Since then the 'militants' have been led by Mrs. Pankhurst and her two daughters; and we have had a melancholy record of violence in all conceivable phases, from the destruction of valuable

pictures and rare orchids to attacks on pillar-boxes, the burning of churches and other historic buildings, interference with trains, and the use of bombs, even to the point of endangering human life. The leaders of this movement are able and educated women, but they have lost their mental and moral balance. For the present, hysteria has marked them for her own. It is bad enough when the spirit of lawlessness breaks out amongst the lower strata of humanity; when the impulse to violence comes from above, from those whom we have been accustomed to look upon as the pillars and props of the social and moral order, the situation is doubly serious. How quickly the contagion spreads may be gathered from the rapid growth of the doctrine and practice of sabotage, and from the industrial anarchy which has, during the past week, been rampant on the Rand.

The other subversive movement is represented by the widespread and growing abandonment of the principles of common morality, and by the all too frequent return to worse than pagan practices and ideas. It is exemplified in the state of things disclosed a week ago by the police raid on the Melbourne cafés—society ladies, prominent citizens, and women of the demi monde, drinking, smoking, gambling, and consorting together in an orgie of vice and 'pleasure.' The account of the conduct of a number of French women at a great French race meeting lately—the Auteuil Prix de Gras—is an illustration of the same movement; when, as our dailies told us, the majority of the bodices seen did not reach far above the waist, and when a number of women wore absolutely transparent lace skirts disclosing the fact that petticoats had been dispensed with and that beneath the dress the garment worn was theatrical tights! And our Melbourne cafés, bad as they are, are only a poor, pale copy of similar infamous dens in such cities as London, Paris, and New York. Here is a picture of an up-to-date New York 'cabaret,' given by a woman writer, Mary Gilmore Carter, in the *New York Freeman's Journal* of recent date: 'And now the audiences just emerged from our opera and playhouses, from concert and "movie" halls, must sate gluttonously upon the superfluous sweets and insidious liqueurs of entertainment presented by the "cabaret," an imported feature of restaurant life now indispensable for sustained popularity and success in New York's dazzling white-light district! And what a feature, judged from the viewpoint of the special attractions it offers! "Turkey-trots" that strike the lowest round of the Terpsichorean ladder, beneath which yawns the eternal grave of immortal souls. Double entendre chansons, no longer echoing from the riotous yet idealistic Latin Quarter, but from the veriest depths of the social sewers, the spiritual slaughter-houses, the moral morgues of Paris, with whose infamy Hades itself rests content; "tango dances," suggestive, immodest even to the incredible degree of shameless public impurity,—importations from the Argentine's garish "plaisances," barbaric, beastly, openly reeking with the fires and dementia of the accursed, maddened revels of hell.'

It is a lurid picture, but it is not a new picture in the history of the world. It is the picture of a people from whom God has withdrawn His restraining grace—such a picture as was given long ago by St. Paul, with painful detail, in the first chapter of his Epistle to the Romans: 'And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense.' It is the picture of a boat left to float with the current and to be carried over the precipice. Into this young country, with its small and scattered population, the grosser evils above described have not yet come; but come they will, unless we are on our guard. Eternal vigilance is the price, not only of liberty, but of moral health and of civic and national salvation. We are fore-warned: let us see to it that we are fore-armed.

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DEAN FITCHETT'S 'REPLY' TO BISHOP CLEARY

The following letter from his Lordship Bishop Cleary appeared in the *Otago Daily Times* of July 9:—

'Sir,—Owing to absence from home, and other circumstances my perusal of Dean Fitchett's "reply," and my rejoinder thereto have been greatly delayed.

'Catholics are firm believers in Biblical and religious instruction in the schools. They would gladly co-operate in any fair all-round scheme to give effect thereto. Unfortunately, the Bible-in-Schools League officially demands "the system of religious instruction" in operation in New South Wales and certain other States of Australia. There are five oft-stated features of that system to which Catholics and great numbers of Protestants (including many Anglicans, Presbyterians, Methodists, etc.) object on specific grounds of religion and conscience. If there is one man in New Zealand who could justify, on moral grounds, these controverted proposals of the League, it is the learned Dean Fitchett, of Dunedin. He has not done so. Evasion of the issues involved is the outstanding feature of his "reply" to me, from beginning to end.

'1. In my Dunedin lecture I proved that, under the "Australian" system, demanded by the League, the Government imparts (through the teachers) what is, in law and fact, "religious instruction," and "general religious teaching." In other words, the Government there (through the teachers), "teaches religion" as a regular part of the class-work of the public schools. This I proved (a) by quoting the text of the laws of several States; (b) by citing departmental regulations and instructions; (c) official reports and other official documents of various Departments of Public Instruction; (d) the contents of various State manuals of "religious instruction"—giving samples of the religious doctrines and incidents contained therein, as well as of the prayers and religious devotions (in sectarian forms) in which they abound; (e) the decisive testimony of Prime Ministers, high departmental officials, inspectors, and public school teachers—chiefly from the League's own official publication, *Opinions of Experts*; and (f) specific quotations from other League publications, and declarations of League officials and newspapers—especially the overwhelming evidence contained in the League's official pamphlet, *Notes on the Australian System*, by Rev. A. Don. (g) I, furthermore, pointed out that the League's conscience clause is, in itself, sufficient evidence of the League's inner conviction that, under the "Australian" system, which it demands, the Government (through the teachers) teaches religion in the schools. (h) I quoted the text of the Presbyterian *Confession of Faith* which denies to the Government the right to teach religion or administer the Word. I pointed out that this is the common Christian teaching. (i) I cited texts of Scripture in which the Almighty imposed upon parents and the Church the duty of the religious instruction and training of children; and (j), for the hundredth time, I challenged the League to produce any Scripture text or Scripture principle which gives this right of "religious instruction" to, or imposes it as a duty upon, the Government.

The obvious reply to this overwhelmingly documented case would have run along one or other of the following lines:—

'(a) Accept my oft-repeated challenge to quote the text of the laws (if any) which declare that the Government Biblical lessons in New South Wales, Queensland, etc., shall on no account be imparted as "religion," but (as alleged) merely as "literature." This has been carefully avoided in the learned Dean's "reply."

'Or (b) Examine in detail the seven classes of evidence adduced by me showing that, in New South Wales, etc., the Government (through the teachers) teaches religion; and prove that the wording, or the purport and effect, of that mass of legal, official, and League testimony was substantially misrepresented by me. Both these courses have been studiously avoided in the Dean's "reply." In these two connections my

case against the League stands unassailed simply because it is unassailable.

'Or (c) Cite the oft-called-for Scripture texts or principles which give to the Government the right, or impose upon it the duty, of religious instruction of children. This has also been carefully avoided in the "reply."

'The Dean's "reply," in these connections, is a mere, unproven assertion that the Government in New South Wales, etc., does not "teach religion" in the State Scripture classes, but merely "literature." Against his unsupported assertion, we have the great mass of conclusive legal, official, and League evidence mentioned above, to which I hope to refer in some detail in another communication. That evidence stands in unchallenged possession. The Dean's only course is either to refute it or (as he has promised) to resign from the League.

'2. In my Dunedin lecture I pointed out—(a) That the "Australian" Government Scripture lessons, prayers, etc., are taken wholly or mainly from a sectarian version of the Bible, and explained on the sectarian principle known as "private judgment." (b) I specified (and am again prepared to specify) the various ways in which the New Testament especially, is garbled and mutilated along sectarian lines in the Government manuals of "religious instruction" of Queensland and New South Wales. (c) I showed how (among other things) the Virgin Birth of Christ was flung aside by the New Zealand Bible-in-Schools Party in 1904. (d) I pointed out how the League's present proposals would put it in the power of the Government to mutilate the Bible along sectarian lines at the public cost, and how, in any case, these proposals would result in a sectional State religion being established in the public schools, and forced upon the pockets of conscientious objectors. If the League wants to teach the League Bible, or portions of it selected to suit its particular views, to League children, on League principles, let it do so itself at its own cost. We have yet to learn how anyone can morally justify forcing objecting taxpayers or teachers to endow or impart such sectional teaching, in violation of the dictates of their conscience.

'3. (a) By copious references (which I am prepared to give in detail) I showed that the League proposes to coerce conscientiously objecting teachers, under dire penalties, to impart its scheme of "religious instruction" and "general religious teaching," as it is termed in law. (b) I quoted specific testimony, showing that large numbers of believing teachers are opposed on grounds of religion and conscience, to the League's scheme of Government Scripture lessons. (c) I quoted the Presbyterian *Confession of Faith*, and two famous Anglican churchmen, to show that a teacher, acting against his religious conscience, would violate the moral law, and that anyone luring or forcing a teacher to do so, would (materially at least) sin even more grievously. The soundness of this universal Christian moral principle has not been questioned. (d) In regard to its present application: It is obviously no "reply" to suggest that it is a reflection on the Rev. John Doe or the Right Rev. Richard Roe. It is for them to examine their consciences and ascertain whether they are herein wittingly or unwittingly acting in opposition to their professed principles. It is no justification of the proposed coercion of the consciences of teachers to assert that, under the "Australian" system demanded by the League, they do not teach the Government Scripture lessons as "religion," but only as "literature." For (1) the mass of legal, official, and League testimony, already mentioned, declares that the teachers do, and must, impart "religious teaching"; (2) even if they did not, this circumstance would not in the least disprove the conscientious objection of large bodies of New Zealand teachers to the League's scheme of Government Biblical instruction; (3) the Bible-in-Schools party, by giving the teachers a conscience clause in 1904, thereby in effect acknowledged that the teachers were then, as they are now, to be the Government's deputies as teachers of religion. (4) In view of the evidence already cited, the assertion that the teacher is to treat the Bible lessons (including the Lord's Prayer, etc.) merely as "litera-



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ture," must be regarded as an endeavor to disarm a grave objection at the expense of both the law and the facts of the case. It is also, in effect, an admission that the League's scheme is bad if it forces (as it does)—or even allows—Government teachers to teach religion, as a Government subject, in public schools conducted at the public expense. So far as I am aware, no attempt has yet been made to reconcile with the moral law the League's proposal to force objecting teachers into defiance of their conscience, and to deprive them of rights of conscience which are enjoyed by even the worst criminals under lock and key in our prisons. On this important moral issue we are still awaiting the League's reply.

'This letter has run into so much space that I ask your good leave to allow me to embody other important matter in further communication, at as early a date as my engagements will allow.—I am, etc.,

* HENRY W. CLEARY, D.D.,
'Bishop of Auckland.'

'July 5.'

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 12.

On last Sunday there was Exposition of the Blessed Sacrament at St. Mary of the Angels' Church.

On last Friday the Particular Council of the St. Vincent de Paul Society met at St. Mary's Presbytery, under the presidency of Bro. Ellis. There was a good attendance of members, and interesting reports were received from the conferences of the Circumscription.

The annual social of the St. Aloysius' branch of the H.A.C.B. Society is an event that is looked forward to, and this year was no exception to the rule. St. Anne's Hall last Wednesday evening was prettily decorated for the occasion by a plentiful supply of bunting and green and white drapery. There was an attendance of nearly 200, among whom were Ven. Archdeacon Devoy, S.M., and the Rev. Fathers A. T. Herring and Peoples. Mr. W. H. Giles acted as secretary, whilst Mrs. Giles looked after the catering arrangements which evoked much appreciation from those present.

The winding-up meeting of the St. Patrick's Day celebration committee took place under the presidency of Mr. J. P. McGowan at St. Patrick's Hall, Boulcott street, last Thursday evening. The secretaries read the balance sheets, which disclosed a profit of £53, £50 of which was handed over to the Wellington Catholic Education Board. The secretaries were accorded a hearty vote of thanks, and occasion was taken to place on record the congratulations of the committee to Mr. Callaghan, who for the past fifteen years has been associated with St. Patrick's Day celebrations, on his appointment as manager of the Napier Tramways. Mr. Callaghan briefly replied, thanking the committee for its kindness. He assured those present of the serious thought it had given him to consent to take the position, owing to his pleasant associations with the many committees he had worked on in Wellington.

A meeting of the Catholic Immigration Society was held at the presbytery, Patterson street, on Monday, July 7. Fourteen members were present and, in the absence of the president, the chair was taken by Mr. B. Ellis. A report was read giving an account of the visit paid to R.M.S. Remuera by two members, who met 17 Catholics on board. Five of the latter were domestic servants, two only remaining in Wellington. The latter, owing to our inability to house them, were obliged to remain at one of the Government hostels. These two have since obtained situations through the C.I.S. The five girls were entertained at afternoon tea by the St. Mary's Sewing Guild. Of the two families that arrived, one was in sad straits, having been

sent out by the Distressed Aid Society, London. Assistance was rendered by the C.I.S. and St. Vincent de Paul Society. A sub-committee, consisting of Misses Burke, Flannery, Vincent; and Breen, was formed, with the object of obtaining the names of Catholics who would accommodate arrivals from the Old Country. The C.I.S. is confronted with a very urgent need in the want of a Catholic hostel or boarding-house, the work of the society being much hampered by its inability to accommodate immigrants. Many inquiries are made by immigrants for the addresses of Catholic societies in other parts of New Zealand. Branches of the St. Vincent de Paul Society, willing to assist the C.I.S., are requested to communicate with Miss Wheeler, secretary, Wellington College.

The half-yearly meeting of St. Mary's (ladies') branch of the H.A.C.B. Society was held in St. Patrick's Hall on Monday evening. Sister B. Craig (vice-president) presided over a large attendance of members. Rev. Father J. Herring (chaplain) and Bro. M. Walsh, P.B.P., were also present. The election of officers for the ensuing six months resulted in the return of the following:—President, Sister G. O'Flaherty; vice-president, Sister A. McAleer; secretary, Sister E. M. Carmody; treasurer, Sister E. McMahon; warden, Sister M. Brennan; guardian, Sister N. Bell; sick visitors—Sisters B. Craig, J. Breen, and A. McAleer; auditors, Bro. P. D. Hoskins and Sister D. McGrath; delegate to dispensary, Bro. M. Walsh. Three candidates were initiated and one proposed. The balance sheets for the quarter were read and showed that the past quarter had been a very good one.

The first contingent of the St. Vincent de Paul juvenile scout brigade was formed on July 4 at the Convent girls' school, Boulcott street, when Sister Gonzaga, with Mrs. Reichel, initiated the fourth, fifth, and sixth standard girls. In the unavoidable absence of the Rev. Father Joseph Herring, S.M., Mrs. Reichel presided, and explained to the girls the objects and duties of the scout brigade. The work of the 'scouts' will be to make friends of the Catholic children of the district within a given radius of each member's home, who may be attending non-Catholic schools, and endeavour to get them to attend Catholic schools. The contingent was then divided into three sections of ten members each, including a lieutenant of each section, with a captain and commander in charge of the whole contingent. The Marist Brothers' school boys will be organised as St. Vincent de Paul scouts some time next week under the direction of the men's branch of the St. Vincent de Paul Society.

The report and balance sheet of the Wellington Catholic Education Board for the first year has now been issued, and discloses a very satisfactory position. The receipts and expenditure are as follows:—Receipts—Thorndon, £207 5s 1d; Te Aro, £426 18s 10d; Newtown, £103 8s 6d; St. Patrick's Day, £65; Boxing Day, £112 4s 3d; total, £914 16s 8d. Expenditure—Thorndon, £255 9s 5d; Te Aro, £285 3s 10d; Newtown, £66 15s 4d; board account, £17 10s 6d; credit balance, £289 17s 7d; total, £914 16s 8d. The receipts for the parishes are made up from the penny collections, socials, and donations. Thorndon's expenditure exceeded the receipts, owing to the fact that a community of the Marist Brothers had to be provided for, and under the rules of the Order a community cannot be established with a lesser number than three, consequently Thorndon had to provide for three Brothers, whilst the pupils attending only numbered 70. Now, however, the pupils number 130 and the school receipts will, of course, be doubled, leaving the board a smaller deficiency to make good. The members of the board are naturally pleased with the result of the year's work, but whilst it is considered good, it could have been very much better if all Catholics had interested themselves in it. The board will organise a picture entertainment shortly, and trust that Catholics will patronise the entertainment, and thus help the cause of Catholic education.

The many friends of Mr. J. W. Callaghan throughout the Dominion will be pleased to learn of his appointment as manager of the Municipal Tramways at Napier,

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having been selected for that position out of twenty-five applicants. Mr. Callaghan has for a number of years filled the position of cashier to the Wellington Municipal Tramways, and is a highly esteemed officer of the City Council and very popular, being chairman of the Wellington Municipal Officers' Association. Mr. Callaghan was born at Newcastle, New South Wales, is a staunch Catholic, and has been associated with the Hibernian Society since early youth. On coming to New Zealand, fifteen years ago, he at once took a prominent part in the society in Wellington, being the recognised leader of Hibernianism in this city. He was elected District Deputy of the society for Wellington after having occupied practically every office. It was through his exertions that the Newtown, Thorndon, Hutt, Petone, Levin, and Wanganui branches came into existence. He was also instrumental in forming the Wellington District H.A.C.B. Society Council, which has done so much good work for Hibernianism in this district. As president of the council he was mainly instrumental in bringing into existence the Wellington Catholic Education Board, of which body he is vice-chairman. Mr. Callaghan is also president of the Sacred Heart conference of the St. Vincent de Paul Society, and has taken a keen interest in the Catholic Club, having for a number of years occupied positions on the executive. Mr. Callaghan has also taken a keen interest in the formation of the New Zealand Catholic Federation, being a member of the provisional Dominion Executive, vice-president of the Wellington Diocesan Council, and has been elected by that body as one of its representatives on the permanent Dominion Executive when formed. From Mr. Callaghan's record outlined above it can be seen that the Catholic community of Wellington is losing one of its most popular and energetic workers, whose place it will be difficult to fill. He will take with him to his new sphere of duty the heartiest good wishes of a large circle of friends.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

July 14.

Rev. Father Richards, pastor of Hawarden, returned last Thursday from a visit to relatives in Queensland and South Australia.

Rev. Father Schaefer, S.M., of St. Patrick's College, is at present officiating at Leeston, in the absence of the pastor, the Rev. Father Bowden, S.M.

The Rev. Father P. J. Lynch, C.S.S.R., preached to a crowded congregation in the Cathedral on last Sunday evening at Vespers. Father Lynch is at present conducting a retreat for the Sisters of Nazareth.

The half-yearly meeting of St. Patrick's branch of the H.A.C.B. Society was held in the Hibernian Hall on last Monday evening, Bro. R. O'Brien, B.P., presiding. Sick pay to the amount of £23 16s 8d was passed for payment to thirteen members on the sick list. The following officers were elected for the ensuing

term:—President, Bro. H. A. Sloan; vice-president, Bro. J. Griffin; secretary, Bro. M. Grimes; treasurer, Bro. G. Dobbs; warden, Bro. J. Flannelly; guardian, Bro. F. Smith; sick visitors, Bros. J. McCormick and R. O'Brien; assistant-secretary, Mr. W. P. Daly; auditors, Bros. McGarty and E. Wall; delegates to district board—Bros. E. Kane, C. Teehan, and H. J. McMullin. The officers were duly installed by Bro. R. O'Brien, P.P., and all returned thanks for election.

UNIVERSAL JUBILEE.

The following Circular Letter issued by the Very Rev. Dean Hills, S.M., V.G., was read in the various churches of the diocese on Sunday last (writes our Christchurch correspondent):—

St. Mary's Manchester street.

Dear Reverend Father,—Our Holy Father, Pius X., has proclaimed a Universal Jubilee this year, 1913, in memory of the year of the World's Peace, 313—when the Emperor Constantine granted so many and so important privileges to the Christian Church.

Amongst the Jews the seventh day was a day of rest, and every seventh year was a Sabbatic year. The year following seven cycles of seven years was set aside as a year of rest, so that every fiftieth year amongst the Jews was a Jubilee year. 'Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land; for it is the year of Jubilee' (Levit. xxv., 10).

The Christian Jubilee is based on the Hebrew Jubilee; indulgences and other spiritual favors constitute the remissions which the Church proclaims at such times.

The first Roman Jubilee of which we have sure record is that proclaimed by Pope Boniface VIII. in 1300. It was Pope Paul II. who decided that a Jubilee should be proclaimed every twenty-five years.

In addition to this Ordinary Jubilee of the Holy Year the Popes grant, at times, Extraordinary Jubilees. This present Jubilee is an Extraordinary Jubilee, and will last till the 8th December—Feast of the Immaculate Conception.

Of course to gain the Indulgence of the Jubilee one must be baptised—be in the state of grace especially when the last part of the prescribed works is performed. One must also have the intention of gaining the Jubilee.

In addition—and in detail—the following points are to be observed:—

1. Confession.
2. Communion.
3. Six visits to such Church or Churches as are pointed out by the Constituted Authority.

Here in the Diocese of Christchurch, the visits are to be made as follow:—

In the City itself.—Three visits to the Cathedral, and three to St. Mary's, Manchester street.

In the Outside Parishes.—Six visits to the Parish or principal Church, where feasible; otherwise six visits to the local Church. Facilities should be given for this

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latter purpose—e.g., by leaving Church open on Sunday and arranging with some local parishioner for the closing of the said Church in the evening.

Of course, the visit one makes to the Church for Sunday Mass does not count, but visits made before or after Mass do count.

During such visits we are to pray for the intentions of our Holy Father—ten 'Hail Marys,' for instance, would do.

4. Almsgiving—according to our means.

I would suggest the Seminary Fund as a very good object.

How often can we gain the Jubilee Indulgence? Probably the present Jubilee can be gained only once, but we might make more than one trial—the better to insure success.

The Jubilee will begin in this Diocese on the 26th of July—Feast of St. Anne, and anniversary of the consecration of our venerable Bishop.

Let us all pray earnestly to the Immaculate Mother of God, whose glorious Feast has been marked as the closing day of this year's Jubilee, to obtain for the Church of God that perfect peace which is of God and for us all graces which will mark as a red letter year in our lives the Constantinian Jubilee celebration of 1913.

I need scarcely, dear Reverend Father, remind you that enclosed Religious and others who for any legitimate reason cannot perform the works mentioned may have these same commuted by their confessor.

The prescribed *Communion* may, of course, be commuted, for those who have not yet made their First Communion.

This circular and the Apostolic letter are to be read in all the Churches as soon as possible after you have received them.

I remain, dear Reverend Father,

Yours sincerely in J.M.J.,

FRANCIS HILLS, S.M., V.G.,

Administrator of the Diocese.

9th July, 1913,

Feast of Our Lady of Peace.

Timaru

(From our own correspondent.)

July 14.

The Rev. Father Gilbert, M.A., preached to a well-filled church last evening.

On Thursday evening last, Mr. William Angland, the first Catholic Mayor of Timaru, presided at the Orange Lodge concert in Wesley Hall, in connection with the annual 12th of July celebrations.

The Catholic Young Men's Society meet in debate the Debating Society in the Catholic Hall, Brown street, on Wednesday evening. The Catholic Club will affirm 'That the settlement of international disputes by arbitration is impracticable.' The night is an open one, and a large attendance is assured.

The many friends of Mr. P. Kane, one of the founders of Hibernianism in Timaru, and who represented the local branch at the last triennial conference in Dunedin, will be pleased to learn that he is making satisfactory progress from the effects of his recent accident.

The half-yearly meeting of St. Mary's branch of the H.A.C.B. Society was held on Monday evening last. Bro. T. Wall presided over a large attendance of members. The sick visitors reported that one brother was off the funds during the previous fortnight, and six members were still on the sick list. The quarterly balance sheet, which was unanimously adopted, showed splendid progress both as regards funds and membership. This result was the cause of many congratulations to the branch officers. Accounts for the quarter, amounting to £80, were passed for payment. The receipts for the quarter amounted to £156 17s 8d. The election of officers resulted as follows:—President, Bro. V. Goulding; vice-president, Bro. W. Fitzgerald; treasurer, Bro. J. Sullivan; secretary, Bro. P. Mahoney; guardian, Bro. C. Watt; warden, Bro. H.

Travis; sick visitors, Bros M. Hyland and S. Venning; assistant secretary, Bro. M. Schaab; auditors, Bros. J. G. Venning and M. Hyland. The newly-elected officers were duly installed by Bro. M. Sullivan, P.P., who also presented the retiring president, Bro. T. Niall, with a past-president's collar as a mark of the branch's appreciation of his services as president. Several others endorsed Bro. Sullivan's remarks as to the ability and zeal of Bro. Niall while president, his administration being one of the most successful terms in the history of the branch during recent years. Bro. Niall having replied and thanked the brothers for their gift, the meeting was closed in the usual manner.

Temuka

(From our own correspondent.)

July 14.

The Temuka Catholic Club held their annual social on Tuesday evening, when they received a continuance of that support which in the past has been bestowed upon club functions. The club members are now engaged in a billiard tournament for a gold medal, presented by Mr. J. Foley. It is pleasing to note that many young players have entered for the competition. Tournaments of this description not only assist the club's finances, but, better still, serve to popularise the game amongst the new members.

Hokitika

(From our own correspondent.)

July 8.

At St. Mary's Club last night the second event in the competition for the Lawrence gold medal was held. Impromptu speaking occupied the evening, the subject given by Mr. D. J. Evans, who acted as judge, being 'Is patriotism declining?' There were five competitors, and the judge made the following awards:—S. Wormington, 87 points; J. P. Downey, 82; N. Warren and A. McCarthy (tied), 80; and J. Hanrahan, 77. At the conclusion, the judge briefly reviewed the speeches, pointing out the broad view which might be taken of the subject. He also intimated that when the Lawrence medal competitions were completed and the winner of each club had been named, he would be pleased to offer a silver cup for a public competition in impromptu speaking between the three winners. On the motion of Mr. F. P. Sellers, seconded by Mr. Warren, a vote of thanks was accorded Mr. Evans for his services as judge.

DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

July 14.

Rev. Father O'Doherty returned by the Main Trunk express from the south yesterday morning, and celebrated the 9 o'clock Mass at the Cathedral.

His Lordship the Bishop, who left for the Goldfields district on Monday last to continue his lecturing tour in connection with the Bible-in-Schools movement, returned to the city on Saturday evening.

Rev. Father Carran, who has been in indifferent health for some time past, left for Australia last week. During his absence Rev. Father Finn is attending to the parochial work at Ormond, and Rev. Father Golden takes Father Finn's place at Ponsonby.

Right Rev. Mgr. Brodie addressed the confraternity at St. Patrick's on Tuesday last, and dwelt on the lessons Catholic men might learn from the life of Daniel O'Connell. The lecture was eminently practical, and was greatly appreciated by the men.

Miss Myrtle Pritchard, who has been an enthusiastic member of St. Patrick's Cathedral Choir for some years, left last night for Wellington. After the 11 o'clock Mass yesterday, Rev. Father Ormond, on behalf of the choir, presented her with a solid silver mirror, and expressed his appreciation of the great assistance given by her to the choir.

To-morrow afternoon the children from the Star of the Sea Orphanage, which was recently destroyed by fire, will be transferred to 'The Pah,' the property

lately acquired by the Sisters of Mercy. The children will leave Takapuna by the 2 o'clock train, and will be met on this side of the water by several members of the Automobile Association, who have kindly volunteered to drive the children to their new home. 'The Pah' has been thoroughly renovated at a cost of £1000.

Rev. Father Wright's address to the Holy Family Confraternity on the 'Reformation' period, particularly with regard to Mary's reign, and the unfortunate alliance with Phillip, and its disastrous consequences to the old Faith and England particularly, was most interesting. The review was eminently impartial from a historical standpoint, and the continuance of the subject is eagerly awaited by the members of the confraternity.

Taumarunui

(From our own correspondent.)

On Thursday evening at the Theatre Royal, a complimentary farewell social was tendered to Miss McGuirk by the residents of Taumarunui, and was largely attended. Miss McGuirk has been here over three years, and during the whole of that time has rendered valuable service in all social and charitable functions. To the Catholic church choir especially she has rendered devoted assistance. The esteem in which she is held by all classes was strikingly shown by the large gathering present at the valedictory social, and the love, with which she has inspired those who know her best, by the very beautiful presentation made to her from the Catholic choir and congregation. During the evening songs were contributed by Miss McGuirk, Miss Hannan, Mr. Parr, and Mr. Wilkinson. After the supper interval, Rev. Father Williams, in a very appreciative little speech, presented to the guest of the evening a very handsome solid silver toilet set. Father Williams said that Miss McGuirk had always used the gift that God had given her—the gift of a beautiful voice—with the utmost willingness and kindness in every good cause. He also referred to her exceptional knowledge of the theory of ecclesiastical music, and to the help it had been to the choir. It was the wish of all that her departure from Taumarunui would not be for ever, but that she would be soon back among them again.

Mr. J. E. Slattery, in replying on behalf of the recipient, thanked the donors very cordially for their splendid gift, which would always be dearly prized. Miss McGuirk felt, he said, that anything she had done was a labor of love. She was only too glad to be of some service, and she was deeply grateful to her friends for the beautiful present they had made her.

The duties of secretaries were ably carried out by Messrs. Irvine and Wilkinson. A choice supper was provided by Miss McGuirk's lady friends, who were assisted in serving it by young ladies among the guests. Many visitors were present from Manunui, Kakahi, and other places, and altogether Miss McGuirk's farewell will be remembered as one of the pleasantest social functions ever held in Taumarunui.

Oamaru

(From our own correspondent.)

July 14.

At a recent meeting of the Oamaru Philosophical Society an interesting paper on Home Rule for Ireland was read by Mr. Eyre Evans, who showed a good grasp of his subject, and was accorded a hearty vote of thanks by the members of that body.

Rev. Father Creagh, C.S.S.R., who has been conducting a retreat for the Children of Mary sodality during the week, preached at Mass and the evening devotions yesterday and on last Sunday.

Oamaru is experiencing one of its mildest winters for many years, and the excellent climatic conditions prevailing call forth highly complimentary remarks from visitors from north and south, where cold and wet have been very prevalent.

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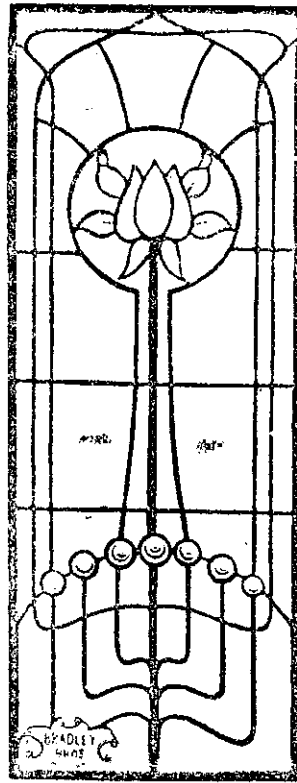
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CATHOLIC FEDERATION

WELLINGTON.

(From our own correspondent.)

The provisional Dominion Executive met last Tuesday, when a considerable amount of routine business was transacted. The first meeting of the permanent Dominion Executive was fixed for 2 p.m. on Sunday, July 27, at St. Patrick's Hall. Interesting reports were received from Victoria, New South Wales, and South Australia. Now that the organisation is complete, parish committees should endeavor to increase the membership. It should be the aim of every committee to enrol every Catholic man, woman, and child in the Federation. Organisation is the necessity of the age, and if Catholics desire that justice be meted out to them, they must organise. Secretaries are particularly requested to make themselves conversant with the constitution, aims, and objects of the Federation. The fact that the Government has announced that the referendum question will not be discussed this session should not deter us from using every endeavor to obtain the signatures of every adult Catholic in the Dominion to the petitions now in circulation. We must therefore not slacken our pace, but push on with renewed vigor, and be ready for any emergency that may arise.

DUNEDIN DIOCESAN COUNCIL.

The inaugural meeting of the Dunedin Diocesan Council of the Catholic Federation was held in the Bishop's Palace, Dunedin, on Monday evening when about twenty delegates, including proxies, were present. The following is a list of delegates and proxies:—Dunedin, Rev. Father Coffey and Mr. J. A. Scott, M.A.; South Dunedin, Rev. Father Delany and Mr. A. C. Shiel; Invercargill, Very Rev. Dean Burke, V.F., and Mr. F. G. O'Beirne; Gore, Mr. Poppelwell; Mosgiel, Mr. Quelch; Lawrence, Messrs. Kelleher and H. Hart; Palmerston South, Rev. Father Lynch and Mr. J. Crisp; Queenstown, Rev. Father O'Donnell; Port Chalmers, Mrs. Dr. O'Neill and Miss Callan (proxies); Oamaru, Messrs. E. W. Spain and T. J. Hussey (proxies); Wrey's Bush, Messrs. J. O'Neill and Gallien (proxies).

His Lordship the Bishop, in opening the business of the meeting, extended a very hearty welcome to the delegates, and expressed his pleasure at seeing such a representative attendance. He hoped the meeting would be very successful, and trusted they would labor zealously together in pushing on the work of the Federation.

On the motion of Mr. J. A. Scott, Rev. Father Coffey, Adm., was appointed chairman.

Rev. Father Coffey, Adm., explained why it was the inaugural meeting of the Diocesan Council had been called at so short a notice. The provisional Dominion Executive had summoned a meeting of delegates for the early part of this month, but on being informed that the Dunedin Council had not been inaugurated, they agreed to postpone the meeting to July 27, so as to allow the Dunedin Council to meet, and hence it was necessary not to lose any time in falling into line with the other dioceses which had already elected councils. The first business would be the election of officers, consisting of president, two vice-presidents, treasurer, secretary, and three representatives to the Dominion Executive.

The election was then proceeded with, and resulted as follows:—President, Rev. Father Coffey, Adm.; vice-presidents, Very Rev. Dean Burke, V.F., and Mr. D. Poppelwell; secretary, Miss Callan; treasurer, Mr. T. J. Hussey; delegates to the Dominion Executive—Rev. Father Coffey, Messrs. A. C. Shiel (South Dunedin), and D. Poppelwell.

The Rev. Father Coffey said that one of the first remits which the delegates to the Dominion Executive would want a direction from the council on was that dealing with immigration, which had been brought before the Wellington Executive by the St. Vincent de Paul Society. The Government had subsidised insti-

tutions belonging to certain denominations in Christchurch, Wellington, and Auckland for the reception of immigrants from the Home Country until such time as they could find employment. The Dominion Executive asked that the St. Vincent de Paul Society be granted the same privileges and assistance in dealing with Catholic immigrants as were given to other bodies.

Mr. Poppelwell said that Catholics should be placed on the same footing as other denominations in regard to the reception of immigrants. They were only claiming the same rights as other people.

Mr. Scott pointed out that the denominations who were subsidised had hostels where the immigrants could be accommodated, and this was alleged by the Government as the ground for giving them assistance.

Rev. Father Coffey said he had no doubt but arrangements could be made with the different convents to get a home for the girls until such time as they got a place.

The next question dealt with was the relation of the Federation to politics. It had been suggested that politicians or persons connected with politics should be debarred from membership or office in the Federation. Rev. Father Coffey, in bringing this question before the council, said that this proposal was considered by many committees to be too stringent. In England the members of the Federation took a very active part in political affairs. There was a general opinion in New Zealand that this proposal should not be adopted, as there was no reason if a man was a good Catholic that he should be debarred from taking an active interest in the Federation, although he was connected with politics.

Mr. Poppelwell said that while he hoped that there might be no occasion for the Federation to take part in political affairs, still he desired that it should have a free hand in dealing with the matter. The occasion might arise when, if the Federation was bound by that rule, its usefulness would be greatly impaired. He held that the Federation should be given a free hand in local and general politics.

This was supported by Mr. Quelch.

Mr. Scott said that there were two distinct points involved in the question under discussion: First, the relation of the Federation to politics in general; and secondly, the question of the admission or exclusion of politicians and political candidates. In regard to the first, the constitution already provided that where questions of religion or of Catholic principle were at stake the Federation was free to take such political action as might be deemed necessary. This provision had always been interpreted to include such questions as divorce, Bible-in-Schools, the education question, scholarships, suppression of impure literature, etc., and practically covered all that could reasonably be asked for. With regard to the second point he entirely agreed with Mr. Poppelwell and the other speakers, and moved: 'That this meeting has no sympathy with the proposal to exclude members of Parliament or of local bodies or parliamentary or municipal candidates from membership or office in the Federation.' The Federation would be quite able to protect itself against the ambitious individual who entered it merely to make use of it.

The motion was carried unanimously.

The next remit considered was the method of electing parish committees. Father Coffey said that many priests objected to have the responsibility of appointing a certain proportion of the members of the local committees placed upon them. He invited some of the clergy present to give their views.

Rev. Father Delany said that the present method of election placed the priest in a very awkward position. He preferred that the committee should be elected directly by the people.

Very Rev. Dean Burke pointed out that the rule was obviously framed with the object of keeping out undesirable persons. In Invercargill he selected the names of 18 of the most desirable persons, and asked the people to elect a committee of six from these. It was most necessary to keep out undesirable persons, as this was the rock on which the Federation might split.

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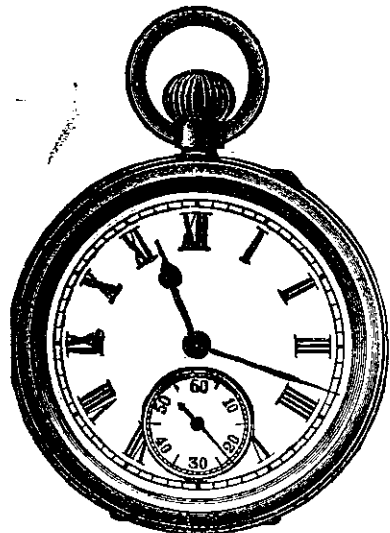
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After some further remarks, it was agreed to that it be an instruction to the delegates to support an alteration of the rule, in the direction of having the parish representatives elected by the congregation.

The remit with reference to the travelling expenses of delegates to the meeting of the Dominion Executive was left to that body to deal with it.

With regard to the establishment of tents for Catholics at military camps, Father Coffey said he had some little experience as he attended one of the camps. He detailed what had been done by other denominations. As far as Catholics were concerned they had no tent, and had to depend on others for the use of one in which to celebrate Mass on Sundays. If they had a marquee there would be a large attendance every evening of young men, who would be provided with games and writing materials. The young fellows he had met were delighted with the attention paid them by the priests. It would be very necessary to have a marquee for these young men, and he trusted that before the next encampment it would be provided.

Mr. T. J. Hussey, in explaining the position of chaplains at Territorial camps, pointed out that a Catholic chaplain would be entitled to the use of a marquee for religious services.

Eventually the matter was left over for consideration.

Rev. Father Coffey brought up the question of scholarships and Catholic secondary schools. He said that some Education Boards had given permission to have scholarships taken out at approved Catholic secondary schools, whilst others had declined to do so. It was suggested by the provisional Dominion Executive that the power of any Education Board to refuse permission to a pupil to take out a scholarship at an approved Catholic secondary school should be the subject of a test case in the law courts. When he (Father Coffey) interviewed the Minister of Education on the subject some time ago, the Minister admitted that the law was on the side of the Catholics.

Mr. Scott pointed out that it would be a waste of money to take a case to the court, as the law with regard to such scholarships was not mandatory; Education Boards, if favorably disposed, may 'approve' of Catholic secondary schools, but were not directed to do so. What the Federation should work for was an alteration of the law.

With regard to the dissemination of Catholic literature, Father Coffey said the priests were doing what they could to extend the circulation of the Catholic Truth Society publications. The Council would be pleased to hear that the circulation of the *Tablet* had increased by nearly 100 per cent. since the reduction in price.

Miss Callan said that her object in putting this item on the order paper was to induce the Executive to call attention to the absence of high-class Catholic magazines as the *Catholic World*, and books by such writers as Monsignor Bickerstaffe-Drew from the shelves of public libraries.

Mr. Poppelwell and others said that it would be well for Catholics to suggest from time to time to librarians and library committees the names of books which it would be desirable to procure. Eventually a committee, consisting of the Very Rev. Dean Burke, V.F., Rev. Father Liston (Rector of Holy Cross College), Mr. J. A. Scott, M.A., and Miss Callan, was appointed to draw up a suitable list of Catholic works for the approval of the Dominion Executive.

This being all the business, Rev. Father Coffey thanked the delegates for their kindness in many of them coming such long distances to attend the meeting, and also for the consideration which they had given to the business. He believed the Federation would be a great success, and that it would eventually prove of great benefit to the Catholic body.

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WEDDING BELLS

CALLAN—MOWAT.

A very quiet wedding was celebrated in the Church of the Sacred Heart, North-East Valley, Dunedin, on July 10. The contracting parties were Miss Margaret Mowat, only daughter of Mrs. Mowat, of Cumberland street, and Mr. Jack Callan, only son of the Hon. J. B. Callan, M.L.C. Those present were all near relatives of the bride and bridegroom. Miss Mary Callan, sister of the bridegroom, acted as bridesmaid, and Mr. A. P. Callan, of Queensland, the bridegroom's cousin, as best man. The bride was given away by her brother, Mr. Alexander Mowat, of Windsor. The ceremony, which was followed by a Nuptial Mass, was performed by the Rev. Father Coffey. The bride wore a white- serge costume and saxe-blue hat, with a mole feather, and carried a small bouquet of freccias and Christmas roses; while the bridesmaid wore a grey costume and hat, and carried a few sprays of japonica and maiden-hair fern, and a grey shoulder bag, the gift of the bridegroom. The bride's travelling dress was of dark grey whipcord, and she took with her the bridegroom's wedding gift, a 'Kodak' camera. Her present to the bridegroom was a gold-mounted fountain pen. The small wedding party adjourned after the ceremony to Mrs. Mowat's residence, Cumberland street, where the wedding breakfast was served, Mr. and Mrs. Callan leaving by the second express for the north.

The Home Rule Bill

THIRD READING CARRIED.

In the House of Commons last week Mr. Birrell moved the third reading of the Home Rule Bill, and Mr. Bonar Law moved its rejection. Mr. Bonar Law's amendment was rejected by 352 and 243, and the Bill was read a third time without further division.

The Bill has been read a first time in the House of Lords.

Invercargill

In connection with my note anent the social evening held by the Children of Mary last week, I omitted to mention the names of Misses Baird and Timpany, who, by their excellent playing in connection with the musical competitions and accompaniments, added considerably to the success of the entertainment.

The St. Vincent de Paul Society's representatives on the Invercargill parish committee of the Catholic Federation are Mrs Timpany and Miss A. Thompson.

A euchre party in aid of the church funds will be held in Victoria Hall towards the end of August. The object for which the social is being held should assure its success.

ST. MARY'S ORPHANAGE, AUCKLAND

We have received the following subscriptions for the building fund of St. Mary's Orphanage, Auckland:

Mr. E. McLoughlin, Hurimoana, Taranaki	£1	0	0
Mr. W. Riley (per Mr. E. McLoughlin, Hurimoana)	...	0	5
Mr. W. F. Bergan, Lake Coleridge	...	1	0
Mr. John Hennessy, Pleasant Point	...	0	5
Mr. P. McCarthey, Queenstown	...	1	0

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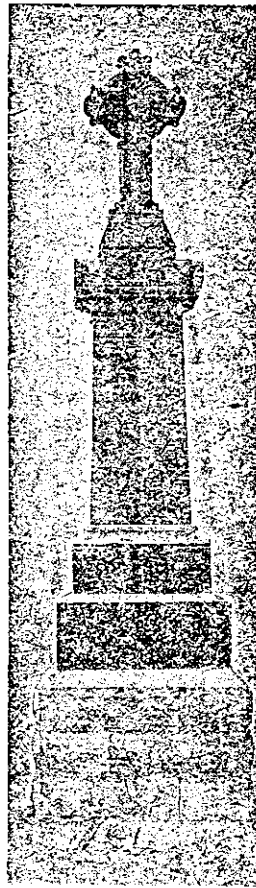
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DEATHS

BOURKE.—On June 13, 1913, at her parents' residence, Hamilton, Lucy Ellen, fourth dearly beloved daughter of John and Ellen Bourke.—R.I.P.

LE FEVRE.—On July 13, 1913, at Dunedin, Francis A. D. Le Fevre, second dearly beloved son of David and Helena Le Fevre (late of Hampden); aged 20 years.—R.I.P.

Immaculate Heart of Mary,
Your prayers for him extol;
Oh, Sacred Heart of Jesus,
Have mercy on his soul.

McGETTIGAN.—On July 5, 1913, at Bald Hill Flat, Patrick McGettigan, native of Letterkenny, Donegal, Ireland; aged 82 years.—R.I.P.

SKIFFINGTON.—On July 6, 1913, at Ashburton, Henry, beloved brother of Frank Skiffington, South Invercargill; aged 56 years.—R.I.P.

TUOHY.—On July 2, 1913, at Patutahi, Poverty Bay, Alice, sixth daughter of Andrew and Hannah Tuohy; aged 17 years.—R.I.P.

IN MEMORIAM

SUTTON.—Of your charity pray for the repose of the soul of Mary Sutton, who died July 12, 1910, on whose soul Sweet Jesus have mercy.

BOWDEN.—In loving memory of Cecil Maurice, the dearly beloved and youngest son of W. J. and M. E. Bowden, who died at Christchurch, July 15, 1912; aged 8 years and 10 months.

Passed away, his rosary holding
In his cold and lifeless hand,
With the crucifix his passport,
To yon bright and happy land.

He has crossed death's gloomy valley,
Laid life's griefs and sorrow down,
That he, with his loving Saviour,
May bear no cross but wear a crown.

—Inserted by his sorrowing parents, brothers, and sisters.

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THURSDAY, JULY 17, 1913.

VACCINATION AND SMALL POX



THE disease which has recently developed among the northern Maoris has now been definitely and finally diagnosed as a mild form of small pox, and as being identical with the epidemic which is spreading to a somewhat serious extent in New South Wales. According to the Parliamentary correspondents the announcement has, for the time being, 'obscured politics'—to quote the 'journalese' expression—even in the lobbies of the House; and quite a number of our legislators, doubtless recognising how valuable their lives are to the country, have promptly proceeded to bare their arms for the protective lymph. In New South Wales, the vaccinations since the commencement of the outbreak have already totalled 100,000; and according to the Sydney cables the people are being treated 'en masse.' From the same source we learn that 'an anti-vaccinator has challenged the whole of the members of the Chamber of Manufacturers publicly to debate the question that vaccination is both useless and dangerous, and does not

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benefit anyone except the doctors and undertakers.' This interesting individual must be something of a survival; and is evidently very imperfectly acquainted with the facts and history of the subject. For in the whole realm of medical science if there is one assertion safer than another it is the statement that the spread of vaccination and the decline of small pox have gone hand-in-hand; and that, as the Sydney authorities have declared, 'vaccination is the only sure method of checking the epidemic and the only sure road to safety is its universal application.'

*

Before proceeding to quote some of the facts which go to prove the undoubted protection afforded by vaccination it may be of interest to give some idea of the ravages of the hideous disease against which it is directed before that great discovery. Before the days of Jenner small pox raged to an extent that was simply appalling; and was at one time so common in England that Canning could say, in a famous *bon mot* of his, 'everybody must have it once.' It was estimated that half a million of deaths annually were due to small pox in Europe alone, and in London one fourteenth of the entire deaths were attributable to this cause. Mr. Simon, in a paper appended to the report of the Select Committee on Vaccination (1871), points out that a fourteenth of the total deaths meant much more, when the total, 'as compared with the population, represented perhaps double our present death-rate.' It was a pestilence doubly horrible because the seeds of it seemed capable of flourishing in any soil. It smote the wealthy living in palaces equally with the poor in their hovels, and proved as destructive to Indian tribes encamped upon the open prairie as to populations crowded in close cities. Mr. Simon, in the report above alluded to, says:—'For a popular notion of the disease it may be enough to cite what it did in royal families. In the circle of William the Third, for instance, his father and mother died of it, and, not least, his wife; and his uncle, the Duke of Gloucester; and his cousins, the eldest son and youngest daughter of James the Second; and he himself (like his friend Bentinck) had suffered from it most severely, barely surviving with a constitution damaged for life.' Or again in the Court of Austria, 'Joseph the First,' says Vehse, 'was carried off, when not more than thirty-three years of age, by small pox, to which, in the course of the eighteenth century, besides him, two empresses, six archdukes and archduchesses, an elector of Saxony, and the last elector of Bavaria, fell victims. To this list might have been added, no doubt, many other names; among them, for instance, a Dauphin (1711) and a King (1774) of France, a Queen (1741) of Sweden, and an Emperor (1727) of Russia.' It would be thought an awful epidemic nowadays that should strike like that in high places.

*

'Among the dairy-folks of Gloucestershire there was a curious tradition that a certain pustular eruption observed on the teats of cows, and supposed to be engendered in them by contagion from the "grease" of horses, might extend its infection to the human subject; and that persons who had suffered from this cow pox, as it was called, were by it rendered insusceptible to small pox.' This was the tradition which Edward Jenner had heard, and which he set himself to investigate, and which culminated in the great discovery of vaccination. The discovery was first made publicly known in 1798, and was first practised in London in 1799. As to the protective power of this treatment there is now hardly room for two opinions. 'There is one fact concerning vaccination,' says a physician in one of the great London hospitals, 'which, when taken alone, would almost be sufficient to prove the great boon it has been, and the real and undoubted protection that it is. It is this, that at the small pox hospital it is always the custom to vaccinate the nurses, whether they have been previously vaccinated or not, before they enter upon their duties; and it has resulted from this that no nurse employed in the small pox hospital has ever contracted small pox.' Before this remedy of Jenner's was made compulsory in England two per-

sons attacked by small pox in that country were confined by it for every one that succumbed in those Continental countries where it was obligatory by law. The compulsory Act of 1871 greatly reduced the death-rate from small pox. During the London epidemics of 1876-78 and 1881-82, according to Dr. Gayton, 'whereas there was no death amongst those of under five years who had "good" vaccination, the percentage was 56.5 among the unvaccinated; from five to ten years old the corresponding figures were .9 and 35.2 per cent., from thirty to forty 9.5 and 40.7 per cent., and over forty 12.5 and 43 per cent. In 1897 the British Royal Commission appointed eight years previously reported, in substance, that 'vaccination has a protective effect, greatest for nine or ten years, and then rapidly diminishing, but never vanishing entirely, and that re-vaccination restores the protective power.' The Annual Report of the Metropolitan Asylums' Board for 1902 gives an analysis of the cases treated during the London epidemic of that year, and supplies abundant evidence for the utility of vaccination.

*

A curious feature of the 1902 epidemic above referred to was the harvest gained by the insurance offices in connection with it. London's population flocked to insurance offices in order to get insured against the epidemic. In the history of Lloyd's no such plethora of insurance was ever recorded as arose on account of the scare. All classes took advantage of the underwriters' charges of 2s 6d per £100 for vaccinated risks, and 3s 4d per £100 for unvaccinated risks, though for the East End districts the premium was as high as 21s. Some financial men were insured for as much as £7000 against the risk of catching small pox, but the average policy was about £500. Firms usually making out two hundred policies daily were averaging six hundred, and the insurance brokers and clerks were working long after hours. Those who took out insurance policies were said to be curiously indifferent about re-vaccination—a negative but very significant tribute to the recognised efficacy of the treatment.

AN OFFENSIVE STORY

A week or two ago we felt it our duty to indulge in some plain speaking regarding the action of a well-known Christchurch weekly paper—the *Canterbury Times*—in respect to the appearance in its columns of a particularly outrageous story bearing the grandiloquent title, 'The Awakening of Alphonse Legrand.' The central character of the story was a drunken priest, who dishonored 'a half-witted village girl'; made her 'pay and pay and pay for absolution'; stabbed her to death in the confessional when she could pay no longer; and finally, when the 'truth' came out, committed suicide by putting a dose of poison in his wine. Our comments were brought under the notice of the *Lyttelton Times* management—at whose office and under whose control the *Canterbury Times* is published—by our Christchurch correspondent, through whom they have forwarded a frank and full apology. Our contemporary admits that 'the very dignified castigation' administered by the *Tablet* was entirely deserved; that there could be no excuse for the publication of this wretched story; and that the only explanation that could be offered was that the story, which was purchased along with others from a London agency, slipped in through sheer inadvertence. We are assured that for the future there will be a more direct personal supervision over the 'fiction' columns, and that the *Canterbury Times* will 'take no further stories from the author of this abomination under any circumstances.' That is as honorable and creditable to the *Canterbury Times* as it will be satisfactory and gratifying not only to the Catholic readers of that paper, but also to the Catholic body generally. We felt sure that an office with the high standing of the *Lyttelton Times* could not be guilty of wanton and deliberate offence to Catholic faith and feeling; and we are sincerely pleased to find that our confidence was not misplaced.

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 and Room Mouldings, Sheet and Colored Glass, Etc. TELEPHONE 1320.

OBITUARY

MISS ALICE TUOHY, PATUTAHU.

On July 2, at Patutahi, Poverty Bay, Miss Alice Tuohy passed away at the early age of seventeen. For ten months deceased had been ill, and endured her suffering with Christian fortitude and cheerfulness. During her illness the deceased was regularly attended by the Rev. Father Carran, of Ormond, and her death, though deeply regretted, was not unexpected by her friends. Whilst ill she had expressed a wish to die on a feast day, and it was granted, for she passed away on the Feast of the Visitation.—R.I.P.

MR PATRICK McGETTIGAN, BALD HILL FLAT.

We regret to record the death of Mr. Patrick McGettigan, who passed away at his residence, Bald Hill Flat, on July 5, at the age of 82. The deceased, who was a native of Letterkenny, Donegal, came out to Australia in 1854. He was in Ballarat at the time of the Eureka Stockade trouble, and, after being engaged in gold-digging and store-keeping for some time, he came over to New Zealand in 1862, and proceeded to Dunstan to try his fortune on the gold-fields. He took part in the recent jubilee celebrations at Dunstan. The deceased, who was highly esteemed by all who knew him, was a practical Catholic, and he passed away fortified by the rites of the Church. He was attended in his illness by the Very Rev. Father Hunt, who read the first part of the burial service at the church, and also officiated at the graveside. The deceased leaves seven young children to mourn their loss, his wife having predeceased him about two years ago. The large number who followed the remains to the cemetery gave testimony to the high esteem in which the deceased was held.—R.I.P.

MR. W. A. INKSON, CHRISTCHURCH.

Sincere regret was felt here (writes our Christchurch correspondent) when the news of the death of Mr. W. A. Inkson at Toowoomba, Queensland, was received by cable. The deceased, who was a well-known and highly-respected Catholic resident of Christchurch, passed away at the age of 53 years. The late Mr. Inkson had been for many years connected with the business of A. J. White, Ltd., and in May, 1897, married the second daughter of the late Mr. A. J. White. He leaves a widow and six children—three boys and three girls—to mourn their loss. The deceased had been ailing for some years, and retired from business about four years ago. During his connection with the firm of A. J. White, he was president of the Warehouse Cricket Club and Rifle Club, and was keenly interested in bowling, being secretary of the Christchurch Bowling Club. In this he was an efficient player, and were it not for impaired health would probably have won the cup. A few weeks ago he went with Dr. Thacker and the League football team on their tour of Australia. Being seized with a sudden illness he was taken to Dr. Connolly's private hospital, where he passed away, the cause of death being peritonitis. He was attended by the Rev. Father Murphy, who administered the last rites of the Church. The remains were interred at Toowoomba. For years, the late Mr. Inkson was a valued member of the Cathedral choir.—R.I.P.

Methven

(From an occasional correspondent.)

On Sunday, June 15, the devotion of the Forty Hours' Adoration was commenced in Our Lady and St. John's Church, Methven, by Rev. Father Cooney, Lyttelton. The weather was perfect, and the attendance at all the services left nothing to be desired. On Monday morning Mass was celebrated at 7.30 o'clock by Rev. Father Cooney, at 8.30 by Rev. Father O'Connor (Lincoln), and at 9.30 a Missa Cantata for peace by Rev. Dr. Kennedy. Very many received Holy Communion. On Tuesday, Rev. Father Fanning,

of Darfield, celebrated Mass at 6.30 o'clock, Rev. Father Cooney at 7.30, and Rev. Dr. Kennedy at 8.30. At the last Mass there was a general Communion of all the children of the parish, many of them being happy First Communicants. At the Mass of Deposition, celebrated by Very Rev. Dean Hyland, large numbers were present. On Sunday evening Father Cooney preached to a crowded congregation, and on Monday evening, when Very Rev. Dean Hyland preached, the attendance was equally good. The altar was tastefully decorated by the Sisters of Mercy.

Wairoa

(From an occasional correspondent.)

The half-yearly meeting of St. Peter's branch of the H.A.C.B. Society was held in St. Peter's Schoolroom, Wairoa, on Tuesday, July 1, Bro. Broad (president) being in the chair. The election of officers resulted as follows:—President, Bro. H. Harker; vice-president, Bro. D. Murphy; secretary, Bro. J. Dinnan; assistant secretary, Bro. J. Gilligen; treasurer, Bro. H. Harrison; warden, Bro. H. Stairmand; guardian, Bro. N. Dinnan; chaplain, Bro. Rev. Father Le Pretre, S.M.; sick visitors—Bros D. Foley, J. Gilligen, T. B. Lyons, and Rev. Father Le Pretre, S.M.; trustees—Bros R. J. Pothan, Rev. Father Le Pretre, S.M., and T. B. Lyons; auditors, Bros. A. Curtayne and G. A. Broad. The past president (Bro. G. A. Grant) assisted by Bro. J. Fitzgerald, performed the installation ceremony, and in a few words thanked the members for the way in which they had worked with him. He impressed on the new officers the necessity of arranging a systematic canvass of the district for new members. The prize offered by the past president to the brother who introduced the most new members during his term was won by Bro. D. Murphy, with Bro. J. Dinnan a very close second.

Lower Hutt

(From an occasional correspondent.)

The good Sisters and children of the schools would not allow the anniversary of the Very Rev. Dean Lane's ordination to pass without paying him compliments, and showing their appreciation of his worth. Varied and artistic programmes from the high school and parochial convent school, were submitted during the day. They were full of artistic beauty, and consisted of recitations, songs, and violin, piano, and mandoline items. The combined effect was excellent and reflected the greatest credit on the Sisters' hard work and zeal. The Dean complimented the Sisters and the children on the excellence of the programmes submitted, and also congratulated the children on their great success in the examinations, and on the moral tone of the school throughout the year. He also thanked the children for their valuable presents—a number of precious vases for the church and also an expensive armchair, which he would cherish in memory of their goodness and kindness.

The Sisters, to the number of eighteen, went into retreat. They were fortunate in having the Very Rev. Father Roche, Superior of the renowned Order of Redemptorists in Wellington, to conduct it. Father Roche, who is quite a young man, possesses many fine characteristics of heart and head, otherwise he would not occupy the distinguished position which he now holds in his famous Order. He is a splendid missionary, and withal most amiable, gentle, and naturally genial, so that he finds his way without difficulty into the hearts of the people. The Sisters were delighted with his lectures and conferences. He hails from the South of Ireland, and is a credit to the Old Land.

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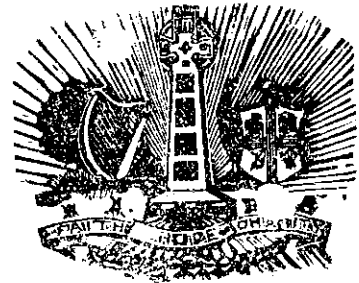
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Irish News

GENERAL.

Lieut. Desmond L. Arthur, of the Army Flying Corps, was killed at Montrose on May 22, falling 2000 feet. He was a County Limerick man.

Steps are being taken in Banagher for arranging a presentation to the Sisters of La Sainte Union des Sacres Coeurs on the occasion of the golden jubilee of the foundation of their Order in the town.

A serious outbreak of fire was discovered at Roscrea Catholic Church early on the morning of May 22. The fire caused damage to the roof of the sacred building, the stained glass windows, the roof of the sacristy, and screens. The building will have to be re-decorated. The damage was estimated at £2000.

Madame de Navarro, better known by her maiden name, Mary Anderson, the famous actress, opened on May 24 a great bazaar in Dublin which has been organised to provide funds for the extension of the buildings of the Passionist Fathers at Mount Argus. Among those taking part in the opening ceremony were Lord and Lady Fingall, the Irish Attorney-General, and Sir Henry Bellingham, father of the Marchioness of Bute.

CHARITABLE BEQUESTS.

The late Mr. L. Gorman, of Rathgar, left the following bequests:—£100 to Very Rev. Canon Anderson, P.P., Terenure, for the debt of the parochial church; £200 to the Hospital for Incurables, Donnybrook; £300 for a high altar in St. Joseph's Church, Terenure; £20 each to St. Laurence's Catholic Home for Nurses; St. Joseph's Asylum, Portland row; St. Joseph's Refuge for Homeless Women and Children, Brickfield lane; the Drummond Institution for Soldiers' Orphan Daughters; the Society of St. Vincent de Paul; and High Park Asylum, Drumcondra; £100 for the erection of a high altar in St. Patrick's Church, Kilkenny; £100 for the poor of Kilkenny; and £100 for Masses.

DEATH OF THE O'CLERY.

In the person of The O'Clery, who died at Twyford Abbey, near Ealing, on May 23, has passed away a gentleman who, years ago, took a deep interest in Catholic affairs. A native of the County of Limerick, where he was born in 1849, he belonged to a sept long settled in Donegal. Students of Irish literary history will remember the three chroniclers of that name, the youngest of whom, Michael, was the author of the famous *Annals of the Four Masters*. Keyes O'Clery was the son of John Walsh O'Clery (The O'Clery), and was educated at Trinity College, Dublin. For his services as a Pontifical Zouave in the troublous times of 1867 and 1870 he received the Papal Orders of St. Gregory (Military Cross) and of Pius IX. In 1903 he was created a Count by Pope Leo XIII., and he was also Private Chamberlain at the Vatican Court and a Knight Grand Cross of the Spanish Order of Isabella the Catholic. He was the author of *A History of the Italian Revolution* and *The Making of Italy*. The latter work, which has been translated into Italian, is a graphic account of events described from personal knowledge, and is particularly interesting on account of the use made in it of contemporary Italian documents. The O'Clery was called to the Bar by the Middle Temple in 1874, and contested Wexford County the same year as a Conservative Home Ruler. After a hard fight he won the seat, but he was defeated in 1880. The O'Clery was a lieutenant for the City of London. He lived in Henry Grattan's rooms in the Temple till he removed to Twyford Abbey, and he was a familiar figure at the Devonshire Club. He frequently went to Italy, and he had also visited South Africa, where he met the lady who became his wife.

A TRIBUTE TO THE CHRISTIAN BROTHERS.

Mr. Joseph Devlin, M.P., who was accompanied by some friends, paid a visit to Mount Sion Schools, Waterford, on May 22. The visitors were received by Brother Mullan, who extended to them a hearty welcome, and addressing the boys, said there was no abler champion of his country's rights than the member for West Belfast. Mr. Devlin, who received a great ovation, paid a high and, needless to add, well-merited tribute to the Christian Brothers to whose teaching he attributed whatever success he had in life. He had travelled in nearly every part of the English-speaking world, inspiring as far as he was capable of doing so the exiled children of the Gael with love for their motherland, and with deeper and warmer intensity if that were possible. His experiences were of a varied character, but there was not any experience he enjoyed more than a visit to the schools or colleges of the Christian Brothers. It was only natural that the Irish Christian Brothers should be great Irish teachers in their own country. They lived in Ireland—that Ireland gifted by God with every bountiful advantage—that land with its rich and fertile plains, its splendid mountains, its beautiful rivers, and historical traditions and long record of trial and vicissitude—this land of their fathers. But greatly as he admired the work of the Christian Brothers in Ireland, the task they had performed was more marvellous abroad. If they went out into the great lands of Australia and New Zealand, 12,000 miles away from Ireland, there they would see the Christian Brothers not only great and successful teachers, but teaching the boys of the third and fourth generations of Irishmen—teaching the same devotion to Fatherland, the same devotion to religion and the same fidelity to Christian principles—the same kindly feeling of democratic responsibility which had made the Catholic Church the great, powerful and most indestructible Church to which they all belonged. And so the Christian Brothers were not only a great asset to Ireland, but they were a potent influence in every land where the Catholic Church was planted. He wanted them to remember they were brothers of the little boys away amid the snows of Canada, and the children of the fathers and mothers away in the bush in Australia, because they were bound together by a common bond supplied by the Christian Brothers. If they always remembered that they would never be false either to God or their country.

THE METHODS OF PROSELYTISERS.

Preaching in the Church of the Jesuit Fathers, Upper Gardiner street, on Sunday, May 25, in aid of St. Francis Xavier's Schools, Rev. John Gwynn, S.J., delivered a powerful indictment of the methods of those who devote their time to trafficking in the souls of poor Catholic children. Recent events which have come to light show that proselytism is being carried on with renewed energy in many parts of the country, but particularly in Dublin, where the poverty-stricken slums afford a field for operations. The eloquent preacher said that not only all Catholic Dublin, but all Catholic Ireland was ringing with indignation at the discovery of a disgraceful conspiracy against the Catholic community of the metropolis. He did not intend to suggest that they were fighting for their lives, or to speak of the danger as likely to ruin their faith. But down in the slums, in garrets and tenement houses of Dublin, there was to be found, slinking about on dark evenings, the proselytiser, with his plausible pretexts of philanthropy, bent on luring from the Catholic faith poor innocent children whose fathers and mothers were drawn away by the fangs of those ravenous wolves. Father Gwynn said he did not blame the rank and file of the Protestants, who ran those institutions called Birds' Nests and so on, for he well knew their abysmal ignorance. But he did blame the men of standing and social position, particularly the clergymen and dignitaries of the Protestant Church, because they lent their name and influence and support to what he could only describe as the devil's own work. To them he appealed to learn the fundamental princi-

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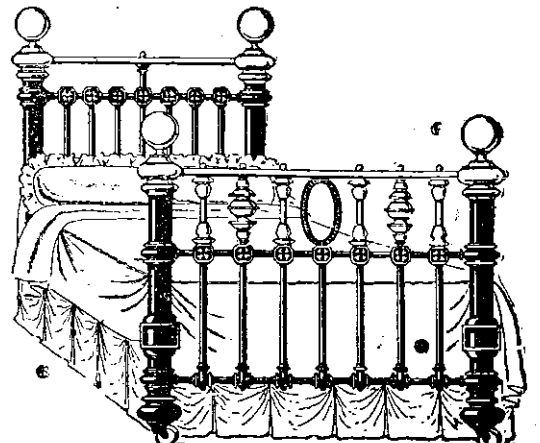
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THE NATIVE POETRY OF IRELAND.

On the afternoon of May 20, at the residence of Mrs. Munster, Onslow Gardens, London, a lecture was given by the distinguished writer and scholar, Miss Eleanor Hull, on the native poetry of Ireland. Miss Hickey, who took the chair, expressed her pleasure in introducing her old friend, who appeared in Irish costume. Miss Hull remarked that the study of any kind of literature was bound to enrich one's knowledge, ideas, and modes of expression; it was especially so with the study of Irish literature, which was worthy of a place among the highest creative art in any country of the world, not excepting Greece. Irish MSS. were scattered over the universities of Europe as early as the eighth century; and long before England had any native literature at all Ireland had produced lyrical poetry of the highest beauty. The lecturer then read a few samples of Irish lyrics, very ably translated by herself, their distinguishing note being deep sincerity and simplicity, as also a joyous love of nature. After the conversion of Ireland to Christianity these lyrics took on a sweeter and more subdued tone. The native poetry of Ireland is more in affinity with the spirit of the East than with that of the West. There is, however, she said, a strong resemblance between Irish compositions and the Icelandic sagas, probably due to the mixture of races.

THE CROSS OF CONG.

As a souvenir of the silver jubilee of his ordination to the priesthood, the Irish and Catholic Societies of Oakland, Cal., presented to the Rev. Dr. P. C. Yorke, on May 15, a beautiful gold monstrance in the form of a replica of the famous Cross of Cong. The Cross of Cong, which is one of the most elaborate examples of the exquisite art of the ancient Irish goldsmiths (says *America*), was a processional cross made for Muiredach O'Duffy, who died in the year 1150, to enshrine a portion of the true Cross by order of King Turlough O'Connor, as we learn from an entry in the *Annals of Inisfallen*, A.D. 1123, the year in which the first General Council of Lateran was held, during the pontificate of Pope Calixtus. The annalist states: 'A portion of the true Cross came into Ireland, and was enshrined at Roscommon by Turlough O'Connor.' This relic was carried from Tuam to Cong, either by Bishop O'Duffy, who died in the Augustinian Abbey there in 1150, or by King Roderick O'Connor, the last monarch of Ireland, who himself founded and endowed the Abbey of Cong. It was concealed at the time of the Reformation, and found early in the last century in an oaken chest in a cottage in the village. It was purchased by Professor MacCullagh, who presented it to the Museum of the Royal Irish Academy, in 1839.

THE UNIONIST CAMPAIGN.

There can be no doubt that the Unionists are going in for a big campaign in the country during the coming three months (says the *Irish Press Agency*). Everywhere there are indications of preparation for what they probably regard as the forlorn hope of making an impression on the English mind against the Home Rule Bill. The campaign will have to be financed by British Tories, because 'Ulster' absolutely refuses to 'stump up.' 'Ulster' will not even subscribe, not to speak of fighting. And the Unionists of the South and West are not any better apparently. Mr. Shieldham Shaw, speaking recently at a Unionist meeting at Bray, Co. Dublin, said that 'more money was required to send to England to carry on that campaign. About £40,000 to £50,000 was necessary, and if the Unionists of Ireland supplied that money, the campaign would be carried through, and the Government forced to appeal to the country.' There has been no response, so far, in the Dublin Tory Press, to this appeal. Meantime, the Home Rule Fund is mounting up steadily, and everywhere throughout Ireland support for the Irish Party is being organised in a manner which leaves no room for doubt that the people are more than ever alive to the realities of the situation.

People We Hear About

On Wednesday, June 18, his Grace Archbishop Dunne reached the twenty-sixth anniversary of his elevation to the Archiepiscopate of Brisbane. His Grace is now in his eighty-third year, and was born in Clonmel in 1830. He came to Queensland in 1863, and was for many years parish priest in Toowoomba, and it was due to his advice that many Catholics settled on the Darling Downs, and became successful farmers and pastoralists. To the present day his Grace can remember with astonishing accuracy the members of his flock and their families, and is always pleased to see them, to revive memories of the early days.

It is not long since a visitor to the House of Lords, brought there by Mr. Hazleton, M.P., was ordered out by scandalised Black Rod because he wore a kilt. What will Black Rod say when the new Lord Ashbourne presents himself? The Hon. William Gibson, as he was until the death of his father, habitually wears a saffron kilt, a green cloak, and no hat, as the outward and visible sign of his deep interest in the Gaelic movement. Like Mr. Shane Leslie, he has left a Protestant and Unionist environment to become a Catholic and a Nationalist—though his Nationalism is concerned rather with language and literature than with politics.

The following appreciation of the new Minister for External Affairs in the Commonwealth Government is from the *Argus*:—Many distinctions may be claimed by Mr. P. McM. Glynn, the new Minister for External Affairs. His friends claim that he is the most modest man who has so far appeared in Federal politics. It may also be claimed for him that he was the only truly literary style of speaker in the last Parliament; and, further, that he was the only man who had not an enemy in the House. Like Mr. Irvine, Mr. Glynn is a Dublin Trinity College man. He took a leading part in the Federal movement, sat in the National Convention, and has represented South Australia in the House of Representatives since the inauguration of the Commonwealth. He is exceptionally well read, knowing his Shakespeare and his Milton almost by heart, and having an intimate and wide knowledge of English literature generally. His speeches abound in apt quotations, and make better reading than those of any other man now in the Federal Parliament. His strong Celtic accent and his rapid delivery, however, make his speeches exceedingly hard for a strange ear to follow. He is an authority upon constitutional law, and a well-known lawyer of Adelaide. Mr. Glynn was born in Ireland in 1855. He was Attorney-General in the last Deakin Ministry.

One of the most interesting engagements of the season, from the ancient descent of both the families represented, is that between Sir Joseph Doughty Tichborne, the head of a famous English Catholic family, and Miss Denise Fulke Greville (says the *Glasgow Observer*). It is a remarkable circumstance that the Tichbornes should have maintained their place in Hampshire through so many generations in view of the vicissitudes through which the family has passed. Benjamin Tichborne, M.P. for Petersfield and for Hants, was knighted by Queen Elizabeth and created Baronet by James I., who also knighted all his four sons. But the second baronet took the unlucky side in the Civil War, held Winchester Castle for the King, and had his estates sequestrated. To his successor fortune was again unkind, for he was suspected of complicity in the Oates Plot and thrown into prison. In the nineteenth century came the notorious case. A curious circumstance about Sir Joseph Tichborne, who was born in 1890, is that he has not a single kinsman bearing his ancient name. The seventh baronet, who died in 1821, had seven sons, but only one of them left male issue, the fourth son, who succeeded eventually as tenth baronet. He was the father of the Roger Tichborne whose loss at sea caused the celebrated Tichborne Trials, and of the eleventh baronet. The latter died three months before the birth of his son, who, in his turn, left an only child, the present baronet.

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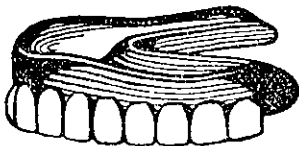
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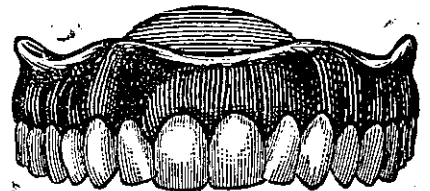
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ESTABLISHED 1861.

Ormond

It was with feelings of the keenest regret (says the *Poverty Bay Herald*) that the people of Ormond, and the extensive district which the parish includes, learned that the Rev. Father Carran, acting under medical advice, was compelled to relinquish the charge of the parish which he has so ably administered during the past 16 months and depart for Australia. With a view of wishing him good-bye and God speed, some twelve gentlemen, representing the various portions of his extensive parish, assembled at the presbytery on the evening of July 1.

Mr. Thos. Quirk presided, and in an interesting speech referred in glowing terms to the good work which Father Carran had accomplished during the short period of his administration. The speaker made especial reference to the fact that over £650 of the debt on the parish had been paid off during the 16 months in which Father Carran had worked amongst them, and paid a warm tribute to his energies in travelling over every portion of his large and scattered district and ministering to the wants of his people in all weathers and other adverse circumstances, at the risk and detriment

of his own health. The chairman then handed Father Carran a substantial cheque, which he asked him to accept as a small token of their esteem and respect, and assured him they all hoped to see him speedily restored to health and back amongst them once more to carry on the good work he had done in the past. Messrs. C. Neenan, Dinan, Malone, Brosnahan, Kennedy, and G. Donovan also joined in adding their tribute to the many inestimable qualities of their departing pastor.

The Rev. Father Carran, in reply, thanked them for their gift and their many kindly expressions. He assured them that it had always been a pleasure to work amongst them, and much of the success he had achieved was due to their hearty co-operation. He hoped he would be spared to return and again take up the work of the parish, and during his visit to Australia would endeavor to obtain a promise of the services of sufficient Sisters to enable them to establish a convent school in their district at an early date. The contribution of a few musical items brought a very enjoyable evening to a close.

The Rev. Father Finn, of Auckland, will carry on the work of the parish during Father Carran's absence.

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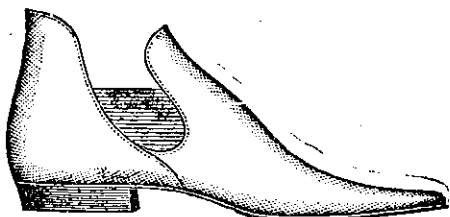
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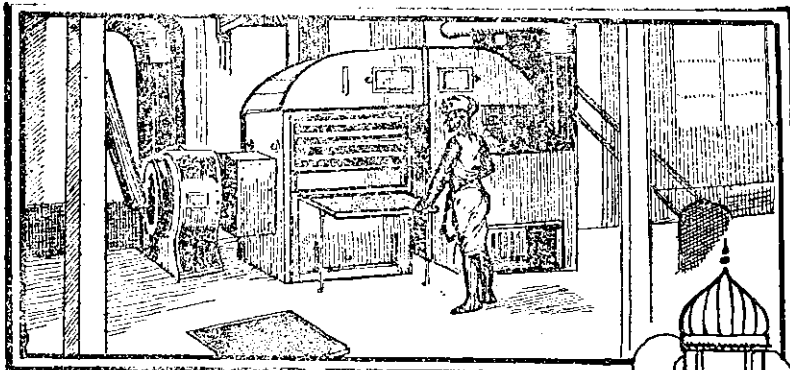
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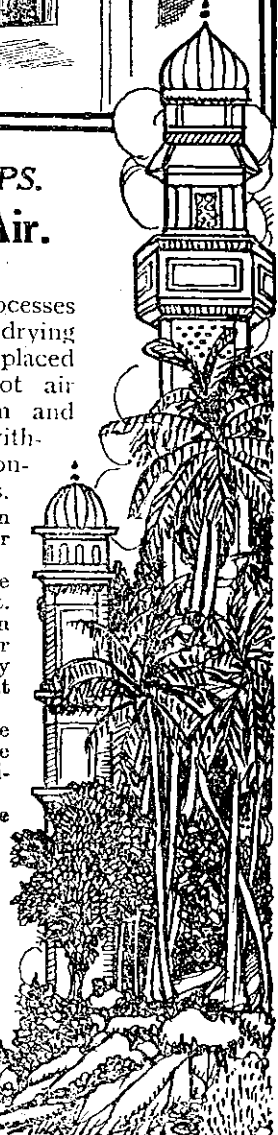
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THE PALMERSTON CONTROVERSY

THE REV. MR. CLARKE'S TEACHING CRUEL, MERCILESS, AND CALVINISTIC, NOT CHRISTIAN.

The following further letter from the Rev. Father J. Lynch appeared in the *Palmerston and Waikouaiti Times* of July 11:—

A CONTRAST.

'Sir,—

'CATHOLIC TEACHING.

'1. The Catholic Church teaches as of faith that *all men* have been redeemed by Christ. "Christ died for all," says St. Paul.

'2. The Catholic Church teaches that salvation is open to all provided they follow the dictate of their conscience—i.e., avoid evil and do good according to their lights and graces.

'3. The Catholic Church teaches that faith, animated by love of God, and *good works* are necessary antecedent conditions to salvation.

'4. The Catholic Church teaches that no man is so absolutely "elect" or "predestinated" for heaven that he may not through sin fall away and be lost.

'5. The Catholic Church teaches that men must work out their salvation in fear and trembling, not knowing whether they be worthy of love or hatred (as the Scripture says).

'6. The Catholic Church teaches that God will reward or punish men according to their merits or demerits.

'7. The Catholic Church teaches that negative infidels or unbelievers—i.e., those who, through no fault of theirs, do not believe in Christ—can do good works and merit by them eternal salvation. To the man who does what is in his power God will not deny saving grace (St. Augustine).

'8. The Catholic Church teaches that Jews, pagans, Mohammedans—i.e., all non-Christians—can be saved provided they do what in them lies and follow the natural law engraved by God on the hearts of all (St. Paul, Romans i.).

'PRESBYTERIANISM.

'1. The *Presbyterian Confession of Faith* teaches that only "the elect" have been redeemed by Christ—not all men, therefore.

'2. The *Presbyterian Confession of Faith* teaches that salvation is open to "the elect" only independently of any act or good work of theirs.

'3. The *Presbyterian Confession of Faith* teaches that "election" alone suffices for salvation. Faith and good works are not prior conditions, but consequences of election.

'4. The *Presbyterian Confession of Faith* teaches that "the elect" or predestinated are so certainly and absolutely predestinated that they cannot wholly fall from this election to eternal life, no matter how they sin or how wicked be their lives.

'5. The *Presbyterian Confession of Faith* teaches that men may be absolutely assured of their salvation and of that election and predestination from which they can never fall.

'6. The *Presbyterian Confession of Faith* teaches that God will elect or predestine a certain fixed number of men to eternal salvation, without any regard to their merits or demerits, and elect or predestine the remainder of men to eternal damnation, without any regard to their merits or demerits.

'7. The *Presbyterian Confession of Faith* teaches that the works—even good works—of unbelievers are sins; merit damnation therefore.

'8. The *Presbyterian Confession of Faith* teaches that non-Christians *cannot* be saved, and that "to assert that they may is pernicious and to be detested."

'*Presbyterian Confession of Faith*, Chapter III, sections iii., iv., v., vi., vii. Section iii.: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto life everlasting, and others foreordained to everlasting death.

"iv. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

"v. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, *without any foresight of faith or good works, perseverance in either of them, or anything else in the creature, as conditions, or causes moving Him thereunto*; and all to the praise of His glorious name.

"vi. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called into faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His power through faith unto salvation. *Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but only the elect.*

"vii. The rest of mankind, God was pleased, according to the unsearchable counsel of His will, whereby He extendeth and withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice."

'Chapter X. of "Effectual Calling":—

'Section i.: "All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed and accepted time, effectually to call. . . .

"iv. *Others not elected*, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, *and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious and to be detested.*"

'Chapter XVI., pp. 69 and 70: "*Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified of faith; nor are done in a right manner, according to the word; nor to a right end the glory of God: they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet the neglect of them is more sinful and displeasing to God.*"

'Chapter XVIII., pp. 73-74: "Of Assurance of Grace and Salvation":—

"I. . . . Such as truly believe in the Lord Jesus . . . may in this life be *certainly assured* that they are in the state of grace. . . .

"II. *This certainly* is not a bare conjectural and probable persuasion grounded on fallible hope; but an *infallible assurance of faith.*"

'Larger Catechism, q. 68, p. 159: Are the *elect only* effectually called?

'A.: All the elect, *and they only*, are effectually called.

'Q. 80, p. 168: Can true believers be infallibly assured that they are in the state of grace, and that they shall persevere therein unto salvation?

'A.: Such as truly believe in Christ . . . may . . . be *infallibly assured* that they are in the state of grace, and shall persevere therein unto salvation.

'Q. 60, pp. 154-155: *Can they who have never heard the Gospel*, know not Jesus Christ, nor believe in Him, be saved by their living according to the light of nature?

'A.: *They who, having never heard the Gospel*, know not Jesus Christ, believe not in Him, *cannot be saved*, be they ever so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess.

'It is needless to comment upon this teaching of the *Presbyterian Confession of Faith*. It is the cruel and merciless doctrine of Calvin or Predestination. No

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A new and certain cure for all kinds of INDIGESTION
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From MRS. C——, CHRISTCHURCH:—

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

From MR. ——, LINWOOD, CHRISTCHURCH:—

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

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non-Christians can by any possibility be saved. Therefore the teeming millions of Chinese, Turks, Buddhists, and all other pagans, east, west, north, and south, are most certainly outside the pale of salvation. Moreover, of Christians *only a certain definite and select class may be saved*—namely, “the elect” or chosen ones. Strangely enough, these are chosen without any regard to their merits or demerits, and are so certainly elected that they cannot, no matter what their lives may be, fall away from this election. If such a doctrine were logically worked out in practice it would mean the end of all morality, or all law and order. Why should one who is destined for damnation worry about a good life?

He may lead a life as austere and holy as St. John the Baptist—it matters not. Why, on the other hand, should one destined for heaven try to live honestly and holly, since his conduct is not taken into account “or anything else” in him as “conditions” of his salvation? He may be as wicked as Lucifer—it matters not—he is “predestinated” to be saved!

J. LYNCH, P.P.

‘Catholic Presbytery, July 1.

‘P.S.—I shall hand in to the Editor of the *P. and W. Times* the *Presbyterian Confession of Faith*, to enable those who wish to verify these quotations.—J. L.’

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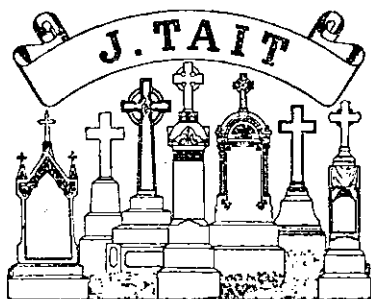
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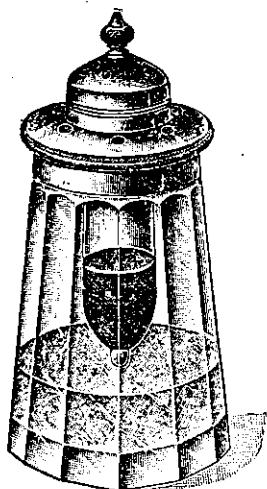
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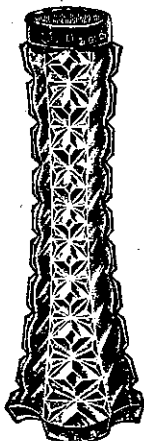
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On June 24 Graham, Wilson, and Smellie commence their ANNUAL WINTER STOCK-TAKING SALE, with every promise and indication of exceeding all previous years in volume of business. Have you ever been here at such a sale? If not, we trust FOR YOUR SAKE you will attend this time. SEND US YOUR ORDER if you cannot attend in person, but whatever you do, DON'T MISS THIS OPPORTUNITY.

Details of this Sale with prices will be found in the morning papers of June 24. Catalogue sent POST FREE to any address in the Dominion.

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Science Siftings

BY 'VOLT.'

The New Theory.

The fact that water, absorbed from the soil by the millions of fine hairs covering the fibrous ramifications of the roots, ascends to the top of lofty trees, carrying raw food material to the leaves, which give off the excess of moisture in the form of water-vapor, is one of those familiar phenomena which at first sight appear to be perfectly simple. In reality, writes Professor F. Cavers, D.Sc., F.L.S., in the *University Correspondent*, the ascent of water in trees presents some of the most difficult problems in the physiology of plants, and has for many years been the subject of controversy, numerous mutually contradictory theories having been successively set up and demolished, with the result that the question cannot even now be said to have been completely solved. Though the question is not generally regarded as finally settled yet, it would appear that the solution is to be found in the purely physical properties of the wood vessels and of the water stream itself, without relying upon any special vital activity on the part of the cells of the plant. The new physical theory of sap ascent is based upon the fact that a column of water possesses great cohesive strength, and can sustain a great tensile stress—in other words, that under certain conditions (corresponding exactly with those present in the wood vessels) a water column can transmit a pull just like a rigid solid, and that the water in the wood of high trees hangs there by virtue of its cohesive strength. According to this theory the flow of water is due to the tension set up in the leaves as they lose water by evaporation.

The Problem of Aeronautics.

An interesting problem of aeronautics—how far man should imitate the flight of birds and insects in his efforts to conquer the air—was discussed lately by Mr. Horace Darwin, when he delivered the first Wilbur Wright memorial lecture before the Aeronautical Society at the Royal United Service Institution. He described many of the wonderful instruments of measure which have been evolved as the science of aviation has progressed—instruments to measure speed during flight and during ascent or descent, and the 'yaw-meter,' which shows the direction of the wind and measures sidslips. With regard to the resemblances and the differences between the flight of men and the flight of birds, he said: 'These resemblances are remarkable, but there are great differences. The Wright brothers found no biplane bird to copy, and did not flap their wings. No flying animal uses a continuously rotating propeller to drive him forward on soaring wings, and it is perhaps hardly too much to say that if birds only knew how, they would now copy the Wright Brothers. Muscular action and the circulation of the blood, however, put supreme difficulties in the way of the development of the continuous rotation of a part of an animal. Cranks and connecting rods, as well as rotating valves to allow the circulation of the blood, would be required. The development of the power of flight in birds has been so slow that we cannot realise the time taken, or form the roughest estimate in years; but the perfection of these adaptations and the beauty of their skill, strength, and movement must strike anyone who has ever watched their flight. Some less advanced animals have only learnt to glide, and are now in the same stage of development as the Wrights were a few years ago. Perhaps these gliders developed more slowly or perhaps only began to learn the art many ages after birds had learnt to fly. A few plants also have developed wings to their seeds, so that they can glide away to more suitable places for germination and growth.'

The death is announced of Mr. M. J. Gill, head of the famous Catholic publishing firm, M. H. Gill and Sons, Ltd., Dublin.

Intercolonial

The death of the Rev. Father John Barry, of Coonabarabran, took place at his presbytery there on June 27, after a few days' illness. He had been in charge of Coonabarabran, which is a large parish, embracing Gilgandra and Gulargambone, for the past 10 years, and was universally liked and respected by all denominations.

The offices of the H.A.C.B. Society, Sydney, have been removed to the society's new three-storey building in Elizabeth street, near the Central Railway Station. The premises were blessed and opened on Saturday afternoon, June 28, by his Grace the Archbishop of Sydney in the presence of a representative gathering of members of the society.

Rev. Father J. C. Meagher, whose silver jubilee in the priesthood was celebrated recently at Dungog, of which parish he has been in charge for many years, was the recipient of several valuable presents from the children of St. Joseph's Convent School, the Children of Mary, and his parishioners. He was entertained at a banquet by the citizens, and presented with an illuminated address and a purse of sovereigns.

Under very favorable auspices, the Catholic Women's Club was opened in the Majestic Theatre Rooms, Flinders street, Melbourne, on Thursday night, June 26, by his Grace the Archbishop. His Grace the Coadjutor-Archbishop and Very Rev. Dean McCarthy, and the Lady Mayoress (Mrs. D. V. Hennessy), were also present. There was an overflow attendance. The club consists of a fine lounge-room, most artistically decorated; a library, and also a tea-room, which will be open to both Catholic men and women. The president (Mrs. Marion Miller-Knowles), in introducing the Archbishop, said the movement began four months ago, when 200 ladies enrolled themselves. Now the club had a membership of 1061, and promised to be a very big movement indeed.

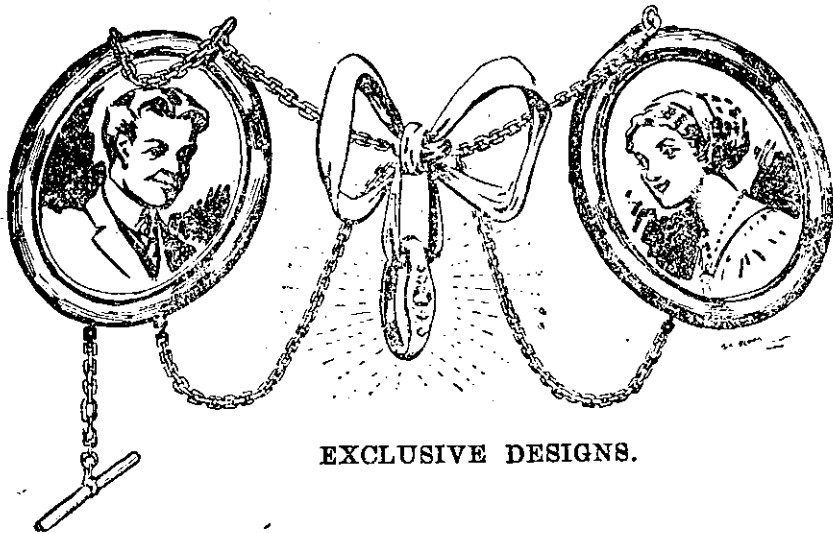
A large and fashionable assemblage filled the Melbourne Town Hall on Monday evening, June 30, to consider a special appeal which was to be made to them by Lord Denman, P.C., K.C.M.G., K.G.V.O., to reduce the overdraft on the maintenance fund of St. Vincent's Hospital, which now has an overdraft of £8000, and towards the reduction of which the Government of Victoria had promised to contribute £2000, provided the remaining £6000 was raised by the public. The Governor-General, in the course of his address, said: I am myself not entirely without experience of hospital management, having been for some years on the committee of one of our great London hospitals at Home. Since I have been in Australia I have also had an opportunity of visiting a great many of its hospitals, but have never seen anywhere a hospital better administered, better equipped, nor more up to date than St. Vincent's. The appeal resulted in a sum of about £2000 being subscribed.

The ceremony of ordination was performed by his Grace Archbishop Mannix at St. Mary's Church, West Melbourne, on Sunday morning, June 29, the newly-ordained priest being Rev. John Bartley, O.F.M. Father Bartley, who is a son of the late Mr. John Bartley, of Bendigo, began his studies at the Franciscan College (St. Isidore's), Rome, but owing to ill-health he was forced to return to Australia. Proceeding to New Zealand he finished his ecclesiastical studies at the Marist Seminary, Meeanee, Hawke's Bay. The newly-ordained priest has two brothers in the sacred ministry—Rev. F. Bartley, S.M., M.A., St. Patrick's College, Wellington, and the Rev. Gerald Bartley, Essendon, Melbourne. Rev. Father Bartley, O.F.M., celebrated his first Mass on Monday at the Convent of the Sisters of Charity, East Melbourne. His two nephews served the Mass. On Wednesday he sang High Mass at the Convent of the Good Shepherd, Abbotsford, his two brothers acting as deacon and sub-deacon respectively. It was a real family reunion. The ten members of the family were present, some of them coming from Western Australia, New Zealand, and Northern parts.

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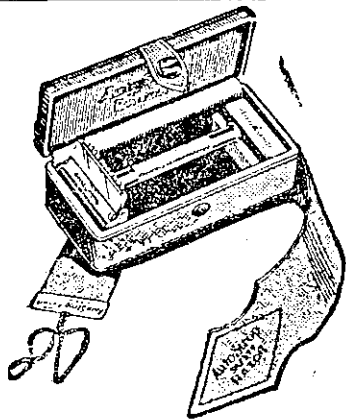
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HOME RULE: ITS STORY

STARTED FORTY-THREE YEARS AGO

On the morning of May 20, 1870—a date which fell on Friday 43 years ago—Irish daily papers contained reports of a modest meeting held on Thursday, May 19, at the Bilton Hotel, in Sackville (now O'Connell) street, Dublin. It was not a 'mass' or a 'monster' meeting; it was not even a 'convention,' as the Convention Act had not then been repealed; it was simply (says a writer in the *Irish Weekly*) an assemblage of well-known Dublin citizens and of more or less prominent Irishmen from various parts of the country; and they met to take into account the existing condition of Irish political affairs, and, if possible, to frame a policy that might commend itself to the favor of the people. That was a critical and rather despairful period of Irish history. The Fenian Movement had failed—so far; but it had not been destroyed by any means—and only five days previously—on Saturday, May 14—

A Young Irishman Named Michael Davitt, then resident in England, had been arrested at London on a charge of 'feloniously conspiring to depose the Queen, and to levy war against her.' Of 'constitutional agitation' the people had sickened when Keogh and Sadlier killed the Tenants Right Movement in the 'fifties. A few men had struggled on, wearily and somewhat hopelessly, to keep the idea of an independent Irish National Party in the British Parliament alive; but their success was less than partial; and even Mr. Gladstone had acknowledged that he had been impelled to disestablish the 'Irish' Church by 'the intensity of Fenianism.'

The Disestablishment of the Church was, to a great extent, directly responsible for the meeting at the Bilton Hotel on May 19, 1870. Tory politicians—then, as now, mainly of the landlord class—were disgusted and dissatisfied. They had waged a fierce fight against Gladstone's Bill; they had pleaded and threatened—invoked the spirit of religion and proclaimed their determination to plunge the country into 'civil war'; but English policy was pursued, despite their outcries and clamors, with merciless consistency. Disestablishment was a direct violation of a fundamental 'Article' of the Act of Union; and the Union itself was no longer sacrosanct in Irish Tory eyes. It seems the first suggestion regarding the meeting came from Isaac Butt, Q.C. Mr. Butt had been O'Connell's antagonist in the Dublin Corporation 26 years previously; and the Liberator had praised the young lawyer's speech and predicted his conversion to popular opinions. The conversion was gradual. Butt threw himself with all his natural enthusiasm into the defence of the Fenian prisoners; and for two or three years he fought their cause from court to court with magnificent zeal and ability. Meanwhile he had done excellent work for Land Reform; and his intellectual supremacy was readily acknowledged by the sixty men who sat by him at the Bilton Hotel. A list of the sixty-one is now something in the nature of a historic document. The Lord Mayor of Dublin, a Conservative named Mr. Purdon, presided; and the others were:—

A Mixed Assemblage.

Sir William Wilde ('Speranza's' husband, and an eminent citizen of Dublin), Sir John Barrington, D.L.; James V. Mackey, J.P.; Cornelius Dennehy, T.C.; E. H. Kinahan, J.P.; James Martin, J.P.; Rev. Joseph Galbraith, F.T.C.D.; R. W. Boyle (a banker); Isaac Butt, Q.C.; W. L. Erson, J.P.; W. W. Harris, LL.D., ex-High Sheriff of Co. Armagh; Edward M. Hodson, W. H. Kerr, Major Knox, D.L.; Graham Lemon, J. F. Lombard, J.P.; W. P. J. McDermott, Alexander McNeale, W. Maher, T.C., P.L.G.; George Austin, T.C., Clontarf; Dr. Barry, George Beatty, Joseph Begg, Robert Callow, Edward Carrigan, Charles Connolly, D. B. Cronin, John Wallis, T.C.; P. Walsh, John Webster, George F. Shaw, F.T.C.D.; P. J. Smyth, George E. Stephens, Henry H. Stewart, M.D.; L. J. O'Shea, J.P.; Alfred Webb,

William Campbell, William Daniel, William Deaker, P.L.G.; Alderman Gregg, Alderman Hamilton, Alderman Manning, J.P.; John Martin, Dr. Maunsell, George Moyers, J. Nolan, James O'Connor, Anthony O'Neill, T.C.; Thomas Ryan, J. H. Sawyer, M.D.; Jas. Reilly, P.L.G.; Alderman Plunket, The Ven. Archdeacon Goold, D.D., M.B.; A. M. Sullivan, Peter Talty, William Shaw, M.P.; Captain Edward R. King-Harman, J.P.; Hon. Lawrence Harman King-Harman, D.L.

Truly, they were a 'mixed' assemblage. Three were members of the Orange Order; three had been prominently connected with Fenianism—one, the late Mr. James O'Connor, had only recently been released after serving several years in penal servitude; 14 were adherents of the policy of Repeal; 10 were reckoned as Liberals; and the remaining 31 were undoubtedly Tories. At most, 17 were Nationalists out of the 61. Landlords were there; several merchants; many eminent lawyers and members of other professions; and they came from all the four provinces.

James O'Connor and Alfred Webb died quite recently—both 'in harness' as active participants in the Home Rule movement; men like A. M. Sullivan, Professor Galbraith, and many others did their share of the work while they lived, and 'fell and passed away'; many others became mere 'nominal Home Rulers,' and faded out of public life before the advancing tide of robust Nationality; some recanted; and now only one member of the original 61 remains alive—the veteran Dublin Tory knight, Sir George Moyers, who survives at the age of 77. But on the 19th of May, just 43 years ago, all those Conservatives, Liberals, and Nationalists united in passing

The Following Resolution—

'That it is the opinion of this meeting that the true remedy for the evils of Ireland is the establishment of an Irish Parliament with full control over our domestic affairs.' And thus the Home Rule movement was founded. Never since that memorable 19th May, 1870, has the Irish people's claim been withdrawn for a moment or radically altered in any degree. If only one survivor of the Bilton Hotel meeting remains—and that a Unionist now—there are still with us hundreds of men who adopted the Home Rule policy within the week, and whose allegiance has never wavered; while the countless thousands who have fought and fallen in the ranks of the Movement since 1870 have left memories behind them which their friends in Ireland will not willingly let die.

The Rev. Dr. Galbraith, one of the most distinguished scholars ever connected with Trinity College, suggested the term 'Home Rule'; and the 'Home Rule Association' was the immediate outcome of the Bilton Hotel meeting. Three years later the name of the organisation was altered to 'Home Rule League.' But, though the people were earnest, the majority of their 'leaders' in Parliament were—well, frail. A. M. Sullivan has written: 'No constitutional lawyer, such as Butt and O'Connell were, could ever prove successful leaders of a life-and-death struggle for liberty, such as Ireland had been fighting for centuries.' A General Election in 1874 gave the new league its opportunity. But:—

'There was a great lack of candidates, or rather of suitable ones, and it was owing to this fact that the new Home Rule Party, when it was elected, was of a very mixed description. . . . Still, the result of the election was that for the first time since the Union the majority of the Irish members were nominally pledged to support the demand for a native Parliament. Altogether, they mustered sixty votes. Among the new members were Mr. Joseph Biggar, elected for Cavan, and Mr. A. M. Sullivan, elected for Co. Louth; but too many of the new party were of the place-hunting type—men who were ready to make any promises to electors for the sake of getting into Parliament. Butt was quite unable to control the nondescript party. The true patriots among his colleagues recognised his many virtues and his sincere love of Ireland and genuine desire to serve her, but even a greater leader than Butt

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could not have succeeded in welding such a party as he led into national effectiveness.'

Then came Parnell; and before Parnell had 'made good' his own position, came Davitt and the Land League—and the grim—*really grim*—necessity of fighting for the homes and lives of the people against Landlordism's organised and deliberate

Policy and Plan of National Extermination.

Thereafter 'nominal Home Rulers' and such political fungi vanished naturally and rapidly from Irish National public life. The landlords had got their opportunity between 1870 and 1878; they failed—their fate was worse than failure; they proved themselves more unteachable than the Bourbons, more worthless than the Stuarts, more hopelessly incurable than the most hardened 'habitual criminals' that ever drove social reformers to the boundaries of despair. Out of the tragedies and 'dramatic interludes' of the past thirty years in Ireland a new condition of things has come—an Ireland which no man of sixty who lives to-day really hoped to see when he was thirty. But the Irish demand for Self-Government never altered; like the Titan of old, Nationality arose invigorated and more resolute from each reverse in the long campaign.

Two facts stand out amidst all the welter of Irish politics since the Home Rule movement founded in 1870 was re-modelled under Parnell at the General Election of 1885.

Never once since the first great 'Parnellite Party' was formed has a member of that party proved false to his trust. Many have fallen away; many others have bitterly disappointed those who confided in them; but no member of the Irish National Party has ever sold himself to a British Government since Parnell first led 84 Nationalists to Westminster at the opening of the session of 1886.

And no representative Irish Nationalist has ever uttered a word out of consonance with the noblest and highest ideals of Irish patriots from the days of Grattan and Tone to those of Parnell, Davitt, Dillon, and Redmond.

As it was in 1844, when Davis was the young prophet of Irish Nationality, and in 1886, when Parnell said—'We cannot spare a single Irishman,' so it is to-day. The founders of the Home Rule movement on May 19, 1870, declared that—'The true remedy for the evils of Ireland is the establishment of an Irish Parliament with full control over domestic affairs.' Everything that has happened during the 43 years intervening helps to prove the wisdom of the resolution arrived at by 44 non-Nationalists and 17 Nationalists on that memorable day. Their policy is ours: and it is on the eve of victory.

CO-OPERATION IN IRELAND

At the reception given in Dublin to the British Farmers' Association, at which Mr. T. W. Russell presided, Mr. R. A. Anderson, Secretary of the I.A.O.S., submitted a paper on 'Co-operative Dairying in Ireland.' Ireland, Mr. Anderson pointed out, was gradually perfecting the organisation of her dairying business in such a manner as to enable her farmers to hold their own in competition with dairy farmers of other countries. It would be sheer affectation on his part, he stated, if he did not claim for the I.A.O.S. the lion's share of the credit for the progress that had been made. The fact was not denied. Even their opponents admitted that they had been the most powerful agency in transforming the ancient home industry of butter-making into a factory industry.

The aim of the organisation was to convince Irish dairy farmers that the success of their industry must depend upon their ability to produce an article which could hold its own against the products of other countries. They in the I.A.O.S. placed no reliance upon sentiment as far as their customers were concerned, but, as sentiment entered largely into almost everything in Ireland, they appealed to the members of their

co-operative creameries, one and all, to do their part in upholding the ancient reputation of the island as a butter-making country. They did not appeal in vain.

Irish Butter Exports.

The most recent returns of Irish exports showed that in 1911 Ireland exported 688,362cwt of butter, valued at £3,671,264, by no means an inconsiderable item in the agricultural production of the country. These figures did not include the very large volume of business which was being done through the medium of the parcel post, nor did they include what was required to meet the rapidly-increasing home consumption of creamery butter. British taxpayers were deeply interested in this development. They had already pledged their credit for upwards of £100,000,000 for Irish land purchase, and before the scheme under which the ownership of all the agricultural land in Ireland would be transferred from the landlord to the tenant farmer was completed they would probably have to pledge their credit for £100,000,000 more. The sole security for the interest upon and redemption of this huge sum was the ability of the Irish tenant farmer who had bought his holding to meet his obligations to the State. The punctuality with which the newly-installed peasant proprietors in Ireland had met their obligations under the Land Purchase Acts had been remarkable and encouraging; but it must not be forgotten that they had enjoyed a period of prosperity ever since land purchase became an accomplished fact, and that this period may not continue. They in Ireland did not lay claim to any special wisdom in Imperial matters, but they could not shut their eyes to the fact that any day an international complication may arise which would cut off from British markets more than one of its main sources of supply of dairy produce, and force England to look to Ireland for supplies. They could not be entirely self-supporting, but the more food produced within their shores the better for their farmers and the better for England's teeming millions.

Fourteen years ago there were but 181 co-operative creameries in Ireland, turning out butter to the annual value of £750,000. The latest published report of the I.A.O.S. showed that the number has increased to 413, with a trade turn-over for 1911 of over £2,000,000, a membership of 45,725 and a capital of £257,553.

Organisation Toll.

Every creamery joining the butter control scheme had to satisfy the I.A.O.S. as to the efficiency of its management, to agree to pasteurise its milk or cream, to maintain a condition of absolute cleanliness, to ripen its cream by means of pure culture before churning, to guarantee that the percentage of moisture in the butter produced did not exceed 16, to send bi-monthly samples of its butter for bacteriological analysis, to retain samples of every churning for inspection, to make periodical returns of its trade, to affix to every package a label bearing the trade mark of the control, and to keep records of every transaction in such a manner as to enable any package to be traced back to its original source. For the privilege of participating in the scheme every society was obliged to be affiliated to the I.A.O.S., and to pay a toll of at least one penny per cwt. on all butter sold. It must not be inferred from this that any attempt was being made by the I.A.O.S. to increase prices to the consumer. The production of butter in Ireland, quite apart from the large question of the introduction and extension of winter dairying, was capable of very great development. It was estimated that their cows produced on an average about 450 gallons of milk per annum. The Danish cow produced almost twice as much, but she was simply a milk-producing machine, because the Danes had little or no interest in the beef-producing industry. That consideration could not be ignored in Ireland, where the cattle trade was by far the biggest item in trade export statistics. He saw no reason, he said, why the export of butter from Ireland should not be increased double the present figures, or even more.

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ENGLAND

RELIGIOUS PROCESSIONS.

On Sunday, May 25, in connection with practically every London church to which grounds are attached or to which convents are adjacent, outdoor processions of the Blessed Sacrament were held. In some cases the processions had to pass through a few streets to reach the grounds in question, and where spectators assembled their attitude was generally respectful.

KEEPING PACE WITH GROWTH OF POPULATION.

Cardinal Bourne, in a speech at Newcastle-on-Tyne on May 26, claimed that the Catholic religion was the only one which was keeping pace with the growing population of Great Britain. Speaking of the coming Education Bill, his Eminence said Catholics looked for absolute equality, and would accept nothing less. Any solution which did not insist on denominational teaching in schools must inevitably fail.

ROME

THE PRESIDENT OF THE VULGATE COMMISSION.

The Right Rev. Abbot Gasquet, O.S.B., President of the Vulgate Commission, has left Rome for England, accompanied by the Rev. Dom J. Corney, O.S.B., for the purpose of presiding over the Congregation of the Benedicines of Great Britain and Ireland. Abbot Gasquet, since it is his intention to visit America this year in the interests of the Vulgate Commission, will not return to Rome until the opening of 1914.

THE HOLY FATHER'S HEALTH.

At last we have a tangible and conclusive proof of the Pope's complete recovery (writes the Rome correspondent of the *Universe* under date May 25). To-day have taken place the first public audiences since his illness. At 11 o'clock this morning, in the Hall of the Consistory, over two hundred people were admitted to audience. Besides the Apostolic Blessing, they had the satisfaction of hearing a brief address from his Holiness. Then in the afternoon at 5, in the same hall, the pilgrims of the Viennese arch-confraternity of St. Michael the Archangel, under the direction of their president, Mgr. Wolny, were received. The Austrian Ambassador to the Holy See, Prince Schonburg Hartenstein, was with them. A few words of fatherly affection and encouragement from the Pope provoked enthusiastic 'hochs' from the pilgrims. Let us hope that with the resumption of public audiences there will be an end to all false reports that 'the continued isolation of the Pope must be due to his convalescence being by no means complete.' Precautions will still have to be taken, and the wise prescriptions of the doctors will have to be obeyed; but at least his children know and can see for themselves that the Holy Father is well again.

THE BISHOP OF DUNKELD.

On Sunday morning, May 25, the Right Rev. Mgr. Robert Fraser, rector of the Scots College, received episcopal consecration at the hands of his Eminence Cardinal Merry del Val, Papal Secretary of State, in the oratory of the famous Convent of Tor de' Specchi, which was founded in 1433 by St. Frances of Rome. Assisting the Cardinal were the most Rev. Dr. Mackintosh, Coadjutor Archbishop of Glasgow; and the Right Rev. Bishop Kennedy, rector of the North American College; and amongst those present from the Scots, Irish, and English colonies were the vice-rector and students of the Scots College, the Very Rev. David Fleming, O.F.M., Consulor of the Holy Office; Right Rev. Mgr. O'Riordan, rector of the Irish College; Right Rev. Mgr. Price, Judge of the Rota; Right Rev.

Mgr. George, Beda College; and Very Rev. Mgr. Cronin, vice-rector English College. The appointment of Mgr. Fraser to be Bishop of Dunkeld, (says the *Universe*) is welcomed by many non-Catholics in Scotland as well as by the clergy of Scotland and the entire Catholic body in Dunkeld. There are many little happenings on record which have made the new Bishop a *persona grata* with his compatriots. His Lordship represented his Holiness at the celebrations, two years ago, of the Quincentenary of the foundation of the famous university of St. Andrews, and was then brought into personal association for a considerable time with the *savants* of Europe, who journeyed to the old mist-laden city on the North Sea to commemorate one of the many favors bestowed upon pre-Reformation Scotland by the occupant of the Papal Throne.

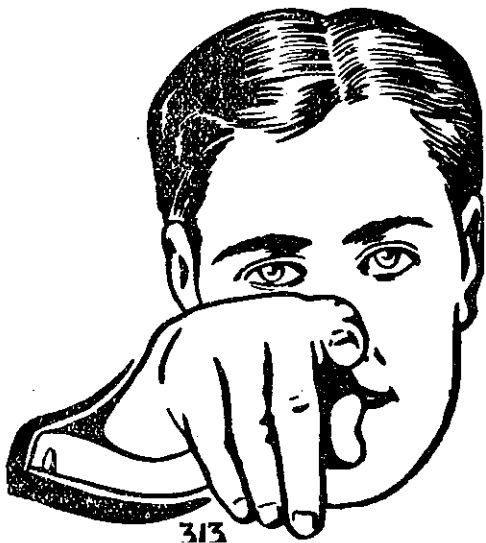
INTERNATIONAL PRIESTS' LEAGUE.

The following letter from the Holy Father to Cardinal Dubillard, Archbishop of Chambéry, will probably appear in the next issue of *Acta Apostolicæ Sedis* (writes the Rome correspondent of the *Catholic Times*):—'To Our Beloved Son,—Health and the Apostolic Benediction. Sufficient praise cannot be given to the International Priests' League "Pro Pontifice et Ecclesia," which, founded under your auspices, recognises you as its General Director, when one comes to consider its utility and the opportune moment at which it commences its career. For, those who, at the instigation of Satan, push forward daily the old design of impeding work for securing eternal salvation, which the Divine Redeemer at the price of His Blood purchased for the human race, seek nothing so eagerly as the withdrawal of men from devotion and attachment to the Church and to the Roman Pontiff, knowing only too well that he does not love Jesus Christ who feels indifferent towards His Spouse and His Vicar. This is why the clergy, above all, are exposed to the perfidious machinations of wicked men. If the clergy failed in their duty, the perversion of the people would soon easily follow. This, therefore, is the reason why it is necessary to strive in every way so that those in Holy Orders may grow more and more in devotion to the Church and to her Head, as it is necessary that all should be inflamed by a holy ardour for the cause and communicate their sentiments to others. Now it is precisely for this end we find instituted the Sacerdotal League of which we speak, the members of which, though they have only the obligations common to all priests, nevertheless make profession of a particular diligence in their observance. What is in a special manner most agreeable to Us is the fact that they adopt the resolution of generously obeying all the orders and regulations of the Roman Pontiff, whatever these may be, and that they promise to employ themselves zealously in inculcating them upon others. It is also a source of pleasure to Us that, as far as the publications of Catholics are concerned, whether these be daily or periodically, they bind themselves to support with their whole strength those who openly defend the cause of religion, under the guidance of the Apostolic See. Finally, considering the poverty of the Vicar of Christ, they do not think it sufficient to alleviate it each year by an offering, but bind themselves by a vow to do so. In this they certainly merit special praise from Us and a particular recompense from God. On this account, with a view to make manifest to these dear sons Our gratitude and at the same time to make their efforts more fruitful, We have, as you are aware, recently granted numerous indulgences taken from the spiritual treasury of the Church, the distribution of which belongs to Us. Moreover, We declare that We approve of and ratify all that you have devised for the universal government of the League, as explained to Us. And now, while praying God to protect a work so well commenced, as an earnest of celestial favors and in testimony of Our special benevolence, We grant from Our heart the Apostolic Benediction to you, beloved son, as well as to all the members of the Sacerdotal League. Given at Rome from St. Peter's, on April 28, 1913, in the tenth year of Our Pontificate. Pius P.P. X.'

GOITRE

Over 600 cases have now been successfully treated with DOIG'S GOITRE SPECIFIC. Letters of appreciation received from all parts of N.Z. and Australia. Complete cure takes from four to six months. Price 10/6 (one month's supply), post free. A. DOIG, Chemist, Wanganui.

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PL MERSTON NORTH.

This is borne out by facts as scores of homes round about here can testify.

Furniture that is slammed together anyhow is no use to anyone—it costs as much as Pegden's and doesn't look as well or last a quarter of the time.

When you want furniture—whether it is a whole outfit or a single piece—come to Pegden's where every article is well and honestly made in all styles from the best of timber.

NEW ZEALANDER HOTEL

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JAMES POWER, ... Proprietor
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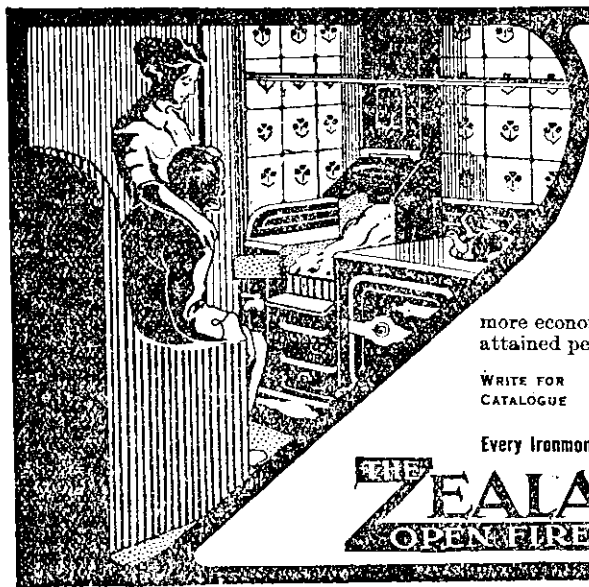
Good Accommodation and a hearty welcome for all old friends.



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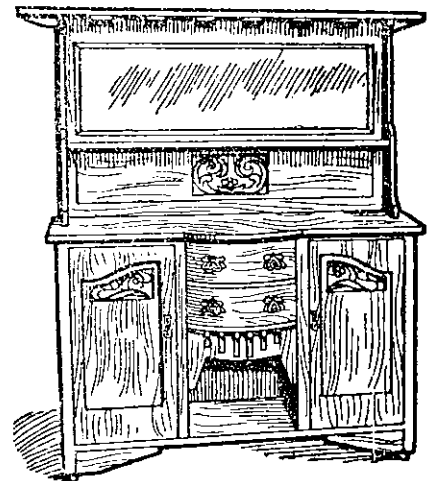
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more economical with fuel, and has attained perfection in every respect.

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FURNISHING UNDERTAKERS,

Corner of Wakanui Road and Cass Streets, and Baker and Brown's Coach Factory, ASHBURTON.

Direct Importers of Best and Latest Designs in Funeral Furnishings.

Funerals Conducted with the Greatest Care and Satisfaction, at the Most Reasonable Charges.

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At PEARSON'S Corner you find footwear especially made for such wear—Boots for men, women, boys, and girls, which can be worn without rubbers without a fear of the feet becoming even damp. Such footwear, having the grace and individuality that PEARSON'S has, isn't to be found elsewhere, and while it is quite easy enough to buy heavy boots, you will find that they lack those points of fashion which careful dressers desire.

GENTLEMEN'S Box Calf Derby Bals. 'Bostock'; damp-proof soles—
Usually 30/- Now 24/11

LADIES' Glace Derby Boots; welted soles; 'Bostock'—Usually 25/- Now 21/6

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(Postage 6d extra)

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130 CUBA AND GHUZNEE STREETS,
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FOR SALE—NORTH CANTERBURY.
SPRINGSTON—80 ACRES, with all BUILDINGS, £36 per acre.
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As the Season is nearing an end I can supply you with a good Bicycle—
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56 GEORGE STREET, DUNEDIN

Domestic

By MAUREEN.

A Lemon Drink.

One of the best ways of preparing lemons to drink is that in use in the malarial districts of Italy. One lemon, rind and all, is sliced thin and boiled with 1½ pints of water until reduced to ½ pint. The liquid is then strained through coarse muslin so that part of the tender pulp and rind are excluded. After being cooled it is to be taken while fasting regularly for several days as a cure or prevention for malaria.

Furniture Polish.

Take three ounces common beeswax, one ounce white wax, one ounce curd soap, one pint of turpentine, one pint of water (boiling). Shred the wax and soap finely; then add the boiling water. Simmer gently until all is dissolved, then add the turpentine. Let it stand for three days before using. Apply with a piece of flannel. Polish with a soft duster.

French Eggs.

Boil six eggs hard, take off the shells, cut in quarters and arrange on a dish. Make a sauce after this recipe. Take half of a quarter of a pound of fresh butter and a tablespoonful of flour, stir over the fire until it thickens; pour in slowly a pint of milk, which should be boiling, add the rest of the butter and a tablespoonful of minced parsley. Squeeze the juice of half a lemon over the eggs and pour the sauce over them. Serve garnished with the parsley. Another way is to butter a dish thickly, let it heat until the butter melts, break four eggs into it, and sprinkle with white pepper and salt, laying thin slices of butter on each egg; put the dish in the oven and let it remain until the whites are set, but not hard, and serve at once. Garnish with parsley.

To Poach Eggs.

To poach eggs, select a frying-pan and rub over the bottom with a piece of butter. Fill it three-fourths with boiling water, add a little salt, and break each egg carefully into a saucer. Slip gently into the water and draw saucepan to back of range so water does not boil. When set on bottom loosen egg with a spatula or griddle-cake turner, and let cook until firm throughout; while eggs are cooking prepare a slice of toast for each person. Dip the edges quickly in boiling water, dot toast with bits of butter, set on serving dish, and carefully lift eggs from water to the toast by means of a perforated griddle cake turner. Dash a bit of black pepper on yolk and serve immediately. A few drops of vinegar added to the cooking water, will aid in hardening the egg, so that it can be more easily removed. The poached egg is capable of many adaptations and combinations.

Medicinal Uses of Seaweed.

According to some French scientists seaweed will become one of the popular foods of the future. Already Japan uses it in a number of dainty table dishes and also cultivates it extensively that the supply may not give out. In Brittany, too, the lower classes gather as much as 20 to 30 tons a year and call it by the name of Iceland moss. The peasants of northern France are beginning to follow the example, and number it among their articles of diet. In other localities the weed is looked upon as possessing great medicinal value, and in Corsica it is prescribed by the doctors as a sure cure for all kinds of goitre. As gelatines and alkalies are contained in the seaweed it is considered by the Asiatics to be invaluable in cases of severe indigestion.

ELECTRIC MASSAGE.

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

IN COLD WEATHER

no beverage is so acceptable as SYMINGTON'S COFFEE ESSENCE. In two minutes you can have a delicious warm drink. If you haven't tried it you should do so at once.

We Supply Everything

In the line of
CHINA, GLASS, AND EARTHENWARE.

You can effect a big saving by dealing with us.
Our Large Stocks are picked from the World's
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CRAIG and CO. Manners St., Wellington
AND AT WANGANUI.



Put a 'Champion' in your New Home

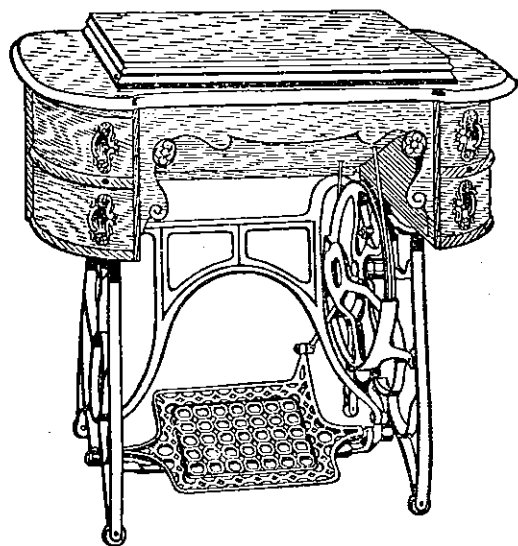
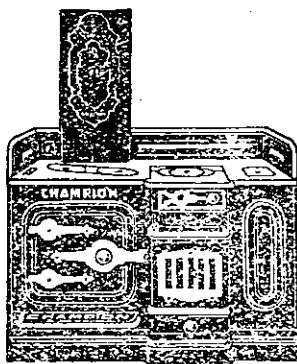
When planning your new house, be sure you specify one of the new Champion Ranges, which embodies every convenience necessary to the modern Range. The

CHAMPION RANGE

is a beautiful Range and a splendid cooker. Ask any woman who has one, and she will tell you that whether it is a roast, pastry, or scones, it cooks to a nicety. The new Champion can be made into an open fire, is obtainable with oven right side or left, and has a tip-up grate, saving poking out ashes. The ovens are of cold rolled steel or cast-iron, at purchaser's option.

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The NEW HUDSON MOTOR CYCLE is something to crow about, with its Triple-speed Gear and Free Engine, and all that tends to lighten life's journey.

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MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S 410-CARTS, which we sell at the Maker's Prices.

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Rings

LOVELY RINGS FOR LOVELY LADIES.

ARE you thinking of "Popping the Question?" If so, visit W. BAKER. He will supply you with such a gem in the ring line that will make it impossible for her to refuse you.

ENGAGEMENT RINGS.—He has a very large stock to choose from, and the prices are absolutely right. They cannot be beaten anywhere, ranging from 12s 6d to £40.

TO THOSE ABOUT TO BE MARRIED.—Be sure and get one of Baker's Lucky Wedding Rings. He has them from 10s to £3. And don't forget that a Useful present is given with every Wedding Ring purchased.

BAKER Specialises in Rings and gives the Best Possible Value every time.

A PRIVATE ROOM is at your disposal to select goods in, and all our ring business we are most careful about and guarantee is treated in the most strictly private and confidential manner.

For Selection and Value come to

W. BAKER,
JEWELLER,

(Next Bank of New Zealand). **CORE**

On the Land

GENERAL.

Farmyard mixture, besides its action as a direct fertiliser, has an important influence on the physical condition of the soil and its water-holding capacity.

For the building-up and nutrition of its structure a plant requires an adequate amount of available plant food, consisting of nitrogen, phosphates, potash, and lime.

Fowl manure is worth as a fertiliser about four times as much as horse-dung, weight for weight. It should be dried, pulverised, and mixed with coal ashes, gypsum, or rock phosphate.

In the case of cereals a too free use of nitrogen, either artificially or as dung (in which nitrogen is the predominating element) will tend to produce a crop of rank but weak growth, subject to disease and lodging.

A leading Sydney wood-selling house has worked out the average price per bale of wool sold during the past half-year, and the figure was £14 11s 2d, or £1 18s 4d per bale higher than in the corresponding half of last year, though the bales were lighter.

In four of the Farmers' Mutual Insurance Companies the following is the statements of losses made last year:—Hawke's Bay, policies in force £112,241, loss £16 10s; Otago, policies £175,769, loss £5; Taranaki, policies £234,454, loss £7 17s 4d; Wellington, policies £187,459, loss £250. Upon the policies aggregating £709,863 the loss was under £300.

At the stud sheep sales in Sydney, a ram, winner of the championship in the unhoused class at the show, fetched 350gns; others, to 60gns. Batches averaged 4gns to £17 5s. Stud ewes sold up to 31gns, and batches averaged £3 19s 6d to £8 10s; merinos sold up to 6gns. Rams from Uardry averaged 288gns, the top price being 560gns. Another brought 410gns. Mr. W. Rutherford, of New Zealand, paid 320gns for a Uardry stud ram. Other merinos brought from 6gns to 50gns.

Mr. W. McMillan, who some time ago purchased a farm at Clandeboye, on which there were some bad patches of Californian thistle, has carried out a very successful experiment by converting the thistles into ensilage. In January last (says the *Pemuka Leader*) Mr. McMillan cut about three acres of the thistles and, without using any other kind of fodder, made a stack of ensilage. His neighbors looked upon the experiment as useless, and predicted failure, but the results were in every way satisfactory. The cattle eat the thistles in this form greedily, and Mr. McMillan has found that this weed, so difficult to eradicate that it has been the despair of farmers, is not, after all, an unmitigated evil.

At Addington last week there were fair entries of stock and a good attendance of buyers. A sharp rise took place in the prices of fat cattle. Store sheep and fat lambs showed practically no change, the offerings of the latter being much smaller than last week. Fat sheep were firm at the previous week's prices, and fat pigs sold well. There was an average entry of fat lambs. Tegs made 20s 6d to 24s 9d; average weights, 27s to 28s 11d; and lighter, 13s 4d to 16s 6d. In the fat sheep sales extra prime wethers made up to 30s; prime, 21s 6d to 27s 6d; others, 17s to 21s; extra prime ewes, to 30s; prime, 19s to 24s 3d; medium, 16s 6d to 18s 6d; aged and light, 14s 1d to 16s; merino wethers, 16s 9d to 22s 5d; merino ewes, 13s 3d. Beef sold at prices equal to 27s to 34s per 100lb. Steers made £7 15s to £12; extra, to £17; heifers, £5 17s 6d to £8; extra, to £12 15s; cows, £5 7s 6d to £8 5s; extra, to £12. There was a medium entry of fat pigs, which met with a free demand. Choppers made £3 0s to £7; heavy baconers, £3 5s to £3 14s; extra, to £4; and lighter, £2 12s 6d to £3, equal to 5½d to 6d per lb. Porkers brought £2 6s to £2 10s; and lighter, £1 18s to £2 4s, equivalent to 6d to 6½d per lb. There was a representative entry of stores, and a good demand, the sale being an excellent one.

There were average entries in all departments at Burnside last week. The fat sheep forward totalled 4612. Good quality sheep met a ready sale, and realised up to previous week's rates. Medium quality sheep suffered a decline of 1s 6d to 2s per head compared with last sale, while unfinished sheep dropped in value fully 1s per head. Freezing buyers operated freely on light weight sheep of good quality. Heavy weight wethers, 25s to 28s; prime, 22s to 24s; medium weight, 18s 6d to 19s 6d; light, 17s to 18s; extra heavy ewes, 25s to 28s. There was an entry of 200 head of fat cattle, chiefly medium to inferior quality, with a small proportion of prime-finished bullocks. Prime cattle sold at a slight advance on previous week's prices, while other sorts were about the same. Quotations: Prime bullocks brought £13 10s to £15; medium, £11 to £12 10s; light, £8 10s to £10; prime heifers and cows, £9 10s to £11 10s; medium, £7 15s to £9. The bulk of the 1724 fat lambs penned were of medium and unfinished quality. Recent cablegrams from London of an adverse nature had a very material effect on the market, buyers in consequence having had their limits reduced, and prices showed an all-round decline of 1s 6d to 2s per head. No lambs of extra good quality came forward. Good lambs, 17s 6d to 20s; medium do, 14s 6d to 15s 3d; light, 12s 6d to 13s. There was a small yarding of 37 fat and 40 store pigs. Porkers and baconers met with good demand, at prices on a par with late values. Stores and small sorts were keenly competed for, and sold at advanced rates.

SOIL FERTILITY.

It used to be supposed that a chemist could tell whether a soil was fertile or not by chemical analysis, but the fertility of a soil depends quite as much upon the fineness of the particles as upon the chemical composition of those particles. Tillage is sometimes said to be worth a dressing of manure.

Then, the value of farmyard manure does not lie so much in the plant food which it contains, but in the fact that organic matter is added to the soil, and that thereby the amount of water that the soil will hold is greatly increased. What makes a crop of beets or a crop of grass possible is abundance of water—water to dissolve the plant food, and water to carry it into the plant.

It is safe to say that for every pound of matter in the crop there is required 300lb of water in the soil during the growing season. The importance of water, therefore, cannot be exaggerated, and any statement regarding the productivity of the soil that neglects its capacity to hold water, and second, to yield it to the growing crop readily, is certain to lead to serious error. Farmyard manure applied to clover soil, ploughed under and thoroughly mixed with the earth for a crop, serves to double that crop, not so much by the plant foods which it adds, as by changing the physical texture of the soil in the first place, and by thickening the water films about the soil particles in the second place.

Again, we used to regard the earth as made up largely or entirely of dead dirt. We have learned that quite the reverse is the case. Every clod is a mass of life, rather than a mass of dead particles. Recent investigations have shown that as far as nitrogen in the soil is concerned, its presence in available forms is due almost altogether to the work of bacteria.

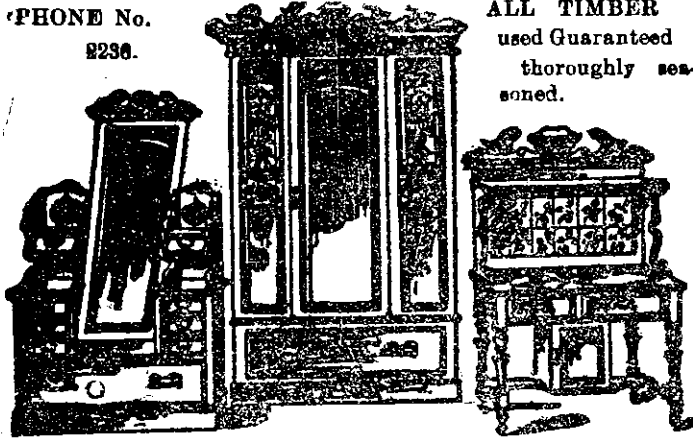
To every man upon this earth
Death cometh soon or late,
And very few, if any of us,
Ever know our fate.
But this we know, of it we're sure,
No matter what we may endure,
That we can soon get well and strong
By taking Woods' Great Peppermint Cure.

WANTED KNOWN—That Bill-heads, Circulars, Memoriam Cards, Concert Tickets and Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

N. D. Stubbs

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THE SQUARE, PALMERSTON NORTH.
THE SHOP FOR PRESENTS. Renowned for Moderate Prices.

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Value in Bedsteads, for Clean, Pure Bedding,
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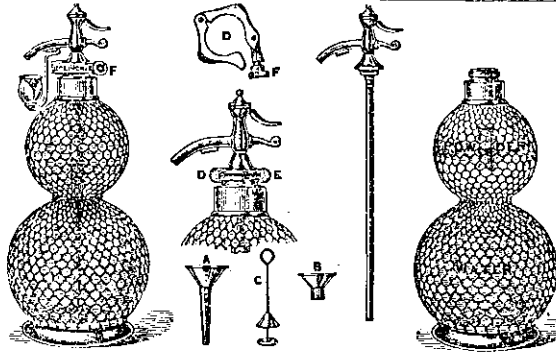
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Country Orders receive Prompt Attention

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fully illustrated, is free. Write
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buy from us direct at wholesale
prices, saving the middleman's
profit.



SELTZOGENES, English Make, exact to
Illustration. Size, 5 pint. Our Wholesale Price—25/-

THE LARGEST STOCK OF TOOLS IN THE DOMINION. FARMERS' REQUIREMENTS AND
HOUSEHOLD IRONMONGERY AT BEDROCK WHOLESALE PRICES.

Barbed Wire, best American make, 13/3 cwt. Steven's Favorite Rifle, 22 or 32 bore, 29/6. Blast
Forges, 43/-. Wire Netting, 36 x 15/8 x 17, 11/9 50 yard roll; 36 x 2 x 19, 7/3 50 yard roll.

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MERCHANTS **94 George St, Dunedin.**

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AT WHOLESALE PRICES—
SPARKLET CYPHON
BOTTLES.

Size B—Price 4/-

Size C—Price 6/9

SPARKLET BULBS—1/4, 2/2

Great News For The Wellington Womenfolk.

It is news to make glad the heart of every woman who has to 'make ends meet' in the face
of the steadily rising cost of living. It announces that

**Patrick's Winter Challenge Sale Opened Thursday,
June 12.**

Bargains in DRAPERY and FASHIONABLE APPAREL will be offered in such generous
measure as Wellington has never seen.

D. S. PATRICK and CO.

Patrick's Corner, Cuba and Vivian Streets.

Do You Wish to make

Your Home Beautiful ?

Then Consult

Andrews and Clark

Furnishing Specialists - Queen Street, Auckland

The Family Circle

GOOD COUNSEL

Little children, always be
Kind to everything you see.
Do not kick the table's legs,
Don't beat unoffending eggs.

Do not mischievously try
To poke things in a needle's eye,
Nor guilty be of such a fault
As to pinch the table salt.

Do not pull a teapot's nose.
Don't ask bread what time it rose.
Little pitchers' ears don't tweak,
Nor smack the apple's rosy cheek.

But, remember it is right
To all things to be polite.
Let the hay scales have their weigh;
Wish the calendar good-day.

Kiss the clock upon its face,
Return the armchair's fond embrace.
Greet the sieve in merry strain;
Ask the window how's its pane.

If you learn to show such traits
To your dumb inani-mates,
Toward your playmates then you'll find
You've an amiable mind.

A TOUCH OF NATURE

There was a slushy sound in the corridor which told that the scrub woman was at work, the splash of water from her pail, and now the gritty sound of the brush scraping back and forth over the marble. That sound added to Enid's sense of injury. She pulled out her handkerchief and held it to her eyes. It would not do for a tear to splash down on the letter so nearly finished.

It was all the fault of the inconsiderate junior partner. Mr. Bruell, the senior, was a white-haired, courteous old man, who never worked hard himself, and was anything but exacting with his employees.

Mr. Rusk, on the other hand, was a sort of human steam engine. He said himself that the secret of his success was that he knew how to make other people work. Enid thought that it was probably true.

Mr. Rusk had come into the office at four o'clock. 'Where's Miss Williams?' he asked tersely.

As a rule Miss Williams took Mr. Rusk's dictation, while Enid was specially allotted to Mr. Bruell's service. She had congratulated herself a good many times that the case was not reversed.

'She went home at noon. She had such a bad headache that Mr. Bruell excused her.'

Mr. Rusk offered no comment.

'You will have to come to the desk. I have some letters.'

Mr. Rusk dictated rapidly. Enid did not dare let her attention wander, but again and again she found herself wondering when Mr. Rusk was going to stop. Her pencil flew across the pages, which kept turning with such monotonous regularity. Why, she had work enough to keep her busy all the evening. But, of course, he could not expect her to get them out that night.

This hope was soon dissipated. When Mr. Rusk concluded, he said:

'Lay them on my desk for my signature when you finish. I'll be back some time in the evening to look them over.'

He went out of the room without once looking back at the girlish face, suddenly angry and dismayed.

Annoyance made the work slow. Enid knew Mr. Rusk too well to pass over a single slip. She threw

away half-finished slips and put in fresh ones. Six o'clock came and went. She was hungry. She was tired. She was unhappy.

'I wish,' choked Enid, believing for the moment that she really meant it, 'that I'd never been b-born!'

The typewriter had to stop for a moment, and Enid heard a sound in the hall, not the sound of water splashing over the sides of the pail, nor the scrubbing brush, patiently obliterating the traces of muddy feet. What Enid heard was something very different—the sound of sobbing.

Enid rose and flung the door wide open. The scrub woman was squatting in a grotesque fashion on the floor, and crying as if her heart would break.

'Oh!' exclaimed Enid, with a little gasp, 'what is the matter?'

And then she stopped and laid her hand on the bare, splashed arm that was perforce idle at the moment.

The story did not come for one asking. She moaned it out, little by little, a sordid tale, as unromantic as a scrubbing brush itself—a husband in the hospital, five children at home, a fear that one was learning bad ways from the neighbor's boys. And then, the feather-weight that had brought the infrequent tears. Mrs. Meyer had gone to the hospital that day to see her husband, and a blockade of the street cars had delayed her so that she did not arrive till after visiting hours were over.

'Ten cents an' my time wasted!' lamented Mrs. Meyer, drawing her arm across her eyes. 'An' John frettin' his heart out for the sight of me an' news of the children.'

That ten cents set Enid to thinking. She was a working girl herself, and she knew how extravagances in one direction must be atoned for by economy somewhere else.

'Had you your luncheon to-day?' she asked bluntly.

Mrs. Meyer's white face showed a flush.

'I'll have a bite when I go home. They say we eat moren't we ought anyhow.'

It was clear that, in her way, she was a philosopher.

'I've a sandwich left from my luncheon and a piece of gingerbread, too. Mother always puts up more than I can eat. You'll feel better for a bite of something right now.'

'Blessin's on you for your kind heart!' said Mrs. Meyer.

Enid went back to her machine laughing. Mrs. Meyer classed herself and the plutocrats all together as fortunate people who could keep their hands clean, and were sure of all they wanted to eat. And, after all, there was a good deal in her point of view which appealed to Enid as reasonable. In comparison with the woman who had given her a glimpse into the life of thousands in the big city, what good fortune her lot seemed! How lucky she was to be sitting typing Mr. Rusk's letters for fifteen dollars a week, instead of scrubbing floors for fifteen cents an hour.

She was just leaving when Mr. Rusk came in, and he looked at her in surprise.

'What, here yet?'

'I've just finished. The letters are on your desk, Mr. Rusk.'

'Didn't realise I was loading you up quite so heavy at that hour in the evening,' said the junior partner, rather apologetically. 'We'll make it right some afternoon this week. Good-night.'

Mrs. Meyer, revived by the sandwich, smiled as she passed. She would scrub her way down the stairs. Enid dropped the six storeys in the elevator, like a bird sinking earthward. She was tired and hungry, but curiously jubilant, enveloped by a sense of well-being, vaguely conscious of a blessing she did not deserve. For she was going home, and her mother would be watching for her and keeping her supper warm.

HOLDING A CANDLE

The phrase 'Holding a candle to you' is supposed to have originated in the custom, formerly observed

by wealthy masters, of having a servant hold a candle when they wished to read after going to bed,—the small light-stand not having been invented.

HELPING MOTHER

Two young girls met in the post office on a summer evening. 'Where have you kept yourself so long, Frances?' said Mildred. 'We have missed you so much that we thought you must be ill or else that you had gone away on a visit.'

'I have been at home helping mother,' was the reply. 'We have a houseful of boarders from the city. There has been a great deal to do, and mother has needed me.'

The two girls separated, and a friend who overheard the conversation observed that she admired the girl who had cheerfully given up amusements that she might lift a part of the burden from her tired mother. 'The daughter at home is the daughter that I love best,' said this lady, 'and if ever the time comes that I can do a good turn for Frances, I will not neglect my opportunity.'

THINK OF THE GERMS

Tom, five years old, sat, looking at a plate of cold tongue.

'What's that?' he asked at last.

'Cold tongue,' was the answer.

'Are we going to eat it?'

'Certainly.'

'Well, have we ever had any before?'

'Yes.'

'Did I eat it?'

'Of course you did.'

'Well, what do you think of that? And, after it had been in a cow's mouth!'

IT ALL DEPENDS ON THE POINT OF VIEW

A lawyer was cross-examining an old German about the position of the doors, windows, and so forth, in a house in which a certain transaction occurred.

'And now, my good man,' said the lawyer, 'will you be good enough to tell the court how the stairs run in the house?'

The German looked dazed and unsettled for a moment. 'How do the stairs run?' he queried.

'Yes, how do the stairs run?'

'Vell,' continued the witness, after a moment's thought, 'ven I am oop-stairs dey run down, and ven I am down-stairs, dey run oop.'

DON'T JUMP AT CONCLUSIONS

Chang Yin Tang, Chinese Minister to the United States, was warning a group of would-be interviewers against the danger of jumping at conclusions.

'Now,' said Chang, 'a friend of mine who has just returned from a hunting expedition in central Africa, told me of a most remarkable occurrence. His party was trekking through a heavily-wooded region when the cries of a number of birds attracted him to a bit of overgrown jungle. Peering within, he beheld a trunkless body.'

'But,' Mr. Chang, interrupted one of his hearers, 'surely you mean a headless body.'

'My dear fellow,' retorted the smiling Chang, 'didn't I warn you not to jump at conclusions? The body was that of an elephant.'

LOST FAITH IN EDITORS

Old Lady: 'I don't believe this sure-cure tonic is a-goin' to do me any good.'

Friend: 'It's highly spoken of in the papers.'

Old Lady: 'Yes; but I've taken forty-seven bottles, and I don't feel a bit better. I tell you what it is, Sarah, I'm beginning to think these newspaper editors don't know everything.'

FAMILY FUN

TRICKS AND ILLUSIONS.

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

The Climbing Ring.—The materials required for this mystifying illusion are a stick and a borrowed ring. Having borrowed the latter the performer drops it over his stick, which is held in a perpendicular position. Then addressing the ring very solemnly he commands it to climb up the stick. When it gets half-way up he orders it to go back, and when it has descended a few inches to again continue its upward climb. Finally it jumps right off the end of the stick, and is caught in the performer's hand. The method of working the illusion is as follows:—To one end of the stick is attached a black silk thread about twice the length of the stick. It is secured by means of a stout knot. The performer holds the stick in the left hand and the end of the thread in the right. After it has been passed over the end of the stick, the ring can, by an almost imperceptible motion of the performer's right hand, be made to move either up or down the stick, or by giving the thread an extra tug to jump right off the stick.

Mesmeric Influence.—A very effective trick is the following. The performer makes some mysterious passes over a small table or chair, and then placing his hand flat upon it, he raises the object bodily into the air, presumably by some magnetic force. The method employed is very subtle. A tack is driven beforehand into the seat of the chair or object it is intended to deal with. This tack must be driven in at an angle. It should project about an eighth of an inch above the surface. The performer has upon the third finger of his right hand a ring. This should fit loosely. After making the mesmeric passes, which may be left to the performer's fancy, he lays the palm of his hand flat upon the top of the object, and inserts ring underneath the tack. It will be an easy matter now to raise the object high in the air. By using the ring as a lever the tack may be withdrawn and the chair or table handed for examination. The effect of the illusion is as fine as could be wished for.

The Rising Coin.—A very tall, narrow, cylindrical, and transparent glass vessel is given for examination, and a half crown is placed in the empty vessel which is now filled with water. At the performer's word of command the coin rises from the bottom of the cylinder to the performer's finger tips. This is a novel combination of two principles—first that aluminium floats, and secondly that a concave disc if wetted and placed on a slightly convex surface will adhere by suction to that surface. The glass vessel used in the experiment is quite free from preparation. The bottom of this latter should be slightly concave and moist. The half-crown is exchanged by the performer for a disc of aluminium the size and shape of the coin. This disc must have a concave side and to this surface a piece of black silk cotton is fixed by solder. The substitute is dropped into the glass, which up to this time is empty, where it adheres by its concave side. Care must be taken that the thread is held to the bottom of the vessel by the weight of the disc on top. If the cylinder be now filled with water, the disc will hold fast to the bottom, but if, during some mesmeric passes on the part of the performer, a slight tug be given to the thread, the disc will become detached from the bottom and will float upwards through the water. During this trick it is best to place the cylinder against some black background which will serve to show up the substituted coin during its ascent.

The border sat in his lonely room,
His heart was heavy as lead;
His eyes were watery with the 'flue,'
And throbbing was his head.
But soon a familiar voice he heard—
'Twas his old friend Mr. Jure;
Who, hearing he was very ill,
Brought Woods' Peppermint Cure.